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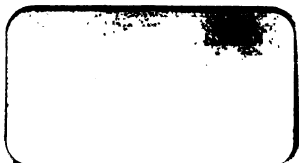
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FROM

Miss Florence Whitehead





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THE
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WITH
CRITICAL AND EXPLANATORY
NOTES.

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[*Notes by G. B. B. B. B.*]

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TO THE
HON. EDWARD EVERETT, LL. D.
LATE PRESIDENT OF HARVARD UNIVERSITY,
THIS VOLUME
IS RESPECTFULLY INSCRIBED,
WITH
SINCERE ADMIRATION
FOR
HIS LOFTY ELOQUENCE
AND
REFINED SCHOLARSHIP.

INTRODUCTORY NOTICE.

THE Editor of this volume has but little to urge in defence of his presumption in presenting the students of Sophokles with the present work. With the deepest sense of his own want of proper qualification accompanying him at every step in the progress of his work, he has, nevertheless, striven to persuade himself that he should render a service, not altogether unprofitable or unacceptable, in clothing in an intelligible English form the more important results of the labors of abler and more gifted minds. If this hope is not realized, no one will be more ready to confess the entire failure of his ill-judged effort than himself.

Little need be said as to the objects contemplated in the present undertaking. The Editor's chief desire may be stated in brief to be that the divine tragedy he has presumed to edit should be its own interpreter. In subordination to this end he has employed some diligence and care in the endeavor to collect the best assistance from ancient and modern sources that was within his reach. The text and Scholia are principally from the first Laurentian manuscript and the *Membrana* of Brunck, but the various readings exhibited by other manuscripts are also mentioned and frequently discussed. Constant reference has been made to the works of the old Grammarians and Lexicographers. The chief merit of the book will be found to consist in the collation of the notes of MUSGRAVE, BRUNCK, JOHNSON, ERFURDT, JAEGER, PORSON, ELMSLEY, SCHAEFFER, HERMANN, LOBECK, NEUE, and WUNDER, and it is trusted that nothing of real importance in the commentaries of these distinguished scholars has been omitted. Upon this point it will be sufficient to observe, that the Editor claims nothing for himself beyond whatever merit may be attached to the effort he has made to throw open the labors of the great names already mentioned, and to render them accessible to the tyro by arranging and combining them within the limits of a single book. Considerable pains has been taken to render "suum cuique," and if this has not been done in every instance it is owing either to oversight, or to the fact that the

limits of the volume were too contracted to render it possible to state the source whence every reference or suggestion has been derived. The grammatical notes of HERMANN are in the opinion of the Editor a most valuable portion of the work, whilst the vast and unparalleled erudition of LOBECK will tell its own tale to every reader. The wants of the tyro have also received a large share of his attention, as the numerous references to the Grammars of JELF, MATTHIÆ, BUTTMANN, and KRUEGER will evince. Great efforts have been made to shorten and simplify the statement of important syntactical principles, and to illustrate them by repeated reference and comparison. Why add more? The book itself will explain most satisfactorily what has been done and what left undone.

The Editor cannot, however, conclude this notice quite so briefly. It would be crime and shame if he did not seize the opportunity of referring in the most emphatic and grateful terms to the inestimable aid which he has received in the progress of this work from one who lives in the affections of all who are privileged to enjoy his acquaintance, and whose exquisite taste and consummate scholarship are only equalled by the unaffected modesty with which on every occasion he avoids their display. From the commencement of his labors to their close the Editor has appealed to that learning, and been supported by the ready extension of encouragement and assistance, whose importance to himself it is impossible to overstate. *Palmas qui meruit, ferat*, and if this book should meet with public favor, a result so fortunate will be as justly due to the aid afforded in its preparation by the Eliot Professor of Greek in Harvard University, as to the zeal and industry of the writer of these lines. America can justly boast of many advantages, but the noblest boast of every land is, after all, its scholars.

The acknowledgments of the Editor are cheerfully tendered to the Publisher and Printer for the efforts they have made to present his book to the notice of the public in the attractive form in which it now appears, and in particular to Mr. Bigelow, for the great care and accuracy with which he has superintended the correction of the press.

The Editor will no longer tax the patience of his readers, but will conclude by assuring them of the great gratification that he shall receive, if, in a distant land, it shall be his lot to hear that his book is regarded by those who are competent to judge as a useful contribution to the cause of sound classical learning in America.

A TABLE

OF THE

CORRESPONDING LINES IN THE PRESENT EDITION,

AND IN THOSE OF

BRUNCK, HERMANN, LOBECK, AND WUNDER.

[The second column (Brunck) corresponds with the numbers adopted by Dindorf, and with the references in Jelf's Greek Grammar and Liddell and Scott's Lexicon.]

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
10	10	10	10	10	287	300	293	295	292
20	20	20	20	20	297	310	303	305	302
30	30	30	30	30	307	320	313	315	312
40	40	40	40	40	317	330	323	325	322
50	50	50	50	50	327	340	333	335	332
60	60	60	60	60	336	350	343	345	342
70	70	70	70	70	343	360	353	353	350
80	80	80	80	80	353	370	363	363	360
90	90	90	90	90	361	380	373	373	370
100	100	100	100	100	369	390	383	383	380
110	110	110	110	110	377	400	394	393	390
120	120	120	120	120	387	410	404	404	402
130	130	130	130	130	396	420	416	415	412
140	140	140	140	140	405	430	425	425	422
150	150	150	150	150	415	440	435	435	432
160	160	160	160	160	425	450	445	445	442
170	170	170	170	170	435	460	455	455	452
180	180	180	180	180	445	470	465	465	462
189	190	189	190	189	455	480	475	475	472
198	200	198	201	198	465	490	485	485	482
209	210	209	211	208	475	500	495	495	492
219	220	219	221	219	485	510	505	505	502
224	230	226	228	225	495	520	516	515	512
233	240	236	238	235	505	530	526	525	522
240	250	245	247	244	515	540	536	535	532
247	260	253	255	252	525	550	546	545	542
257	270	263	265	262	536	560	557	556	553
267	280	273	275	272	546	570	567	566	564
277	290	283	285	282	556	580	577	576	573

	BR.	HERM.	LOB.	WUND.		BR.	HERM.	LOB.	WUND.
566	590	587	586	583	954	1010	989	986	983
575	600	596	595	592	964	1020	999	996	993
583	610	604	604	600	974	1030	1009	1006	1003
590	620	611	613	607	984	1040	1019	1016	1013
597	630	618	620	614	994	1050	1029	1026	1023
605	640	626	628	622	1004	1060	1039	1036	1033
614	650	636	638	631	1014	1070	1049	1046	1043
624	660	645	648	641	1024	1080	1059	1056	1053
634	670	655	658	651	1034	1090	1069	1066	1063
644	680	665	668	661	1044	1100	1079	1076	1073
654	690	675	678	671	1054	1110	1089	1086	1083
662	700	685	687	680	1064	1120	1099	1096	1093
670	710	696	696	691	1074	1130	1109	1106	1103
678	720	706	706	701	1084	1140	1119	1116	1113
688	730	717	716	711	1094	1150	1129	1126	1123
698	740	727	726	721	1104	1160	1139	1136	1133
708	750	737	736	731	1114	1170	1149	1146	1143
718	760	747	746	741	1124	1180	1159	1156	1153
728	770	757	756	751	1132	1190	1168	1166	1163
738	780	767	766	761	1140	1200	1179	1176	1173
748	790	777	776	771	1149	1210	1189	1185	1182
758	800	787	786	781	1158	1220	1199	1194	1192
768	810	797	796	791	1168	1230	1209	1204	1202
778	820	807	806	801	1178	1240	1219	1214	1212
788	830	817	816	811	1188	1250	1229	1224	1222
798	840	827	826	820	1198	1260	1239	1234	1232
808	850	837	836	831	1208	1270	1249	1244	1242
818	860	847	846	841	1218	1280	1259	1254	1252
828	870	857	856	851	1228	1290	1269	1264	1262
837	880	866	866	861	1238	1300	1279	1274	1272
845	890	874	873	868	1248	1310	1289	1284	1282
855	900	884	883	878	1258	1320	1299	1294	1292
863	910	893	892	887	1268	1330	1309	1304	1302
871	920	903	901	897	1278	1340	1319	1314	1312
879	930	911	909	905	1288	1350	1329	1324	1322
888	940	920	918	914	1298	1360	1339	1334	1332
898	950	930	928	924	1308	1370	1349	1344	1342
904	960	939	936	932	1318	1380	1359	1354	1352
914	970	949	946	943	1328	1390	1369	1364	1362
924	980	959	956	953	1338	1400	1379	1374	1372
934	990	969	966	963	1348	1410	1389	1384	1382
944	1000	979	976	973	1358	1420	1399	1394	1392

ΣΟΦΟΚΛΕΟΥΣ
ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ΗΜΙΧΟΡΙΟΝ.

ΤΕΚΜΗΣΣΑ.

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ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

Τ Π Ο Θ Ε Σ Ι Σ .

Τὸ δράμα τῆς Τρωϊκῆς ἐστὶ πραγματείας, ὥσπερ οἱ ΑΝΤΗΝΟΡΙΔΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΔΕΣ, καὶ ΕΛΕΝΗΣ ΑΡΠΑΓΗ, καὶ ΜΕΜΝΩΝ.¹ Πεντωκῶτος γὰρ ἐν τῇ μάχῃ τοῦ Ἀχιλλέως ἐδόκουν Αἴας τε καὶ Ὀδυσσεὺς ἐπ' αὐτῷ πλεόν τι ἀριστεύειν περὶ τὴν τοῦ σώματος κομίδην· καὶ κρινομένων περὶ τῶν ὅπλων κρατεῖ Ὀδυσσεύς. Ὅθεν ὁ Αἴας, τῆς κρίσεως μὴ τυχὼν, παρακεκίνηται² καὶ διέφθαρται τὴν γνώμην, ὥστε ἐφαπτόμενος τῶν ποιμνίων δοκεῖν τοὺς Ἕλληνας διαχρήσασθαι.³ Καὶ τὰ μὲν ἀνέειλε τῶν τετραπόδων, τὰ δὲ δῆσας ἀπάγει ἐπὶ τὴν σκηνήν· ἐν οἷς ἐστὶ καὶ κριὺς τις ἔξοχος, ὃν φέτο εἶναι Ὀδυσσεά, ὃν δῆσας ἐμαστίγωσεν, ὅθεν καὶ τῇ ἐπιγραφῇ πρόσκειται ὁ ΜΑΣΤΙΓΟΦΟΡΟΣ, ἡ πρὸς ἀντιδιαστολήν τοῦ ΔΟΚΡΟΥ. Δικαίαρχος δὲ ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΝ ἐπιγράφει. Ἐν δὲ ταῖς διδασκαλίαις ψιλῶς ΑΙΑΣ ἀναγεγραπται.

Ταῦτα μὲν οὖν πράττει ὁ Αἴας· καταλαμβάνει δὲ Ἀθηνᾶ Ὀδυσσεά ἐπὶ τῆς σκηνῆς διοπεύοντα τί ποτε ἄρα πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τὰ πραχθέντα, καὶ προκαλεῖται εἰς τὸ ἐμφανὲς τὸν Αἴαντα ἔτι ἐμμανῆ ὄντα, καὶ ἐπικομπάζοντα, ὡς τῶν ἐχθρῶν ἀννηρημένων. Καὶ ὁ μὲν εἰσέρχεται ὡς ἐπὶ τῷ μαστιγοῦν⁴ τὸν Ὀδυσσεά. Παραγίνεται δὲ Χορὸς Σαλαμινίων ναυτῶν, εἰδὼς μὲν τὸ γεγονὸς, ὅτι ποίμνια ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. Ἐξεῖσι δὲ καὶ Τέκμησσα, τοῦ Αἴαντος αἰχμάλωτος παλλακίς, εἰδυῖα μὲν τὸν σφαγέα τῶν ποιμνίων ὅτι Αἴας ἐστίν, ἀγνοοῦσα δὲ τίνος εἶεν τὰ ποίμνια. Ἐκάτερος οὖν παρ' ἑκατέρου μαθόντες τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τεκμήσης, ὅτι ὁ Αἴας ταῦτα ἔδρασε, Τέκμησσα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικά τὰ σφαγέντα ποίμνια, ἀπολοφύρονται· καὶ μάλιστα ὁ Χορὸς. Ὅθεν δὴ ὁ Αἴας προελθὼν ἔμφρων γενόμενος ἑαυτὸν ἀπολοφύρεται. Καὶ τοῦτον ἡ Τέκμησσα δέχεται παύσασθαι τῆς ὀργῆς· ὁ δὲ ὑποκρινόμενος πεπαῦσθαι ἔξεῖσι καθαρσίῳν ἔνεκα καὶ ἑαυτὸν διαχρήται. Εἰσὶ δὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγοι τινὲς Τεύκρου πρὸς Μενέλαον,⁵

¹ In Codice Regio E. non ΜΕΜΝΩΝ scriptum, sed ΑΓΑΜΕΜΝΩΝ, librarii probubio aut errore. Memnonis nusquam alibi, quod equidem sciam, occurrit mentio. BRUNCK.

² παρακεκίνηται quid sit, docent sequentia quæ idem valent, διέφθαρται ἐν τῇ γνώμῃ. SCHÆFF. Cf. Suid., T. III. p. 32, ubi eadem junguntur, Excerpta ex Diod. Sic., T. II. p. 565, 20, et Lucianum, T. III. p. 131. Similiter Latini dicunt *permovei mente* de ipso.

³ διαχρήσασθαι. Codd. quidam διαχειρίζεσθαι. BRUNCK. Item Ien., Dresd. a. et sic infra Dresd. a. διαχειρίζεται pro διαχρήται. WUNDER.

⁴ ἐπὶ τῷ μαστιγοῦν. Sic Codd. plerique et melioris notæ. Aldus ἰσὶ τῷ — BRUNCK.

⁵ Μενέλαον οὖν ἰόντα. Wunderus Μενελίῳν καὶ πρὸς Ἀγαμέμνονα, οὖν

οὐκ ἔωτα θάπτειν τὸ σῶμα. Τὸ δὲ πέρας, θάψας αὐτὸν Τεῦκρος ἀπολοφύρεται. Παρίσθησι δὲ ὁ λόγος τῆς τραγωδίας ὅτι ἐξ ὀργῆς καὶ φιλονεικίας οἱ ἄνθρωποι ἤκειον⁶ ἐπὶ τὰ τοιαῦτα νοσήματα, ὥσπερ ὁ Αἴας προσδοκήσας ἐγκρατὴς εἶναι τῶν ὄπλων, καὶ ἀποτυχὼν ἔγνω ἑαυτὸν ἀνελεῖν. Αἱ δὲ τοιαῦται νῆκαι⁷ οὐκ εἰσὶν ἐπωφελεῖς οὐδὲ τοῖς δοκοῦσι νενικηκέναι. "Ορα γὰρ καὶ παρ' Ὀμήρῳ τὰ περὶ τῆς ἥττης τοῦ Αἴαντος πάνυ διὰ βραχέων καὶ περιπαθῶς. ('Οδ. λ. 542.)

Οὔη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

Νόσφιν ἀφειστήκει κεχολωμένη εἵνεκς τευχέων.

Εἶτα αὐτοῦ ἄκουε τοῦ κεκρατηκότος. (547.)

Ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω.

Οὐκ ἐλυσσιτέλῃσεν ἄρα αὐτῷ ἡ νίκη, τοιούτου ἀνδρὸς διὰ τὴν ἥτταν ἀποθανόντος.

Ἡ σκηνὴ τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνῇ τοῦ Αἴαντος. Δαιμονίως δὲ εἰσφέρει προλογίζουσιν τὴν Ἀθηναίαν. Ἀπίθανον γὰρ τὸν Αἴαντα προϊῶντα εἰπεῖν περὶ τῶν αὐτῷ πεπραγμένων, ὥσπερ ἐξελέγχοντα ἑαυτὸν. οὐδὲ μὴν ἕτερός τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀπορρήτῳ καὶ νυκτὸς τοῦ Αἴαντος δράσαντος. Θεοῦ οὖν ἦν τὸ ταῦτα διασαφῆσαι, καὶ Ἀθηνας προκηδομένης⁸ τοῦ Ὀδυσσεως, διὸ φησι. (ν. 36.)

Καὶ πάλα φύλαξ ἔβην

Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

Περὶ δὲ τοῦ θανάτου τοῦ Αἴαντος διαφόρως ἱστορήκασιν. Οἱ μὲν γὰρ φασιν ὅτι ὑπὸ Πάριδος τραθεῖς ἦλθεν εἰς τὰς ναῦς αἰμορρόων· οἱ δὲ ὅτι χρησμός ἐδόθη Τρωσὶ πηλὸν κατ' αὐτοῦ βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρωτός· καὶ οὕτω τελευτᾷ. Οἱ δὲ ὅτι αὐτόχειρ αὐτοῦ γέγονεν, ὧν ἔστι καὶ Σοφοκλῆς. Περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν τρωτὴν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυψεν ἡ λεοντῇ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθὲν τρωτὸν ἔμεινε.⁹

Ἰωντας rescripsit ex Dresd. a. Et ita jam Turn., Steph., et Cantterus. Nec male, opinor.

⁶ ἤκειον. Recte monet Hermannus displicere optativum. Jenensis exhibet ἡμίστανται οἱ ἄνθρωποι. Dresd. a. Turn., Steph., Cant.: ἵτις ἐξ ὀργῆς καὶ λύπης ἄκατοι εἰς μακίαν στερνίσονται, ὃ δὴ καὶ Αἴας πιστεύει, τῶν Ἀχιλλείων ὄπλων ἀποτυχόν. Neque aliter Mosq. a. nisi quod ὃ δὴ καὶ ὁ Αἴας πιστεύει, τῶν Ἀχιλλείων ὄπλων ἀποτυχόν ἑαυτὸν ἀνέλιν. præbet.

⁷ φιλονεικίας ex Mosq. a. Hermannus dedit pro νῆκαι, quem secuti sunt Wundt. et Dindorfius.

⁸ προκηδομένης. Vulgo προσκηδομένης. Eadem commutatio Trachin. v. 968. Posterius verbum, opinor, ejiciendum e lexicis. SCHÆF. Hanc correctionem omnes recentiores post Hermannum receperunt.

⁹ ἵτις ἐκάλυψεν ἔμεινεν. Dresd. a. Turn., Steph., Cant.: ἵτις ἐκάλυψεν ἡ τοῦ Ἡρακλείους λειοντῇ, ἄτρωτος ἦν. τὸ δὲ μὴ καλυφθῆναι, ἵτις ἦν ἡ πλευρὰ, τρωτὴν ἦν. τὸ πικρῶτατον δὲ τοῦ δράματος Αἴαντος μακίαν καὶ σκληρὰν. Cum his conspirat Mosq. a. sed pro τρωτὸν ἦν et verbis sequentibus exhibet τρωτὸν ἔμεινεν. ἡ δὲ ἱστορία Αἴας μαστιγοφύρεται.

ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

ΑΘΗΝΑ.

Ἄε μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
Πεῖράν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον·
Καὶ νῦν ἐπὶ σκηναῖς σε ναυτικαῖς ὀρῶ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
Πάλαι κυνηγετοῦντα καὶ μετρούμενον
Ἴχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
Εἴτ' ἔνδον εἴτ' οὐκ ἔνδον. Εὖ δέ σ' ἐκφέρει
Κυνὸς Λακαίνης ὥς τις εὖρινος βάσις.
Ἐνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα
Στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους.
Καί σ' οὐδὲν εἴσω τήσδε παπταίνειν πύλης
Ἐτ' ἔργον ἐστὶν, ἐννέπειν δ' ὅτου χάριν
Σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθῃς.

5

10

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας φιλτάτης ἐμοὶ θεῶν,
ὦς εὐμαθὲς σου, κἂν ἄποπτος ᾦς ὅμως,
Φώνημ' ἀκούω καὶ ξυναρπάζω φρενὶ
Χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
Καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ

15

Βάσιν κυκλοῦντ', Αἶαντι τῷ σακεσφόρῳ.
 Κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 Νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἴπερ εἵργασται τάδε·
 Ἴσμεν γὰρ οὐδέν τρανές. Ἄλλ' ἀλώμεθα·
 Καγὼ 'θελοντῆς τῷδ' ὑπεζύγην πόνῳ.
 Ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 Λείας ἀπάσας καὶ κατηναρισμένας
 Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 Καί μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
 Πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30
 Φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
 Κατ' ἵχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
 Τὰ δ' ἐκπέπληγμαι, κοῦκ ἔχω μαθεῖν ὅτου.
 Καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
 Τά τ' εἰσέπειτα σῇ κυβερνώμαι χερὶ. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
 Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΘΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.

ΘΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ὦδ' ἦξεν χέρα ; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

ΘΔΥΣΣΕΥΣ.

Τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν ;

ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;

ΑΘΗΝΑ.

Κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμάται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο ;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

50

ΑΘΗΝΑ.

*Ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,
Καὶ πρὸς τε ποιμένας ἐκτρέπω σύμμικτά τε
Λείας, ἄδαστα βουκόλων φρουρήματα ·**Ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον*

55

*Κύκλῳ ραχίζων · καδόκει μὲν ἔσθ' ὅτε
Δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,
Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.**Ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις**Ἦτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.*

60

*Κᾶπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
Ποίμνας τε πάσας ἐς δόμους κομίζεται.*

Ὡς ἄνδρας, οὐχ ὥς εὐκερων ἄγραν ἔχων.
 Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65
 Δείξω δὲ καὶ σοὶ τήνδε περιφανῇ νόσον,
 Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 Θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
 Τὸν ἄνδρ'· ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
 Αὐγὰς ἀπείρξω σὴν πρόσσοψιν εἰσιδεῖν. 70
 Οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
 Δεσμοῖς ἀπενθύνοντα προσμολεῖν καλῶ·
 Αἶαντα φωνῶ· στείχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

Τί δρᾷς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖς; 75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν· ἀλλ' ἔνδον ἀρκείτω μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὐκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘΗΝΑ.

Μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὀκνῶ.

ΑΘΗΝΑ.

Ἄλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤβελον δ' ἄν ἐκτὸς ὦν τυχεῖν.

ΑΘΗΝΑ.

ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.

Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;

90

ΑΙΑΣ.

ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,

ὦς εὐ παρέστης· καί σε παγχρύσοις ἐγὼ

Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἀλλ' ἐκείνῳ μοι φράσον,

Ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

ΑΙΑΣ.

Κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἢ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα;

ΑΙΑΣ.

ὦστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνῆκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τὰμ' ἀφαιρέισθων ὅπλα.

100

ΑΘΗΝΑ.

Εἶπεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
Ποῦ σοι τύχης ἔστηκεν ; ἢ πέφενγέ σε ;

ΛΙΑΣ.

Ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἔγωγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΛΙΑΣ.

Ἦδιστος, ὃ δέσποινα, δεσμώτης ἔσω 105
Θακεί · θανεῖν γὰρ αὐτὸν οὐ τί πω θελω.

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;

ΛΙΑΣ.

Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΛΙΑΣ.

Μάστιγι πρῶτον νῶτα φοινηχθεὶς θάνη. 110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

ΛΙΑΣ.

Χαίρειν, Ἀθάνᾳ, τᾶλλ' ἐγὼ σ' ἐφίεμαι ·
Κείνος δὲ τίσει τήνδε κούκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπεὶδὴ τέρψις ἦδε σοι τὸ δρᾶν,
Χρῶ χειρί, φείδου μηδὲν ὥνπερ ἐννοεῖς. 115

ΛΙΑΣ.

Χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,
Τοιάνδ' αἰεί μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὅρᾱς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση ;

Τούτου τίς ἄν σοι τάνδρὸς ἢ προνοούστερος,
 Ἡ δρᾶν ἀμείνων εὐρέθη τὰ καίρια ;

120

ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
 Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
 Ὅθούνεκ' ἄτη συγκατέζευκται κακῇ,
 Οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν.
 Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
 Εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
 Μηδέν ποτ' εἴπῃς αὐτὸς εἰς θεοὺς ἔπος,
 Μηδ' ὄγκον ἄρῃ μηδέν', εἴ τινος πλέον
 Ἡ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
 Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
 Ἄπαντα τάνθρώπεια· τοὺς δὲ σῶφρονας
 Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

130

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,
 Σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω·
 Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
 Μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 Πτηνῆς ὡς ὄμμα πελειᾶς.
 Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 Ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ
 Λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 Βοτὰ καὶ λείαν,

135

140

145

Ἦπερ δορίληπτος ἔτ' ἦν λοιπὴ
 Κτείνοντ' αἰθωνι σιδήρῳ.
 Τοιούσδε λόγους ψιθύρους πλάσσων
 Εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν 150
 Εὐπείστα λέγει, καὶ πᾶς ὁ κλύων
 Τοῦ λέξαντος χαίρει μᾶλλον
 Τοῖς σοῖς ἄχεσιν καθυβρίζων.
 Τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 Οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155
 Τοιαῦτα λέγων οὐκ ἂν πείθῃ·
 Πρὸς γὰρ τὸν ἔχουσθ' ὁ φθόνος ἔρπει.
 Καίτοι σμικροὶ μεγάλων χωρὶς
 Σφαλερὸν πύργου ῥῦμα πέλονται·
 Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν 160
 Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
 Ἄλλ' οὐ δυνατὸν τοὺς ἀνσῆτους
 Τούτων γνώμας προδιδάσκειν.
 Ἦτὸ τοιούτων ἀνδρῶν θορυβεῖ
 Χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165
 Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
 Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
 Μέγαν αἰγυπὶόν δ' ὑποδείσαντες
 Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης, 170
 Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἦ ῥά σε Ταυροπόλα Διὸς Ἀρτεμις,
 ὦ μέγала φάτις, ὦ
 Μᾶτερ αἰσχύννας ἐμᾶς,

ὦρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175
 ἥ πού τινος νίκας ἀκάρπωτον χάριν,
 ἥ ῥα κλυτῶν ἐνάρων
 Ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις ;
 ἥ χαλκοθώραξ ἥ τιν' Ἐνυάλιος
 Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
 Μαχαναῖς ἐτίσατο λῶβαν ;

Ἀντιστροφή.

Οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ὀριστερά,
 Παῖ Τελαμῶνος, ἔβας
 Τόσσον ἐν ποίμναις πίτνων ·
 ἥκοι γὰρ ἂν θεία νόσος · ἀλλ' ἀπερύκοι 185
 Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
 Εἰ δ' ὑποβαλλόμενοι
 Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
 ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,
 Μὴ μή μ', ἄναξ, ἔθ' ὧδ' ἐφύλοις κλισίαις 190
 Ὅμμ' ἔχων κακὰν φάτιν ἄρη.

Ἐπφδή.

Ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
 Στηρίζει ποτὲ τᾶδ' ἀγωνίῃ σχολᾶ
 Ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
 Ἀτάρβητος ὀρμάται 195
 Ἐν εὐανέμοις βάσσαις,
 Ἀπάντων καχαζόντων
 Γλώσσαις βαρυαλγῆτα ·
 Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἄρωγοὶ τῆς Αἴαντος, 200
 Γενεᾶς χθονίων ἀπ' Ἐρεχθιδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι
 Τοῦ Τελαμῶνος τηλόθεν οἴκου.
 Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
 Αἴας θολερῶ
 205
 Κεῖται χειμῶνι νοσήσας.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας
 Νῦξ ἦδε βάρος ;
 Παῖ τοῦ Φρυγίοιο Τελεύταντος,
 Δέγ', ἐπεὶ σε λέχος δουριάλωτον
 210
 Στέρξας ἀνέχει θούριος Αἴας ·
 Ὡστ' οὐκ ἂν αἰδρις ὑπείποις.

ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον ;
 Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
 Μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς
 215
 Νύκτερος Αἴας ἀπελωβήθη.
 Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 Χειροδαίικτα σφάγι' αἰμοβαφῇ,
 Κείνου χρηστήρια τάνδρός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Οἶαν ἐδήλωσας ἀνδρὸς αἴθοπος ἀγγελίαν ἄτλατον οὐδὲ
 φευκτὰν,
 220
 Τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,
 Τὰν ὁ μέγας μῦθος ἀέξει.
 Οἶμοι φοβοῦμαι τὸ προσέρπον. Περύφαντος ἀνὴρ
 Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
 Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονόμας.
 225

ΤΕΚΜΗΣΣΑ.

Ὡμοι · κεῖθεν κεῖθεν ἄρ' ἡμῖν

Δεσμῶτιν ἄγων ἤλυθε ποίμναν·
 ὦν τὴν μὲν ἔσω ἴσφαζ' ἐπὶ γαίας,
 Τὰ δὲ πλευροκοπῶν δίχ' ἀνεῖρήγνυ.
 Δύο δ' ἀργίποδας κριοὺς ἀνελών 230
 Τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
 Κίονι δῆσας
 Μέγαν ἵπποδέτην ῥυτῆρα λαβὼν
 Παίει λιγυρᾷ μάστιγι διπλῇ, 235
 Κακὰ δεινάζων ῥήμαθ', ἃ δαίμων
 Κούδεις ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀντιστροφή.

ὦρα τιν' ἤδη κάρα καλύμμασι κρυψάμενον ποδοῖν
 κλοπὰν ἀρέσθαι,
 ἥ θοὸν εἰρεσίας ζυγὸν ἐζόμενον
 Ποντοπόρῳ ναὶ μεθεῖναι. 240
 Τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι
 Καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
 Ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰς' ἄπλατος ἴσχει.

ΤΕΚΜΗΣΙΑ.

Οὐκ ἔτι. Λαμπρὰς γὰρ ἄτερ στεροπᾶς
 Ἄιξας ὀξὺς νότος ὥς λήγει. 245
 Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 Τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθῃ,
 Μηδενὸς ἄλλου παρὰπράξαντος,
 Μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ. 250
 Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.

Βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 Κεῖνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 Νυκτὸς γὰρ ἡμᾶς τῆσδε πρῶτος ἄσκοπον
 Ἔχει περάνας, εἴπερ εἵργασται τάδε.
 Ἴσμεν γὰρ οὐδέν τρανές. Ἄλλ' ἀλώμεθα.
 Καγὼ θέλουτῆς τῷδ' ὑπεζύγην πόνω.
 Ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25
 Λείας ἀπάσας καὶ κατηναρισμένας
 Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.
 Τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.
 Καί μοι τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον
 Πηδῶντα πεδιά σὺν νεορράντῳ ξίφει 30
 Φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ
 Κατ' ἶχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,
 Τὰ δ' ἐκπέπληγμαι, κούκ ἔχω μαθεῖν ὅτου.
 Καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος
 Τά τ' εἰσέπειτα σῇ κυβερνῶμαι χερὶ. 35

ΑΘΗΝΑ.

Ἔγνων, Ὀδυσσεῦ, καὶ πάλαι φύλαξ ἔβην
 Τῇ σῇ πρόθυμος εἰς ὁδὸν κυνηγία.

ΘΔΥΣΣΕΥΣ.

Ἦ καὶ, φίλῃ δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

Ὡς ἔστιν ἀνδρὸς τοῦδε τᾶργα ταῦτά σοι.

ΘΔΥΣΣΕΥΣ.

Καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα; 40

ΑΘΗΝΑ.

Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.

ΘΔΥΣΣΕΥΣ.

Τί δήτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘΗΝΑ.

Δοκῶν ἐν ὑμῖν χεῖρα χαίρεισθαι φόνῳ.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ τό βούλευμ' ὥς ἐπ' Ἀργείοις τόδ' ἦν ;

ΑΘΗΝΑ.

Κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ.

45

ΟΔΥΣΣΕΥΣ.

Ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;

ΑΘΗΝΑ.

Νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμάται μόνος.

ΟΔΥΣΣΕΥΣ.

Ἦ καὶ παρέστη καπὶ τέρμ' ἀφίκετο ;

ΑΘΗΝΑ.

Καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.

ΟΔΥΣΣΕΥΣ.

Καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου ;

50

ΑΘΗΝΑ.

*Ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι**Γνώμας βαλοῦσα τῆς ἀνηκέστου χαρᾶς,**Καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε**Λείας, ἄδαστα βουκόλων φρουρήματα ·**Ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον*

55

*Κύκλῳ ραχίζων · καδόκει μὲν ἔσθ' ὅτε**Δισσοὺς Ἀτρεΐδας αὐτόχειρ κτείνειν ἔχων,**Ὅτ' ἄλλοτ' ἄλλον ἐμπίτνων στρατηλατῶν.**Ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις**Ἦτρυνον, εἰσέβαλλον εἰς ἔρκη κακά.*

60

*Κἄπειτ' ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,**Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν**Ποίμνας τε πάσας ἐς δόμους κομίζεται,*

Ὡς ἄνδρας, οὐχ ὥς εὐκερων ἄγραν ἔχων.
 Καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65
 Δείξω δὲ καὶ σοὶ τήνδε περιφανῇ νόσον,
 Ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν θροῆς.
 Θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
 Τὸν ἄνδρ' · ἐγὼ γὰρ ὁμμάτων ἀποστρόφους
 Αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν. 70
 Οὔτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας
 Δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·
 Αἶαντα φωνῶ· στεῖχε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.

Τί δρᾷς, Ἀθάνᾳ; μηδαμῶς σφ' ἔξω κάλει.

ΑΘΗΝΑ.

Οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρείς; 75

ΟΔΥΣΣΕΥΣ.

Μὴ πρὸς θεῶν · ἀλλ' ἔνδον ἀρκεῖται μένων.

ΑΘΗΝΑ.

Τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;

ΟΔΥΣΣΕΥΣ.

Ἐχθρός γε τῷδε τάνδρ' καὶ τανῦν ἔτι.

ΑΘΗΝΑ.

Οὔκου γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔΥΣΣΕΥΣ.

Ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘΗΝΑ.

Μεμνηνὸτ' ἄνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

ΟΔΥΣΣΕΥΣ.

Φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνω.

ΑΘΗΝΑ.

Ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδῃ πέλας.

ΟΔΥΣΣΕΥΣ.

Πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;

ΑΘΗΝΑ.

Ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα.

85

ΟΔΥΣΣΕΥΣ.

Γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.

ΑΘΗΝΑ.

Σίγα νυν ἐστὼς καὶ μέν' ὥς κυρεῖς ἔχων.

ΟΔΥΣΣΕΥΣ.

Μένοιμ' ἄν· ἤθελον δ' ἂν ἐκτὸς ὧν τυχεῖν.

ΑΘΗΝΑ.

ὦ οὗτος, Αἴας, δεύτερόν σε προσκαλῶ.

Τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου;

90

ΑΙΑΣ.

ὦ χαῖρ' Ἀθᾶνα, χαῖρε Διογενὲς τέκνον,

ὦς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ

Στέψω λαφύροις τῆσδε τῆς ἄγρας χάριν.

ΑΘΗΝΑ.

Καλῶς ἔλεξας. Ἀλλ' ἐκείνῳ μοι φράσον,

Ἐβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;

95

ΑΙΑΣ.

Κόμπος πάρεστι κούκ ἀπαρνοῦμαι τὸ μή.

ΑΘΗΝΑ.

Ἢ καὶ πρὸς Ἀτρεΐδαισιν ἥχμασας χέρα;

ΑΙΑΣ.

ὦστ' οὔ ποτ' Διανθ' οἷδ' ἀτιμάσουσ' ἔτι.

ΑΘΗΝΑ.

Τεθνᾶσιν ἄνδρες, ὥς τὸ σὸν ξυνήκ' ἐγώ.

ΑΙΑΣ.

Θανόντες ἤδη τὰμ' ἀφαιρέισθων ὅπλα.

100

ΑΘΗΝΑ.

Εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
Ποῦ σοι τύχης ἔστηκεν ; ἥ πέφευγέ σε ;

ΑΙΑΣ.

Ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὅπου ;

ΑΘΗΝΑ.

Ἐγώγ' · Ὀδυσσέα, τὸν σὸν ἐνστάτην λέγω.

ΑΙΑΣ.

Ἦδιστος, ὃ δέσποινα, δεσμώτης ἔσω
Θακεί · θανείν γὰρ αὐτὸν οὔ τί πω θελω. 105

ΑΘΗΝΑ.

Πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον ;

ΑΙΑΣ.

Πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης —

ΑΘΗΝΑ.

Τί δῆτα τὸν δύστηνον ἐργάσει κακόν ;

ΑΙΑΣ.

Μάστιγι πρῶτον νῶτα φοιनिχθεὶς θάνη. 110

ΑΘΗΝΑ.

Μὴ δῆτα τὸν δύστηνον ᾧδέ γ' αἰκίσῃ.

ΑΙΑΣ.

Χαίρειν, Ἀθάνα, τᾷλλ' ἐγὼ σ' ἐφίεμαι ·
Κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.

ΑΘΗΝΑ.

Σὺ δ' οὖν, ἐπεὶδὴ τέρψις ἦδε σοι τὸ δρᾶν,
Χρῶ χειρί, φείδου μηδὲν ὦνπερ ἐννοεῖς. 115

ΑΙΑΣ.

Χωρῶ πρὸς ἔργον · τοῦτό σοι δ' ἐφίεμαι,
Τοιάνδ' αἰέ μοι ξύμμαχον παρεστάναι.

ΑΘΗΝΑ.

Ὅρᾶς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὅση ;

Τούτου τίς ἄν σοι τάνδρὸς ἢ προνούστερος,
ἥ δρᾶν ἀμείνων εὔρέθη τὰ καίρια ;

120

ΟΔΥΣΣΕΥΣ.

Ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτείρω δέ νιν
Δύστηνον ἔμπας, καίπερ ὄντα δυσμενῇ,
ἽΟθούνεκ' ἄτη συγκατέξενκται κακῇ,
Οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμόν σκοπῶν.
Ὅρῳ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
Εἶδωλ' ὅσοιπερ ζῶμεν ἢ κούφην σκιάν.

125

ΑΘΗΝΑ.

Τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
Μηδέν ποτ' εἴπης αὐτὸς εἰς θεοὺς ἔπος,
Μηδ' ὄγκον ἄρη μηδέν', εἴ τινος πλέον
ἥ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει.
Ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
Ἄπαντα τάνθρώπεια· τοὺς δὲ σῶφρονας
Θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

130

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
Σαλαμῖνος ἔχων βάθρον ἀγχιάλου,
Σὲ μὲν εὖ πράσσουντ' ἐπιχαίρω·
Σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
Λόγος ἐκ Δαναῶν κακόθρους ἐπιβῇ,
Μέγαν ὄκνον ἔχω καὶ πεφόβημαι
Πτηνῆς ὡς ὄμμα πελειᾶς.
Ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
Ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῇ
Λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
Βοτὰ καὶ λείαν,

135

140

145

Ἡπερ δορίληπτος ἔτ' ἦν λοιπὴ
 Κτείνοντ' αἰθωνι σιδήρῳ.
 Τοιούσδε λόγους ψιθύρους πλάσσων
 Εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 Καὶ σφόδρα πείθει. Περὶ γὰρ σοῦ νῦν
 Εὐπείστα λέγει, καὶ πᾶς ὁ κλύων
 Τοῦ λέξαντος χαίρει μᾶλλον
 Τοῖς σοῖς ἄχεσιν καθυβρίζων.
 Τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 Οὐκ ἂν ἀμάρτοι· κατὰ δ' ἄν τις ἐμοῦ
 Τοιαῦτα λέγων οὐκ ἂν πείθοι·
 Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
 Καίτοι σμικροὶ μεγάλων χωρὶς
 Σφαλερὸν πύργου ρῦμα πέλονται·
 Μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν
 Καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.
 Ἄλλ' οὐ δυνατὸν τοὺς ἀνοήτους
 Τούτων γνώμας προδιδάσκειν.
 Ἔπὸ τοιούτων ἀνδρῶν θορυβεῖ
 Χήμεις οὐδὲν σθένομεν πρὸς ταῦτ'
 Ἀπαλέξασθαι σοῦ χωρὶς, ἄναξ.
 Ἄλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
 Παταγοῦσιν ἅτε πτηνῶν ἀγέλαι·
 Μέγαν αἰγυπιὸν δ' ὑποδείσαντες
 Τάχ' ἂν, ἐξαίφνης εἰ σὺ φανείης,
 Σιγῇ πτήξειαν ἄφωνοι.

Στροφή.

Ἡ ρά σε Ταυροπόλα Διὸς Ἄρτεμις,
 ὦ μεγάλα φάτις, ὦ
 Μᾶτερ αἰσχύνας ἐμᾶς,

ὦρμασε πανδάμους ἐπὶ βούς ἀγελαίης, 175
 ἥ πού τινος νίκας ἀκάρπωτον χάριν,
 ἥ ῥα κλυτῶν ἐνάρων
 Ψευσθεῖς, ἀδώροις εἴτ' ἐλαφηβολίαις ;
 ἥ χαλκοθώραξ ἢ τιν' Ἐνυάλιος
 Μομφὰν ἔχων ξυνοῦ δορὸς ἐννυχίοις 180
 Μαχαναῖς ἐτίσατο λῶβαν ;

Ἀντιστροφή.

Οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ὑριστερά,
 Παῖ Τελαμῶνος, ἔβας
 Τόσσον ἐν ποιίμναις πίτνων ·
 ἥκοι γὰρ ἂν θεία νόσος · ἀλλ' ἀπερύκοι 185
 Καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
 Εἰ δ' ὑποβαλλόμενοι
 Κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
 ἥ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς,
 Μὴ μή μ', ἄναξ, ἔθ' ᾧδ' ἐφύλοις κλισίαις 190
 Ὅμμ' ἔχων κακὰν φάτιν ἄρη.

Ἐπφδῆ.

Ἄλλ' ἄνα ἐξ ἐδράνων, ὅπου μακραίωνι
 Στηρίζει ποτὲ τᾶδ' ἀγωνίῃ σχολᾷ
 Ἄταν οὐρανίαν φλέγων. ἐχθρῶν δ' ὕβρις
 Ἀτάρβητος ὀρμάται 195
 Ἐν εὐανέμοις βύσσαις,
 Ἀπάντων καχαζόντων
 Γλώσσαις βαρυαλήγητα ·
 Ἐμοὶ δ' ἄχος ἔστακεν.

ΤΕΚΜΗΣΣΑ.

Ναὸς ἄρωγοι τῆς Αἴαντος, 200
 Γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν,

Ἔχομεν στοναχὰς οἱ κηδόμενοι
 Τοῦ Τελαμῶνος τηλόθεν οἴκου.
 Νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατὴς
 Αἴας θολερῶ
 Κεῖται χειμῶνι νοσήσας.

205

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐνήλλακται τῆς ἀμερίας
 Νῦξ ἦδε βάρος ;
 Παῖ τοῦ Φρυγίοιο Τελεύαντος,
 Δέγ', ἐπεὶ σε λέχος δουριάλωτον
 Στέρξας ἀνέχει θούριος Αἴας ·
 Ὡστ' οὐκ ἂν αἰδρὶς ὑπείποις.

210

ΤΕΚΜΗΣΣΑ.

Πῶς δῆτα λέγω λόγον ἄρρητον ;
 Θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
 Μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς
 Νύκτερος Αἴας ἀπελωβήθη.
 Τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 Χειροδαίκτα σφάγι' αἰμοβαφῇ,
 Κεῖνου χρηστήρια τάνδρός.

215

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Οἷαν ἐδήλωσας ἀνδρὸς αἰθοπος ἀγγελίαν ἄτλατον οὐδὲ
 φευκτὰν,

220

Τῶν μεγάλων Δαναῶν ὑπο κληζομέναν,
 Τὰν ὁ μέγας μῦθος ἀέξει.
 Οἴμοι φοβοῦμαι τὸ προσέρπον. Περὶφαντος ἀνὴρ
 Θανεῖται, παραπλήκτῳ χερὶ συγκατακτὰς
 Κελαινοῖς ξίφεσιν βοτὰ καὶ βοτῆρας ἵππονώμας.

225

ΤΕΚΜΗΣΣΑ.

Ὡμοι · κεῖθεν κεῖθεν ἄρ' ἡμῖν

Δεσμῶτιν ἄγων ἤλυθε ποίμναν·
 ὦν τὴν μὲν ἔσω ὄσφας ἐπὶ γαίας,
 Τὰ δὲ πλευροκοπῶν δίχ' ἀνεῖρήγγυν.
 Δύο δ' ἀργίποδας κριοὺς ἀνελών 230
 Τοῦ μὲν κεφαλὴν καὶ γλώσσαν ἄκραν
 ῥίπτει θερίσας, τὸν δ' ὀρθὸν ἄνω
 Κίονι δῆσας
 Μέγαν ἵπποδέτην ῥυτῆρα λαβών
 Παίει λιγυρᾷ μᾶστιγι διπλῇ, 235
 Κακὰ δεινάζων ῥήμαθ', ἃ δαίμων
 Κούδεις ἀνδρῶν ἐδίδαξεν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄντιστροφή.

ὦρα τιν' ἤδη κᾶρα καλύμμασι κρυψάμενον ποδοῖν
 κλοπὰν ἀρέσθαι,
 ἥ θοὸν εἰρεσίας ζυγὸν ἐζόμενον
 Ποντοπόρῳ ναὶ μεθεῖναι. 240
 Τοίاس ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι
 Καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
 Ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰς ἄπλατος ἴσχει.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἔτι. Λαμπρᾶς γὰρ ἄτερ στεροπᾶς
 Αἰξας ὀξὺς νότος ὧς λήγει. 245
 Καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 Τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη,
 Μηδεὺς ἄλλου παρὰπράξαντος,
 Μεγάλας ὀδύνας ὑποτείνει.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' εἰ πέπαυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.
 Φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος. 250

ΤΕΚΜΗΣΣΑ.

Πότερα δ' ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις,
 Φίλους ἀνίων αὐτὸς ἡδονὰς ἔχειν,
 Ἡ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.

255

ΤΕΚΜΗΣΣΑ.

Ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις.

ΤΕΚΜΗΣΣΑ.

Ἀνὴρ ἐκείνος, ἡνίκ' ἦν ἐν τῇ νόσῳ,
 Αὐτὸς μὲν ἦδεθ' οἷσιν εἴχετ' ἐν κακοῖς,
 Ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνών ·
 Νῦν δ' ὥς ἔληξε κἀνέπνευσε τῆς νόσου,
 Κεῖνός τε λύπη πᾶς ἐλήλαται κακῇ
 Ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
 Ἄρ' ἔστι ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

260

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
 Πληγὴ τις ἦκη. Πῶς γὰρ, εἰ πεπαυμένος
 Μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ;

265

ΤΕΚΜΗΣΣΑ.

Ὡς ὦδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
 Δήλωσον ἡμῖν τοῖς ξυναλγοῦσιν τύχας.

270

ΤΕΚΜΗΣΣΑ.

Ἄπαν μαθήσει τοῦργον, ὥς κοινωνὸς ὢν.
 Κεῖνος γὰρ ἄκρας νυκτός, ἡνίχ' ἔσπεροι

Λαμπτήρες οὐκέτ' ἦθον, ἄμφηκες λαβὼν
 Ἑμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.
 Κὰγὼν ἔπιπλήσσω καὶ λέγω, τί χρῆμα δρᾶς, 275
 Αἶας; τί τήνδ' ἄκλητος οὐθ' ὑπ' ἀγγέλων
 Κληθεὶς ἀφορμᾶς πείραν οὔτε τοῦ κλύων
 Σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.
 Ὅ δ' εἶπε πρὸς με βαί', αἰὲ δ' ὑμνούμενα·
 Γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει. 280
 Κὰγὼν μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.
 Καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας·
 Ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ
 Ταύρους, κύνας βοτῆρας, εὐκεράν τ' ἄγραν.
 Καὶ τοὺς μὲν ἠγχένιζε, τοὺς δ' ἄνω τρέπων 285
 Ἔσφαζε καὶ ῥάχιζε, τοὺς δὲ δεσμίους
 Ἠκικίεθ' ὥστε φῶτας ἐν ποιίμναις πίτνων.
 Τέλος δ' ὑπάξας διὰ θυρῶν σκιᾷ τινὶ
 Αλόγους ἀνέσπα τοὺς μὲν Ἀτρειδῶν κάτα,
 Τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεὶς γέλων πολὺν, 290
 Ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσσαιτ' ἰών·
 Κᾶπειτ' ἐπάξας αὐθις ἐς δόμους πάλιν
 Ἑμφρων μόλις πως ξὺν χρόνῳ καθίσταται,
 Καὶ πληρὴς ἄτης ὡς διοπτεύει στέγος,
 Παίσας κára ἠθῶϋξεν· ἐν δ' ἐρειπίοις 295
 Νεκρῶν ἐρειφθεὶς ἔζετ' ἀρνείου φόνου,
 Κόμην ἀπρὶξ ὄνυξι συλλαβὼν χερσί.
 Καὶ τὸν μὲν ἦστο πλείστον ἀφθογγος χρόνον·
 Ἐπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη,
 Εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος, 300
 Κάνηρετ' ἐν τῷ πράγματος κυροῖ ποτέ.
 Κὰγὼν, φίλοι, δείσασα τοῦ ξειργασμένου

Ἐλεξα πᾶν ὅσον περ ἐξηπιστάμην.
 Ὅ δ' εὐθὺς ἐξώμωξεν οἰμωγὰς λυγρὰς,
 Ἄς οὐ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ. 305
 Πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους
 Τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν.
 Ἄλλ', ἀψόφητος ὀξέων κωκυμάτων
 Ὑπεστέναζε ταῦρος ὥς βρυχώμενος.
 Νῦν δ' ἐν τοιαῷδε κείμενος κακῇ τύχῃ 310
 Ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 Σιδηροκμήσιν ἥσυχος θακεῖ πεσών.
 Καὶ δηλὸς ἐστὶν ὥς τι δρασείων κακόν.
 Τοιαῦτα γὰρ πῶς καὶ λέγει κῶδύρεται.
 Ἄλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην, 315
 Ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.
 Φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τέκμησσα δεινὰ παῖ Τελεύαντος λέγεις
 Ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙΑΣ.

Ἰὼ μοί μοι. 320

ΤΕΚΜΗΣΣΑ.

Τάχ', ὥς ἔοικε, μᾶλλον · ἢ οὐκ ἠκούσατε
 Αἴαντος, οἷαν τήνδε θωύσσει βοήν ;

ΑΙΑΣ.

Ἰὼ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι
 Νοσήμασι ξυνοῦσι λυπείσθαι παρών. 325

ΑΙΑΣ.

Ἰὼ παῖ παῖ.

ΤΕΚΜΗΣΣΑ.

Ἦμοι τάλαιν' · Εὐρύσακες, ἀμφὶ σοὶ βοᾷ.
Τί ποτε μενοινᾷ ; ποῦ ποτ' εἶ ; τάλαιν' ἐγώ.

ΑΙΑΣ.

Τεῦκρον καλῶ. Ποῦ Τεῦκρος ; ἢ τὸν εἰσαεῖ
Λεηλατήσῃ χρόνον ; ἐγὼ δ' ἀπόλλυμαι. 330

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἀνὴρ φρονεῖν ἔοικεν. Ἄλλ' ἀνοίγετε.
Τάχ' ἂν τιν' αἰδῶ κῦπ' ἐμοὶ βλέψας λάβοι.

ΤΕΚΜΗΣΣΑ.

Ἴδου, διοίγω · προσβλέπειν δ' ἔξεστί σοι
Τὰ τοῦδε πράγῃ, καὐτὸς ὡς ἔχων κυρεῖ.

(Ἀνοίγεται ἡ σκηνή.)

ΑΙΑΣ.

Στροφή α'.

Ἴὼ φίλοι ναυβάται, μόνοι ἐμῶν φίλων 335
Μόνοι τ' ἐμμένοντες ὀρθῶ νόμφ,
Ἰδεσθέ μ' οἶον ἄρτι κύμα φοινίας ὑπὸ ζάλης
Ἀμφίδρομον κυκλεῖται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οἴμ' ὡς ἔοικας ὀρθὴ μαρτυρεῖν ἄγαν.
Δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 340

ΑΙΑΣ.

Ἀντιστροφή α'.

Ἴὼ γένος ναῖτας ἀρωγὸν τέχνας,
Ἄλιον ὃς ἐπέβας ἐλίσσων πλάταν,
Σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ'·
Ἀλλά με συνδύξον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εὐφημα φώνει. Μὴ κακὸν κακῶ διδοῦς 345
Ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙΑΣ.

Στροφή β.

Ὅρας τὸν θρασὺν, τὸν εὐκάρδιον,
 Τὸν ἐν δατοῖς ἄτρεστον μάχαις,
 Ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας ;
 Οἷμοι γέλωτος, οἶον ὑβρίσθην ἄρα.

350

ΤΕΚΜΗΣΣΑ.

Μῆ, δέσποτ' Αἴας, λίσσομαί σ', αὔδα τάδε.

ΑΙΑΣ.

Οὐκ ἐκτός ; οὐκ ἄψορρόν ἐκνεμεῖ πόδα ;
 Αἰαῖ αἰαῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ πρὸς θεῶν ὑπείκε καὶ φρόνησον εὔ.

ΑΙΑΣ.

ὦ δύσμορος, ὃς χερὶ μὲν μεθήκα τοὺς ἀλάστορας, 355
 Ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις
 Ἐρεμνὸν αἶμ' ἔδευσα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
 Οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙΑΣ.

Ἀντιστροφή β.

Ὅ πάνθ' ὀρών, ἀπάντων τ' αἰεὶ
 Κακῶν ὄργανον, τέκνον Λαρτίου,
 Κακοπινέστατόν τ' ἄλημα στρατοῦ,
 Ἥ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

360

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἐὺν τῷ θεῷ πᾶς καὶ γελαῖ κώδύρεται.

ΑΙΑΣ.

Ἰδοιμί νιν, καίπερ ᾧδ' ἀτώμενος.
 Ἰώ μοί μοι.

365

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μηδὲν μέγ' εἴπῃς. Οὐχ ὁράς ἢ' εἰ κακοῦ ;

ΑΙΑΣ.

ὦ Ζεῦ, προγόνων προπάτωρ, πῶς ἂν τὸν αἰμυλώτατον,
Ἐχθρὸν ἄλῃμα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς,
Τέλος θάνοιμι καὐτός. 370

ΤΕΚΜΗΣΣΑ.

Ὅταν κατεύχῃ ταῦθ', ὁμοῦ κάμοι θανεῖν
Εὗχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

ΑΙΑΣ.

Στροφή γ'.

Ἴω σκότος, ἐμὸν φάος,
Ἐρεβος ὧ φαεννότατον, ὥς ἐμοὶ,
Ἐλεσθ' ἔλεσθέ μ' οἰκήτορα, 375
Ἐλεσθέ μ'. Οὔτε γὰρ θεῶν γένος οὔθ' ἀμερίων
Ἐτ' ἄξιος βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.
Ἀλλὰ μ' ἅ Διὸς
Ἀλκίμα θεὸς
Ὀλέθρ' αἰκίζει 380
Ποῖ τις οὖν φύγῃ ;
Ποῖ μολῶν μενῶ ;
Εἰ τὰ μὲν φθίνει, φίλοι, τοῖσδ'
Ὅμοῦ πέλας, μώραις δ' ἄγραις προσκείμεθα,
Πᾶς δὲ στρατὸς δίπαλτος ἄν με 385
Χειρὶ φονεύει.

ΤΕΚΜΗΣΣΑ.

ὦ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον
Φωνεῖν, ἃ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

ΑΙΑΣ.

Ἀντιστροφή γ'.

Ἴω πόροι ἀλὶρρόθοι

Πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον, 390
 Πολὺν πολὺν με δαρὸν τε δὴ
 Κατείχεται ἀμφὶ Τροίαν χρόνον· ἀλλ' οὐκ ἔτι μ', οὐκ
 Ἔτ' ἀμπνοὰς ἔχοντα. Τοῦτό τις φρονῶν ἴστω.
 ὦ Σκαμάνδριοι
 Γείτονες ῥοαί, 395
 Εὐφρονες Ἀργείους
 Οὐκ ἔτ' ἄνδρα μὴ
 Τόνδ' ἴδῃτ', ἔπος
 Ἐξερέω μέγ', οἶον οὔτινα
 Τροία στρατοῦ δέρχθη, χθονὸς μολόντ' ἀπὸ 400
 Ἑλλανίδος· τανῦν δ' ἄτιμος
 ὦδε πρόκειμαι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὔτοι σ' ἀπείργειν, οὐδ' ὅπως ἑὼ λέγειν
 Ἐχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙΑΣ.

Αἰαί· τίς ἂν ποτ' ᾤεθ' ὧδ' ἐπώνυμον 405
 Τούμῳ ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς;
 Νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ.
 Καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
 Ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
 Τὰ πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ 410
 Πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων.
 Ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν εἰς τόπον
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,
 Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 Ἄτιμος Ἀργείοισιν ὧδ' ἀπόλλυμαι. 415
 Καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι

Κρίνειν ἔμελλε κράτος ἀριστείας τινι,
 Οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 Νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῶ φρένας 420
 Ἐπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 Κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι
 Γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 Δίκην κατ' ἄλλου φωτὸς ᾧδ' ἐψήφισαν.
 Νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεὰ 425
 Ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνουντ' ἐμῇ
 Ἐσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,
 Ὡστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς ·
 Κεῖνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 Ἐμοῦ μὲν οὐχ ἐκόντος · εἰ δέ τις θεῶν 430
 Βλάπτει, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα.
 Καὶ νῦν τί χρὴ δρᾶν ; ὅστις ἐμφανῶς θεοῖς
 Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
 Ἐχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.
 Πότερα πρὸς οἴκους, ναυλόχους λιπῶν ἔδρας 435
 Μόρους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ ;
 Καὶ ποῖον ὄμμα πατρὶ δηλώσω φανείς
 Τελαμῶνι ; πῶς με τλήσεταιί ποτ' εἰσιδεῖν
 Γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 Ὡν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν ; 440
 Οὐκ ἔστι τοῦργον τλητόν. Ἀλλὰ δῆτ' ἰὼν
 Πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους
 Καὶ δρῶν τι χρηστὸν, εἴτα λοίσθιον θάνω ;
 Ἄλλ' ᾧδὲ γ' Ἀτρεΐδας ἂν εὐφράναιμί που.
 Οὐκ ἔστι ταῦτα. Πεῖρά τις ζητητέα 445
 Τοιάδ' ἀφ' ἧς γέροντι δηλώσω πατρὶ
 Μῇ τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

Αἰσχροὺν γὰρ ἄνδρα τοῦ μακροῦ χρήζειν βίου,
 Κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 Τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 450
 Προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν ;
 Οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτὸν
 Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.
 Ἄλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι
 Τον εὐγενῆ χρή. Πάντ' ἀκήκοας λόγον. 455

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον,
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
 Παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
 Γνώμης κρατῆσαι τάσδε φροντίδας μεθείς.

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 460
 Οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
 Ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
 Εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν.
 Νῦν δ' εἰμὶ δούλη. Θεοῖς γὰρ ᾧδ' ἔδοξέ που
 Καὶ σῇ μάλιστα χειρί. Τουγαροῦν, ἐπεὶ 465
 Το σὸν λέχος ξυνήλθον, εὖ φρονῶ τὰ σά,
 Καὶ σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς
 Εὐνῆς τε τῆς σῆς, ἣ συνηλλάχθης ἐμοὶ,
 Μή μ' ἀξιώσης βύξιν ἀλγεινὴν λαβεῖν
 Τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί. 470
 Ἦν γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 Ταύτη νόμιζε καμὲ τῇ τόθ' ἡμέρᾳ
 Βία ξυναρπασθεῖσαν Ἀργείων ὑπο
 Ἔν παιδί τῷ σῷ δουλίαν ἔξειν τροφήν.
 Καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 475

Λόγοις ἰάπτων, ἴδετε τὴν ὀμευνέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 Οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 Τοιαῦτ' ἐρεῖ τις. Κάμῃ μὲν δαίμων ἐλᾷ,
 Σοὶ δ' αἰσχροῖα τᾶπη ταῦτα καὶ τῷ σῶ γένοι. 480
 Ἄλλ' αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ
 Γῆρα προλείπων, αἰδεσθαι δὲ μητέρα
 Πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις
 Θεοὺς ἀράται ζῶντα πρὸς δόμους μολεῖν ·
 Οἴκτειρε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας 485
 Τροφῆς στερηθεῖς σοῦ διοίsetαι μόνος
 Ἵπ' ὀρφανιστῶν μὴ φίλων, ὅσον κακὸν
 Κεῖνφ τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.
 Ἐμοὶ γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω
 Πλὴν σοῦ. Σὺ γάρ μοι πατρίδ' ἥστωσας δόρει, 490
 Καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
 Καθειλεν ἄιδου θανασίμους οἰκήτορας.
 Τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς ;
 Τίς πλοῦτος ; ἐν σοὶ πᾶς ἔγωγε σώζομαι.
 Ἄλλ' ἴσχε κάμου μνήστιν. Ἄνδρί τοι χρεὼν 495
 Μνήμην προσεῖναι, τερπνὸν εἴ τί που πάθοι.
 Χάρις χάριν γάρ ἐστιν ἢ τίκτους' αἰεὶ ·
 Ὅτου δ' ἀπορρεῖ μνήστις εὖ πεπονθότος,
 Οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Αἴας, ἔχειν σ' ἂν οἶκτον ὡς ἀγῶ φρενὶ 500
 Θελοίμ' ἄν · αἰνοῖης γὰρ ἂν τὰ τῆσδ' ἔπη.

ΑΙΑΣ.

Καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 Ἐὰν μόνον τὸ ταχθεὺς εὖ τολμᾷ τελεῖν.

ΤΕΚΜΗΣΣΑ.

Ἄλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙΑΣ.

Κομίζέ νύν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω.

505

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

Ἐν τοῖσδε τοῖς κακοῖσιν, ἥ τί μοι λέγεις ;

ΤΕΚΜΗΣΣΑ.

Μὴ σοί γέ που δύστηνος ἀντήσας θάνοι.

ΑΙΑΣ.

Πρέπον γέ τ' αὖν ἦν δαίμονος τοῦμοῦ τόδε.

ΤΕΚΜΗΣΣΑ.

Ἄλλ' οὖν ἐγὼ 'φύλαξα τοῦτό γ' ἀρκέσαι.

510

ΑΙΑΣ.

Ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.

ΤΕΚΜΗΣΣΑ.

Τί δῆτ' αὖν ὡς ἐκ τῶνδ' αὖν ὠφελοίμί σε ;

ΑΙΑΣ.

Δός μοι προσειπεῖν αὐτὸν ἐμφανῇ τ' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.

ΑΙΑΣ.

Τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ;

515

ΤΕΚΜΗΣΣΑ.

*ὦ παῖ, πατὴρ καλεῖ σε. Δεῦρο προσπόλων**Ἄγ' αὐτὸν ὅσπερ χερσὶν εὐθύνων κυρεῖς.*

ΑΙΑΣ.

Ἐρποντι φωνεῖς, ἥ λελειμμένῳ λόγου ;

ΤΕΚΜΗΣΣΑ.

Καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.

ΑΙΑΣ.

Αἶρ' αὐτὸν, αἶρε δεῦρο. Ταρβήσῃ γὰρ οὐ
 Νεοσφαγῇ που τόνδε προσλεύσσω φόνον,
 Εἵπερ δικαίως ἔστ' ἐμὸς τὰ πατρώθεν.
 Ἄλλ' αὐτίκ' ὁμοίς αὐτὸν ἐν νόμοις πατρὸς
 Δεῖ πωλοδαμνεῖν κάζομοιοῦσθαι φύσιν.
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
 Καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,
 Ὅθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.
 Ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιος βίος,
 [Το μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν,]
 Ἔως τὸ χαίρειν καὶ τὸ λυτεῖσθαι μάθης.
 Ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς
 Δείξεις ἐν ἐχθροῖς οἶος ἐξ οἴου ἑτράφης.
 Τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν
 Ψυχὴν ἀτάλλων, μητρὶ τῇδε χαρμονήν.
 Οὗτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίσῃ
 Στυγναῖσι λώβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.
 Τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι
 Δείψω τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν
 Τηλωπὸς οἶχνεῖ, δυσμενῶν θήραν ἔχων.
 Ἄλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεώς,
 Ἕμῃν τε κοινὴν τήνδ' ἐπισκῆπτω χάριν,
 Κεῖνφ τ' ἐμὴν ἀγγεῖλατ' ἐντολὴν, ὅπως
 Τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων
 Τελαμῶνι δεῖξει μητρὶ τ', Ἑριβοῖά λέγων,
 Ὅς σφιν γένηται γηροβοσκὸς εἰς αἰί.
 [Μέχρις οὐ μυχοὺς κίχῃσι τοῦ κάτω θεοῦ,]
 Καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς

520

525

530

535

540

545

Θήσουσ' Ἀχαιοὺς μήθ' ὁ λυμεὼν ἐμός.
 Ἄλλ' αὐτό μοι σὺ, παῖ, λαβὼν ἐπώνυμον, 550
 Εὐρύσακες, ἴσχε διὰ πολυῤῥάφου στρέφων
 Πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 Τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.
 Ἄλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
 Καὶ δῶμα πάκτου, μηδ' ἐπισκήνους γόους 555
 Δάκρυε. Κάρτα τοι φιλοίκτιστον γυνή.
 Πύκαζε θάσσον. Οὐ πρὸς ἱατροῦ σοφοῦ
 Θρηνεῖν ἐπιδὰς πρὸς τομῶντι πῆματι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
 Οὐ γάρ μ' ἀρέσκει γλώσσά σου τεθηγμένη. 560

ΤΕΚΜΗΣΣΑ.

ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί ;

ΑΙΑΣ.

Μὴ κρίνε, μὴ ἔεταζε. Σωφρονεῖν καλόν.

ΤΕΚΜΗΣΣΑ.

Οἴμ' ὡς ἀθυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου
 Καὶ θεῶν ἰκνούμαι μὴ προδους ἡμᾶς γένῃ.

ΑΙΑΣ.

Ἄγαν γε λυπεῖς. Οὐ κάτοισθ' ἐγὼ θεοῖς 565
 Ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι ;

ΤΕΚΜΗΣΣΑ.

Εὐφῆμα φώνει.

ΑΙΑΣ.

Τοῖς ἀκούουσιν λέγε.

ΤΕΚΜΗΣΣΑ.

Σὺ δ' οὐχὶ πεισει ;

ΑΙΑΣ.

Πόλλ' ἄγαν ἤδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

Ταρβῶ γὰρ, ὦναξ.

ΑΙΑΣ.

Οὐ ξυνέρξεθ' ὥς τάχος ;

ΤΕΚΜΗΣΣΑ.

Πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

Μῶρά μοι δοκεῖς φροσύν, 570

Εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

᾽Ω κλεινὰ Σαλαμῖς, σὺ μὲν που

Ναίεις ἀλίπλαγκτος, εὐδαίμων,

Πᾶσιν περίφαντος αἰεὶ ·

᾽Εγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος 575

᾽Ιδαῖα μίμνω λειμωνία πόα μήλων,

᾽Ανήριθμος αἰὲν εὐνώμα

Χρόνῳ τρυχόμενος,

Κακὰν ἐλπίδ' ἔχων

᾽Ετι μέ ποτ' ἀνύσειν 580

Τὸν ἀπότροπον αἰδῆλον ᾽Αιδαν.

Ἀντιστροφή α'.

Καί μοι δυσθεράπευτος Αἴας

Ἐύνεστιν ἔφεδρος, ὦμοι μοι,

Θεῖα μανία ξύναυλος ·

᾽Ον ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ 585

Κρατοῦντ' ἐν ᾽Αρει · νῦν δ' αὖ φρενὸς οἰοβώτας

Φίλοις μέγα πένθος εὔρηται.

Τὰ πρὶν δ' ἔργα χεροῖν

Μεγίστας ἀρετὰς

Ἄφιλα παρ' ἀφίλοις. 590

Ἐπεσ' ἔπεσε μελέοις Ἀτρεΐδαις.

Στροφή β.

Ἡ που παλαιᾷ μὲν ἔντροφος ἀμέρα,
Λευκῷ δὲ γήρα μάτηρ νιν ὅταν νοσοῦντα
Φρενομόρως ἀκούσῃ,

Ἀΐλινον αἶλινον

595

Οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδοῦς

Ἦσει δὺςμορος, ἀλλ' ὄξυντόνους μὲν ῥᾶς

Θρηνήσει, χερόπληκτοι δ'

Ἐν στέρνοισι πεσοῦνται

Δούποι καὶ πολίᾳς ἄμνγμα χαίτας.

600

Ἀντιστροφή β.

Κρείσσων γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν,

Ὃς ἐκ πατρώας ἦκων γενεᾶς ἄριστος

Πολυπόνων Ἀχαιῶν,

Οὐκ ἔτι συντρόφοις

Ὅργαῖς ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.

605

ὦ τλᾶμον πύτερ, οἶαν σε μένει πυθέσθαι

Παιδὸς δὺσφορον ἄταν,

Ἄν οὐπὼ τις ἔθρεψεν

Αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

ΑΙΑΣ.

Ἄπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

610

Φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·

Κοῦκ ἔστ' ἄελλπτον οὐδὲν, ἀλλ' ἀλίσκεται

Χὼ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

Κἀγὼ γὰρ, ὃς τὰ δειν' ἐκαρτέρουν τότε,

Βαφῇ σίδηρος ὥς, ἐθλύνθην στόμα

615

Πρὸς τῇσδε τῆς γυναικός· οἰκτεῖρω δέ νιν

Χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λυπεῖν.
 Ἄλλ' εἰμι πρὸς τε λοντρὰ καὶ παρακτίους
 Λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ
 Μῆνιν βαρεῖαν ἐξαλύξωμαι θεᾶς ·
 620
 Μολῶν τε χῶρον ἔνθ' ἂν ἀστιβῇ κίχῳ
 Κρύψω τόδ' ἔγχος τοῦμόν, ἐχθιστον βελῶν,
 Γαίας ὀρύξας ἔνθα μή τις ὄψεται ·
 Ἄλλ' αὐτὸ νῦξ Ἄιδης τε σωζόντων κάτω.
 Ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 625
 Παρ' Ἑκτορος δῶρημα δυσμενεστάτου,
 Οὐπω τι κέδνόν ἔσχον Ἀργείων πάρα.
 Ἄλλ' ἔστ' ἀληθὴς ἡ βροτῶν παροιμία,
 Ἐχθρῶν ἄδωρα δῶρα κοῦκ ὀνήσιμα.
 Τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς
 630
 Εἵκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 Ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. Τί μή ;
 Καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
 Τιμαῖς ὑπείκει · τοῦτο μὲν νιφοστιβεῖς
 Χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει ·
 635
 Ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 Τῇ λευκοπώλῃ φέγγος ἡμέρα φλέγειν ·
 Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 Στένοντα πόντον · ἐν δ' ὁ παγκρατὴς ὕπνος
 Δύει πεδήσας, οὐδ' αἰὲ λαβὼν ἔχει.
 640
 Ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν ;
 Ἐγὼ δ', ἐπίσταμαι γὰρ ἀρτίως ὅτι
 Ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,
 Ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον
 Τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 645
 Ὡς αἰὲν οὐ μενοῦντα. Τοῖς πολλοῖσι γὰρ

Βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν.
 Ἄλλ' ἀμφὶ μὲν τούτοιςιν εὖ σχήσει· σὺ δὲ
 Ἔσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι,
 Εὖχου τελεῖσθαι τοῦμὸν ὦν ἐρᾷ κέαρ. 650
 Ἕμεῖς θ' ἑταῖροι ταῦτ' αὖτ' αὖτ' ἐμοὶ τάδε
 Τιμᾶτε, Τεύκρ' ἄγε, ἣν μόλη, σημήνατε
 Μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῶν ἄμα.
 Ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον·
 Ἕμεῖς δ' ἂν φράζω δρᾶτε, καὶ τάχ' ἂν μ' ἴσως 655
 Πύθοισθε, καὶ νῦν δυστυχῶ, σεσωσμένου.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή.

Ἐφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν.
 Ἰὼ ἰὼ Πᾶν Πᾶν,
 ὦ Πᾶν Πᾶν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου
 Πετραίας ἀπὸ δειράδος φάνηθ', ὦ 660
 Θεῶν χοροποι' ἄναξ, ὅπως μοι
 Νύσια Κνώσι' ὀρχήματ' αὐτοδαῆ ξυνὸν ἰάψης.
 Νῦν γὰρ ἐμοὶ μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολὼν ἄναξ Ἀπόλλων
 Ὁ Δάλιος, εὐγνωστος, 665
 Ἐμοὶ ξυνεῖη διὰ παντὸς εὐφρων.

Ἀντιστροφή.

Ἐλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
 Ἰὼ ἰὼ. Νῦν αὖ,
 Νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 Θεῶν ὠκυάλων νεῶν, ὅτ' Αἴας 670
 Λαθίπονος πάλιν, θεῶν δ' αὖ
 Πάνθ' ὅς ἐστιν ἐξήνυσ' εὐνομίᾳ σέβων μεγίστα.
 Πάνθ' ὁ μέγας χρόνος μαραίνει τε καὶ φλέγει,

Κοῦδ' ἐν ἀναύδητον φατίσαιμ' ἂν, εὐτέ γ' ἐξ ἀέλπτων
 Αἴας μετανεγνώσθη 675
 Θυμῶν Ἀτρεΐδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

* Ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ
 Κρημνῶν · μέσον δὲ προσμολὼν στρατήγιον 680
 Κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 Στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 Μαθόντες ἀμφέστησαν, εἰτ' ὀνειδέσιν
 * Ἡρασσον ἔνθεν κᾶνθεν οὔτις ἔσθ' ὃς οὔ,
 Τον τοῦ μανέντος κᾶπιβουλευτοῦ στρατοῦ
 Ξύναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι 685
 Τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
 * Ὡστ' ἐς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
 Κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.
 Ἀήγει δ' ἔρις δραμούσα τοῦ προσωτάτω
 Ἄνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου. 690
 Ἄλλ' ἡμῖν Αἴας ποῦ 'στιν, ὥς φράσω τάδε ;
 Τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐκ ἔνδον, ἀλλὰ φρουῖδος ἀρτίως, νέας
 Βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΓΓΕΛΟΣ.

* Ἰοὺ ἰοῦ. 695
 Βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν
 Πέμπων ἔπεμψεν, ἥ 'φάνην ἐγὼ βραδύς ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἐστὶ χρεΐας τῇσδ' ὑπεσπανισμένον ;

ΑΓΓΕΛΟΣ.

Τὸν ἄνδρ' ἀπηύδα Τεύκρος ἔνδοθεν στέγης
Μη' ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη. 700

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπεῖς
Γνώμης, θεοῖσιν ὡς καταλλαχθῇ χόλου.

ΑΓΓΕΛΟΣ.

Ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα,
Εἵπερ τι Κάλχας εὖ φρονῶν μαντεύεται.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ποῖον ; τί δ' εἰδὼς τοῦδε πράγματος πέρι ; 705

ΑΓΓΕΛΟΣ.

Τοσοῦτον οἶδα καὶ παρὼν ἐτύγχανον.
Ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα,
Ἐς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως
Θεὸς εἶπε κατέσκηψε παντοῖα τέχνη 710
Εἴρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε
Αἶανθ' ὑπὸ σκηναῖσι μηδ' ἀφέντ' ἔαν,
Εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ.
Ἐλᾶ γὰρ αὐτὸν τῇδε θῆμέρα μόνη
Δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων. 715
Τὰ γὰρ περισσὰ κἀνόνητα σώματα
Πίπτειν βαρεῖαις πρὸς θεῶν δυσπραξίαις
Ἐφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν
Βλαστὼν ἔπειτα μὴ κατ' ἄνθρωπον φρονεῖ.
Κεῖνος δ' ἀπ' οἴκων εὐθὺς ἐξορμώμενος 720
Ἄνους καλῶς λέγοντος εὐρέθη πατρός.
Ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δόρει
Βούλου κρατεῖν μὲν, ξὺν θεῷ δ' ἀεὶ κρατεῖν.

'Ο δ' ὑψικόμπως κἀφρόνως ἡμείψατο,
 Πάτερ, θεοῖς μὲν κἂν ὁ μὴδὲν ὦν ὁμοῦ 725
 Κράτος κατακτήσαιτ' · ἐγὼ δὲ καὶ δέχα
 Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.
 Τοσόνδ' ἐκόμπει μῦθον. Εἵτα δεύτερον
 Δίας Ἀθάνας, ἥνικ' ὀτρύνουσά νιν
 Ἡῦδ'ατ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, 730
 Τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος ·
 Ἄνασσα, τοῖς ἄλλοισιν Ἀργείων πέλας
 Ἴστω, καθ' ἡμᾶς δ' οὔ ποτ' ἐκρήξει μάχη.
 Τοιοῖσδε τοῖς λόγοισιν ἀστεργῇ θεᾶς
 Ἐκτήσατ' ὀργήν, οὐ κατ' ἄνθρωπον φρονῶν. 735
 Ἄλλ' εἴπερ ἔστι τῇδε θῆμέρα, τάχ' ἂν
 Γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριον.
 Τοσαῦθ' ὁ μάντις εἶφ' · ὁ δ' εὐθὺς ἐξ ἔδρας
 Πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς
 Τεῦκρος φυλάσσειν. Εἰ δ' ἀπεστερήμεθα, 740
 Οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
 Ὅρα μολοῦσα τόνδ' ὁποῖ' ἔπη θροεῖ.
 ἔυρεῖ γὰρ ἐν χρῶι τοῦτο μὴ χαίρειν τινά.

ΤΕΚΜΗΣΣΑ.

Τί μ' αὖτά λαιναν, ἀρτίως πεπαυμένην 745
 Κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τοῦδ' εἰσάκουε τάνδρ'ος, ὥς ἤκει φέρων
 Αἴαντος ἡμῖν πράξιν ἣν ἤλγησ' ἐγώ.

ΤΕΚΜΗΣΣΑ.

Οἷμοι, τί φῆς, ἄνθρωπε ; μὴν ὀλώλαμεν ;

ΑΓΓΕΛΟΣ.

Οὐκ οἶδα τὴν σὴν πρᾶξιν, Αἴαντος δ' ὅτι, 750
 Θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

ΤΕΚΜΗΣΣΑ.

Καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φῆς.

ΑΓΓΕΛΟΣ.

Ἐκεῖνον εἵργειν Τεῦκρος ἐξεφίεται
 Σκηνῆς ὕπαυλον μὴδ' ἀφιέναι μόνον.

ΤΕΚΜΗΣΣΑ.

Ποῦ δ' ἐστὶ Τεῦκρος, κάπλ τῷ λέγει τάδε ; 755

ΑΓΓΕΛΟΣ.

Πάρεστ' ἐκείνος ἄρτι · τήνδε δ' ἔξοδον
 Ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚΜΗΣΣΑ.

Οἶμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών ;

ΑΓΓΕΛΟΣ.

Τοῦ Θεστορείου μάντεως, καθ' ἡμέραν
 Τὴν νῦν ὅτ' αὐτῷ θάνατον ἢ βίον φέρει. 760

ΤΕΚΜΗΣΣΑ.

Οὐ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης,
 Καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάχει μολεῖν,
 Οἱ δ' ἐσπέρους ἀγκῶνας, οἱ δ' ἀντηλίους
 Ζητεῖτ' ἰόντες τάνδρὸς ἔξοδον κακὴν.
 Ἔγνωκα γὰρ δὴ φωτὸς ἡπατημένη 765
 Καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.
 Οἶμοι, τί δράσω, τέκνον · οὐχ ἰδρυτέον.
 Ἄλλ' εἴμι καὶ γὼν κείσ' ὅποιπερ ἂν σθένω.
 Χωρῶμεν, ἐγκουῶμεν, οὐχ ἔδρας ἀκμή,
 Σώξειν θέλοντες ἄνδρα γ' ὃς σπεύδει θανεῖν. 770

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖν ἔτοιμος, κού λόγῳ δείξω μόνον.
 Τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.
 (Χοροῦ μετὰστασις.)

(Ἐκκύκλημα.)

ΑΙΑΣ.

Ὁ μὲν σφαγεὺς ἔστηκεν ἡ τομώτατος
 Γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολή,
 Δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ 775
 Μάλιστα μισηθέντος, ἐχθίστου θ' ὀρᾶν.
 Πέπηγε δ' ἐν γῇ πολεμία τῇ Τρῳάδι,
 Σιδηροβρῶτι θηγάνῃ νεακονῆς.
 Ἐπηξα δ' αὐτὸν εὖ περιστείλας ἐγὼ,
 Εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν. 780
 Οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι
 Σὺ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκὸς, ἄρκεσον.
 Αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.
 Πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φύτιν
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ 785
 Πεπτῶτα τῷδε περὶ νεορῥάντῳ ξίφει,
 Καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
 Ῥιφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ.
 Τοσαῦτά σ', ὦ Ζεῦ, προστρέπω, καλῶ θ' ἅμα
 Πομπαῖον Ἑρμῆν χθόνιον εὖ με κοιμίσαι, 790
 Ἐν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
 Πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 Καλῶ δ' ἄρωγους τὰς αἰεὶ τε παρθένους
 Ἀεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,
 Σεμνὰς Ἑρινὺς τανύποδας, μαθεῖν ἐμὲ 795
 Πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.

[Καί σφας κακούς κάκιστα καὶ πανωλέθρους
 Ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ
 Αὐτοσφαγῇ πίπτοντα, τὼς αὐτοσφαγεῖς
 Πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.] 800
 Ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἑρινύες,
 Γεύεσθε, μὴ φείδεσθε πανδήμου στρατοῦ.
 Σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν
 Ἦλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα
 Ἰδῆς, ἐπισχὼν χρυσόνωτον ἡνίαν, 805
 Ἀγγεῖλον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν
 Γέροντι πατρὶ τῇ τε δυστήνῃ τροφῇ.
 Ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φύτιν,
 Ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.
 Ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην· 810
 Ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.
 ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν·
 Καίτοι σὲ μὲν κακεῖ προσανδήσω ξυνών.
 Σὲ δ', ὦ φαεινῆς ἡμέρας τὸ νῦν σέλας,
 Καὶ τὸν διφρευτήν Ἥλιον προσεννέπω, 815
 Πανύστατον δὴ κοῦποτ' αὖθις ὕστερον.
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
 Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον,
 Κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
 Κρήναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ 820
 Πεδία προσανδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
 Τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ·
 Τὰ δ' ἄλλ' ἐν Αἰδοῦ τοῖς κάτω μυθήσομαι.

ΗΜΙΧΟΡΙΟΝ.

Πόνος πόνῳ πόνον φέρει.

Πᾶ πᾶ

Πᾶ γὰρ οὐκ ἔβαν ἐγώ ;
 Κούδεις ἐπίσταταί με συμμαθεῖν τόπος.
 Ἴδου,
 Δούπον αὖ κλύω τινά.

ΗΜΙΧΟΡΙΟΝ.

Ἑμῶν γε ναὸς κοινόπλουν ὀμιλίαν.

830

ΗΜΙΧΟΡΙΟΝ.

Τί οὖν δῆ ;

ΗΜΙΧΟΡΙΟΝ.

Πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

ΗΜΙΧΟΡΙΟΝ.

*Εχεις οὖν ;

ΗΜΙΧΟΡΙΟΝ.

Πόνου γε πλήθος, κούδεν εἰς ὄψιν πλέον.

ΗΜΙΧΟΡΙΟΝ.

*Ἀλλ' οὐδ' ἐμοὶ δὴ τὴν ἀφ' ἡλίου βολῶν
 Κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανείς.

835

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίς ἂν δῆτά μοι, τίς ἂν φιλοπόνων
 Ἀλιαδᾶν ἔχων αὐπνοὺς ἄγρας,
 *Ἢ τίς Ὀλυμπιάδων θεᾶν, ἥ ῥυτῶν
 Βοσπορίων ποταμῶν, τὸν ὠμόθυμον
 Εἷ ποθι πλαζόμενον λεύσσω

840

*Ἀπύοι ; σχέτλια γὰρ
 Ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 Οὐρίφῃ μὴ πελάσαι δρόμφ,
 *Ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὄπου.

845

ΤΕΚΜΗΣΣΑ.

*Ἰώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος βοή πάραυλος ἐξέβη νάπους ;

ΤΕΚΜΗΣΣΑ.

Ἴὼ τλήμων.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τὴν δουρίληπτον δύσμορον νύμφην ὀρώ

Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.

850

ΤΕΚΜΗΣΣΑ.

Οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τί δ' ἔστιν;

ΤΕΚΜΗΣΣΑ.

Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς

Κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

*Ὡμοὶ ἐμῶν νόστων·

855

*Ὡμοὶ, κατέπεφνες, ἄναξ, *

Τόνδε συνναύταν, ὦ τάλας·

*ὦ ταλαίφρων γύναι.

ΤΕΚΜΗΣΣΑ.

Ὡς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

860

ΤΕΚΜΗΣΣΑ.

Αὐτὸς πρὸς αὐτοῦ· δῆλον. Ἐν γάρ οἱ χθονὶ

Πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

*Ὡμοὶ ἐμᾶς ἄτας, οἷος ἄρ' αἰμάχθης, ἄφρακτος φί-
λων·

*Ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰδρὺς, κατημέλησα.

Πᾶ πᾶ

Κεῖται ὁ δυστράπελος, δυσώνυμος Αἴας;

865

ΤΕΚΜΗΣΣΑ.

Οὔτοι θεατός · ἀλλὰ νιν περιπτυχῇ
 Φάρει καλύνῃω τῷδε παμπήδην, ἐπεὶ
 Οὔδεις ἄν, ὅστις καὶ φίλος, τλαίῃ βλέπειω
 Φυσῶντ' ἄνω πρὸς ῥίνας, ἔκ τε φοινίας
 Πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς. 870
 Οἷμοι, τί δράσω ; τίς σε βαστάσει φίλων ;
 Ποῦ Τεῦκρος ; ὥς ἀκμαῖος, εἰ βαίῃ, μόλοι,
 Πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.
 ὦ δὲ δύσμορ' Αἴας, οἷος ὦν οἷως ἔχεις,
 ὦς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν. 875

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔμελλες, τάλας, ἔμελλες χρόνῳ
 Στερεόφρων ἄρ' ὧδ' ἐξανύσειν κακὰν
 Μοῖραν ἀπειρεσίῳ πόνων. Τοῖά μοι
 Πάννυχαι καὶ φαέθοντ' ἀνεστέναζες
 Ὀμόφρων ἐχθοδόπ' Ἀτρείδαις 880
 Οὐλίφ σὺν πάθει.
 Μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
 Πημάτων, ἦμος ἀριστόχειρ
 — — — ὅπλων ἔκειτ' ἀγὼν πέρι.

ΤΕΚΜΗΣΣΑ.

Ἴώ μοί μοι. 885

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Χωρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

ΤΕΚΜΗΣΣΑ.

Ἴώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶξαι, γύναι,
 Τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚΜΗΣΣΑ.

Σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν. 890

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἕυναυδῶ.

ΤΕΚΜΗΣΣΑ.

Οἶμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
Χωροῦμεν, οἷοι νῶν ἐφεστᾶσι σκοποί.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Ωμοι, ἀναλγήτων
Δισσῶν ἐθρόησας ἄναυδον 895
᾽Εργον Ἀτρειδᾶν τῷδ' ἄχει.
Ἄλλ' ἀπείργοι θεός.

ΤΕΚΜΗΣΣΑ.

Οὐκ ἂν τὰδ' ἔστη τῇδε, μὴ θεῶν μέτα.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Αγαν γ' ὑπερβριθὲς ἄχθος ἤνυσαν.

ΤΕΚΜΗΣΣΑ.

Τοιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς 900
Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

᾽Η ῥα κελαινῶπαν θυμὸν ἐφύβριζει πολύτλας ἀνὴρ,
Γελαὶ δὲ τοῖσδε μαινομένοις ἄχεσιν πολὺν γέλωτα, φεῦ
φεῦ,

Ἕν τε διπλοῖ βασιλῆς κλύοντες Ἀτρεΐδαι.

ΤΕΚΜΗΣΣΑ.

Οἱ δ' οὖν γελόντων κἀπιχαιρόντων κακοῖς 905
Τοῖς τοῦδ'. Ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,
Θανόντ' ἂν οἰμώξειαν ἐν χρειᾷ δορός.
Οἱ γὰρ κακοὶ γνώμαισι τὰγαθὸν χεροῖν
᾽Εχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ.

Ἔμοι πικρὸς τέθνηκεν ἢ κείνοις γλυκὺς,
 Αὐτῷ δὲ τερπνός. Ὡν γὰρ ἡράσθη τυχεῖν
 Ἐκτήσαθ' αὐτῷ, θάνατον, ὄνπερ ἤθελεν.
 Πῶς δῆτα τοῦδ' ἐπεγγελῶεν ἂν κάτα ;
 Θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ.
 Πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν. Ἄλλ' ἔμοι
 Διπὼν ἀνίας καὶ γόους διοίχεται.

910

915

ΤΕΥΚΡΟΣ.

Ἴώ μοί μοι.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Σίγησον. Αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν
 Βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

920

ΤΕΥΚΡΟΣ.

ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἔμοι,
 Ἄρ' ἡμπόληκας, ὥσπερ ἢ φάτις κρατεῖ ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὅλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥΚΡΟΣ.

ὦ μοι βαρείας ἄρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὡς ὧδ' ἐχόντων

ΤΕΥΚΡΟΣ.

ὦ τάλας ἐγὼ, τάλας.

925

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Πάρα στενάζειν.

ΤΕΥΚΡΟΣ.

ὦ περισπερχές πάθος.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄγαν γε, Τεῦκρε.

ΤΕΥΚΡΟΣ.

Φεῦ τάλας. Τί γὰρ τέκνον

Τὸ τοῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρῳάδος ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μόνος παρὰ σκηναῖσιν.

ΤΕΥΚΡΟΣ.

Οὐχ ὅσον τάχος

Δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὥς κενῆς 930

Σκύμνον λεαίνης δυσμενῶν ἀναρπάσῃ ;

Ἴθ', ἐγκόνει, ξύγκαμνε. Τοῖς θανούσί τοι

Φιλοῦσι πάντες κειμένοις ἐπεγγελάν.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν

Ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει. 935

ΤΕΥΚΡΟΣ.

Ἦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ

Ἀλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγὼ,

Ὀδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ

Μάλιστα τοῦμὸν σπλάγχχνον, ἣν δὴ νῦν ἔβην,

Ἦ φίλτατ' Αἴας, τὸν σὸν ὥς ἐπησθόμην 940

Μόρον διώκων κἄξιχνοσκοπούμενος.

Ὅξεϊα γάρ σου βάξεις ὥς θεοῦ τινὸς

Διηλθ' Ἀχαιοὺς πάντας ὥς οἴχει θανῶν.

Ἀγὼ κλύων δείλαιος ἐκποδὼν μὲν ὦν

Ἵππεστέναζον, νῦν δ' ὁρῶν ἀπόλλυμαι. 945

Οἴμοι.

Ἴθ' ἐκκάλυψον, ὥς ἴδω τὸ πᾶν κακόν.

Ἦ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς ;

Ὅσας ἀνίας μοι κατασπεύρας φθίνεις.

Πῶς γὰρ μολεῖν μοι δυνατόν, ἐς ποίους βροτοὺς, 950

Τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;
 Ἥ πού με Τελαμῶν, σὸς πατὴρ ἐμός θ' ἄμα,
 Δέξαιτ' ἂν εὐπρόσωπος ἱλέως τ' ἴσως
 Χωροῦντ' ἄνευ σοῦ. Πῶς γὰρ οὐχ ; ὅτῃ πάρα
 Μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν. 955
 Οὗτος τί κρύψει ; ποῖον οὐκ ἔρεϊ κακὸν,
 Τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 Τὸν δειλία προδόντα καὶ κακανδρία
 Σὲ, φίλτατ' Αἴας, ἢ δόλοισιν, ὥς τὰ σὰ
 Κράτη θανόντος καὶ δόμους νέμοιμι σους. 960
 Τοιαῦτ' ἀνὴρ δύσσοργος, ἐν γήρᾳ βαρὺς,
 Ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 Τέλος δ' ἀπωστὸς γῆς ἀπορρίφθῃσομαι,
 Δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς.
 Τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι 965
 Πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.
 Καὶ ταῦτα πάντα σοῦ θανόντος εὐρόμην.
 Οἵ μοι, τί δράσω ; πῶς σ' ἀποσπάσω πικροῦ
 Τοῦδ' αἰόλου κνώδοντος, ὃ τάλας, ὑφ' οὗ
 Φονέως ἄρ' ἐξέπνευσας ; εἶδες ὡς χρόνῳ 970
 Ἐμελλέ σ' Ἐκτωρ καὶ θανὼν ἀποφθίσειν ;
 Σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἐκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,
 Ζωστήρι πισθεῖς ἱππικῶν ἐξ ἀντύγων
 Ἐκνάπτειτ' αἰὲν, ἔς τ' ἀπέψυξεν βίον· 975
 Οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 Πρὸς τοῦδ' ὄλωλε θανάσιμῳ πεσέματι.
 Ἀρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος
 Κάκεϊνον Ἀιδῆ, δημιουργὸς ἄγριος ;
 Ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ

Φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεούς·
 "Οτφ δὲ μὴ τὰδ' ἐστὶν ἐν γνώμῃ φίλα,
 Κεῖνός τ' ἐκείνα στεργέτω, καὶ γὰρ τὰδε.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μὴ τείγῃ μακρὰν, ἀλλ' ὅπως κρίνῃς τάφῳ
 Φράζου τὸν ἄνδρα, ᾧ τι μυθήσῃ τάχα. 985
 Βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς
 Γέλων ἃ δὴ κακούργος ἐξίκουτ' ἀνὴρ.

ΤΕΥΚΡΟΣ.

Τίς δ' ἐστὶν οὖτιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μελέαρος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν.

ΤΕΥΚΡΟΣ.

Ὁρῶ· μαθεῖν γὰρ ἐγγὺς ὦν οὐ δυσπετής. 990

ΜΕΝΕΛΑΟΣ.

Ὁυτος, σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν
 Μὴ ξυγχομίζειν, ἀλλ' εἰς ὅπως ἔχει.

ΤΕΥΚΡΟΣ.

Τίνος χάριν τοσόνδ' ἀνῆλωσας λόγον;

ΜΕΝΕΛΑΟΣ.

Δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ.

ΤΕΥΚΡΟΣ.

Οὐκ οὖν ἂν εἴποις ἦντιν' αἰτίαν προθείς; 995

ΜΕΝΕΛΑΟΣ.

Ὁθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
 Ἄγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
 Ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν·
 Ὅστις στρατῷ ξύμπαντι βουλευσας φόνον
 Νύκτωρ ἐπεστράτευσεν, ὥς ἔλοι δορί· 1000
 Καὶ μὴ θεῶν τις τήνδε πείραν ἔσβησεν,

Ἡμεῖς μὲν ἂν τήνδ', ἣν δδ' εἵληχεν τύχην,
 Θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ,
 Οὗτος δ' ἂν ἔζη. Νῦν δ' ἐνῆλλαξεν θεὸς
 Τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν. 1005
 Ὡς οὖνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
 Τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ,
 Ἄλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
 Ὅρνισι φορβὴ παραλίοις γενήσεται.
 Πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος. 1010
 Εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν
 Πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς,
 Χερσὶν παρευθύνοντες. Οὐ γὰρ ἔσθ' ὅπου
 Δόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.
 Καίτοι κακοῦ πρὸς ἀνδρὸς ἄνδρα δημότην 1015
 Μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.
 Οὐ γάρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς
 Φέρουντ' ἂν, ἔνθα μὴ καθεστήκη δέος,
 Οὔτ' ἂν στρατὸς γε σωφρόνως ἄρχοιτ' ἔτι
 Μηδὲν φόβου πρόβλημα μὴδ' αἰδοῦς ἔχων. 1020
 Ἄλλ' ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα,
 Δοκεῖν πεσεῖν ἂν κἂν ἀπὸ μικροῦ κακοῦ.
 Δέος γὰρ ᾧ πρόσσεστιν αἰσχύνῃ θ' ὁμοῦ,
 Σωτηρίαν ἔχοντα τόνδ' ἐπίστασο.
 Ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῇ, 1025
 Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.
 Ἄλλ' ἐστάτω μοι καὶ δέος τι καίριον,
 Καὶ μὴ δοκῶμεν δρώντες ἂν ἠδώμεθα
 Οὐκ ἀντιτίσειν αὐθις ἂν λυπώμεθα. 1030
 Ἐρπεῖ παραλλὰξ ταῦτα. Πρόσθεν οὗτος ἦν

Αἶθων ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ.
 Καί σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως
 Μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Μενέλαε, μὴ γνώμας ὑποστήσας σοφὰς 1035
 Εἴτ' αὐτὸς ἐν θανούσιν ὑβριστῆς γένη.

ΤΕΥΚΡΟΣ.

Οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
 Ὃς μὴδὲν ὦν γοναῖσιν εἴθ' ἀμαρτάνει,
 Ὃθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι
 Τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη. 1040
 Ἄγ', εἴπ' ἀπ' ἀρχῆς αὖθις, ἥ σὺ φῆς ἄγειν
 Τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβών;
 Οὐκ αὐτὸς ἐξέπλευσεν, ὥς αὐτοῦ κρατῶν;
 Ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν
 Ἐξεστ' ἀνάσσειν ὦν ὅδ' ἡγεῖτ' οἴκοθεν; 1045
 Σπάρτης ἀνάσσειν ἦλθες, οὐχ ἡμῶν κρατῶν.
 Οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμήσαι πλέον
 Ἀρχῆς ἔκειτο θεσμὸς ἥ καὶ τῷδε σέ.
 Ἵπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ὅλων
 Στρατηγὸς, ὥστ' Αἴαντος ἡγεῖσθαί ποτε. 1050
 Ἄλλ' ὦν περ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
 Κόλαζ' ἐκείνους· τόνδε δ', εἴτε μὴ σὺ φῆς
 Εἴθ' ἄτερος στρατηγὸς, ἐς ταφὰς ἐγὼ
 Θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα.
 Οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο 1055
 Γυναικὸς, ὥσπερ οἱ πόνου πολλοῦ πλέφ,
 Ἄλλ' οὔνεχ' ὄρκων οἷσιν ἦν ἐνώμοτος,
 Σοῦ δ' οὐδέν· οὐ γὰρ ἡξίου τοὺς μὴδένας.
 Πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβών

Καὶ τὸν στρατηγὸν ἦκε. Τοῦ δὲ σοῦ ψόφου
Οὐκ ἂν στραφείην, ὡς ἂν ᾗς οἶός περ εἶ.

1060

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ.
Τὰ σκληρὰ γάρ τοι, κἂν ὑπέρδικ' ᾗ, δάκνει.

ΜΕΝΕΛΑΟΣ.

Ὅ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν.

ΤΕΥΚΡΟΣ.

Οὐ γὰρ βάνauson τὴν τέχνην ἐκτησάμην.

1065

ΜΕΝΕΛΑΟΣ.

Μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥΚΡΟΣ.

Κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὀπλισμένῳ.

ΜΕΝΕΛΑΟΣ.

Ἢ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

Ἔν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

ΜΕΝΕΛΑΟΣ.

Δίκαία γὰρ τόνδ' εὐτυχεῖν κτείναντά με ;

1070

ΤΕΥΚΡΟΣ.

Κτείναντα ; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕΝΕΛΑΟΣ.

Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἷχομαι.

ΤΕΥΚΡΟΣ.

Μή νυν ἀτίμα θεοὺς θεοῖς σεσωσμένος.

ΜΕΝΕΛΑΟΣ.

Ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους ;

ΤΕΥΚΡΟΣ.

Εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.

1075

ΜΕΝΕΛΑΟΣ.

Τούς γ' αὐτὸς αὐτοῦ πολεμίους. Οὐ γὰρ καλόν.

ΤΕΥΚΡΟΣ.

Ἦ σοὶ γὰρ Δῖας πολέμιος προὔστη ποτέ;

ΜΕΝΕΛΑΟΣ.

Μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἠπίστασο.

ΤΕΥΚΡΟΣ.

Κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.

ΜΕΝΕΛΑΟΣ.

Ἐν τοῖς δικασταῖς, κούκ ἐμοὶ, τόδ' ἐσφάλη.

1080

ΤΕΥΚΡΟΣ.

Πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕΝΕΛΑΟΣ.

Τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΥΚΡΟΣ.

Οὐ μᾶλλον, ὥς ἔοικεν, ἢ λυπήσομεν.

ΜΕΝΕΛΑΟΣ.

Ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

ΤΕΥΚΡΟΣ.

Σὺ δ' ἀντακούσει τούτον ὥς τεθάψεται.

1085

ΜΕΝΕΛΑΟΣ.

Ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ γλώσση θρασὺν

Ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

ᾧ φθέγμ' ἂν οὐκ ἂν εὖρες, ἥνικ' ἐν κακῷ

Χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς

Πατεῖν παρέιχε τῷ θέλοντι ναυτίλων.

1090

Οὕτω δὲ καὶ σὲ καὶ τὸ σὺν λάβρον στόμα

Σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας

Χειμῶν κατασβέσειε τὴν πολλὴν βοήην.

ΤΕΥΚΡΟΣ.

Ἐγὼ δέ γ' ἄνδρ' ὅπαπα μωρίας πλέων,
 Ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας ·
 1095
 Κᾶτ' αὐτὸν εἰσιδὼν τις ἐμφορῆς ἐμοὶ
 Ὅργῃν θ' ὅμοιος εἶπε τοιοῦτον λόγον,
 Ἄνθρωπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς ·
 Εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.
 Τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών.
 1100
 Ὅρῳ δέ τοί νιν, κᾶστιν, ὥς ἐμοὶ δοκεῖ,
 Οὐδεὶς ποτ' ἄλλος ἢ σύ. Μῶν ἡνιξάμην ;

ΜΕΝΕΛΑΟΣ.

Ἄπειμι · καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις
 Δόγοις κολάζειν ᾧ βιάζεσθαι παρῇ.

ΤΕΥΚΡΟΣ.

Ἄφερπέ νυν. Κάμοι γὰρ αἰσχιστον κλύειν
 1105
 Ἄνδρὸς ματαίου φλαυρ' ἔπη μυθουμένου.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἔσται μεγάλῃς ἔριδός τις ἁγών.
 Ἄλλ' ὥς δύνασαι, Τεῦκρε, ταχύνας
 Σπεῦσον κοίλῃν κάπετόν τιν' ἰδεῖν
 Τῷδ', ἔνθα βροτοῖς τὸν αἰέμνηστον
 1110
 Τάφον εὐρώεντα καθέξει.

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον
 Πάρεισιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 Τάφον περιστελοῦντε δυστήνου νεκροῦ.
 ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεὶς πέλας
 1115
 Ἰκέτης ἔφαψαι πατρός, ὃς σ' ἐγείνατο.
 Θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων
 Κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου,

Ἴκτῆριον θησαυρόν. Εἰ δέ τις στρατοῦ
 Βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ, 1120
 Κακὸς κακῶς ἄθαρτος ἐκπέσοι χθονὸς,
 Γένους ἅπαντος ρίζαν ἐξημημένος,
 Αὐτῶς ὅπως περ τόνδ' ἐγὼ τέμνω πλόκον.
 Ἔχ' αὐτὸν, ὦ παῖ, καὶ φύλασσε, μηδέ σε
 Κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου. 1125
 Ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
 Παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω
 Τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Στροφή α'.

Τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων
 ἀριθμὸς
 Τὰν ἅπανστων αἰὲν ἐμοὶ δορυσσοήτων 1130
 Μόχθων ἅταν ἐπάγων
 Ἄν' ἀερώδεα Τρωϊαν,
 Δύστανον ὄνειδος Ἑλλάνων ;

Ἀντιστροφή α'.

Ὅφελε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον
 Αἰδαν
 Κεῖνος ἀνὴρ, ὃς στυγερῶν ἔδειξεν ὅπλων 1135
 Ἑλλασι κοινὸν Ἄρην.
 Ἰὼ πόνοι πρόγονοι πόνων.
 Κεῖνος γὰρ ἔπερσεν ἀνθρώπους.

Στροφή β'.

Ἐκεῖνος οὔτε στεφάνων
 Οὔτε βαθείᾱν κυλίκων 1140
 Νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
 Οὔτε γλυκὺν αὐλῶν ὄτοβον

Δύσμορος οὔτ' ἐννυχίαν

Τέρψιν ἰαύειν.

Ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι.

1145

Κεῖμαι δ' ἀμέριμνος οὕτως,

Ἀεὶ πυκιναῖς δρόσοις

Τεγγόμενος κόμας,

Λυγρᾶς μνήματα Τροίας.

Ἀντιστροφή β'.

Καὶ πρὶν μὲν * ἐννυχίου

1150

Δείματος ἦν μοι προβολὰ

Καὶ βελέων θούριος Αἴας,

Νῦν δ' οὗτος ἀνείται στυγερῷ

Δαίμονι. Τίς μοι, τίς ἔτ' οὖν

Τέρψις ἐπέσται ;

1155

Γενοίμαν ἔν' ὑλᾶεν ἔπεστι πόντου

Πρόβλημ' ἀλίκλυστον, ἄκραν

Ἐπὸ πλάκα Σουνίου,

Τὰς ἱερὰς ὅπως

Προσείπομεν Ἀθάνας.

1160

ΤΕΥΚΡΟΣ.

Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην

Ἀγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον ·

Δῆλος δέ μοῦστι σκαιὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

Σέ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι

Τλῆναι καθ' ἡμῶν ὧδ' ἀνοιμωκτεῖ χανεῖν ;

1165

Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω,

Ἡ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἄπο

Ἐψήλ' ἐκόμπεις καπ' ἄκρων ὠδοιπόρεις,

Ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντεστῆς ὑπερ,

Κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν 1170
 Ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω·
 Ἀλλ' αὐτὸς ἄρχων, ὥς σὺ φῆς, Αἴας ἔπλει.
 Ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά ;
 Ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα ;
 Ποῦ βάντος ἢ ποῦ στάντος οὐπὲρ οὐκ ἐγώ ; 1175
 Οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὅδε ;
 Πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὄπλων
 Ἀγῶνας Ἀργείοισι κηρῦξαι τότε,
 Εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,
 Κούκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσσημένοις 1180
 Εἴκειν ἂ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς,
 Ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 Ἥ σὺν δόλφῳ κεντήσεθ' οἱ λελειμμένοι.
 Ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε
 Κατάσταςις γένοιτ' ἂν οὐδενὸς νόμου, 1185
 Εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 Καὶ τοὺς ὀπισθεν ἐς τὸ πρόσθεν ἄξομεν.
 Ἀλλ' εἰρκτέον τάδ' ἐστίν. Οὐ γὰρ οἱ πλατεῖς
 Οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 Ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ. 1190
 Μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὄμωσ
 Μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.
 Καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον
 Ορῶ τάχ', εἰ μὴ νοῦν κατακτῇσι τινά·
 Ὃς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς, 1195
 Θαρσῶν ὑβρίζεις κἄξελευθεροστομεῖς.
 Οὐ σωφρονήσεις ; οὐ μαθὼν ὃς εἰ φύσιν
 Ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον,
 Ὃστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σύ ;

Σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμ' ἐγώ ·
Τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαίω.

1200

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν.
Τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι.

ΤΕΥΚΡΟΣ.

Φεῦ · τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς
Χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται,
Εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων,
Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺ πολλάκις
Τὴν σὴν προτείνων προὔκαμες ψυχὴν δορί ·
' Ἀλλ' οἷχεται δὴ πάντα ταῦτ' ἐρρίμμένα.

1205

ᾧ πολλὰ λέξας ἄρτι κἀνόνητ' ἔπη,
Οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἥνίκα
' Ερκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,
' Ἦδη τὸ μῆδεν ὄντας, ἐν τροπῇ δορὸς
' Ερρύσατ' ἐλθὼν μῦνος, ἀμφὶ μὲν νεῶν
' Ἀκροισιν ἤδη ναυτικοῖς ἐδωλίοις

1210

1215

Πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
Πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ ;
Τίς ταῦτ' ὑπεῖρξεν ; οὐχ ὅδ' ἦν ὁ δρῶν τάδε,

ᾧ οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί ;

' Ἀρ' ὑμῖν οὔτος ταῦτ' ἔδρασεν ἔνδικα ;

1220

Χῶτ' αὖθις αὐτὸς Ἑκτορος μόνος μόνου,

Λαχὼν τε κἀκέλευστος, ἦλθ' ἐναντίος,

Οὐ δραπέτην τὸν κλῆρον ἐς μέσον καθεῖς,

' Τγρᾶς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου

Κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν ;

1225

ᾧ ὅδ' ἦν ὁ πράσσω ταῦτα, σὺν δ' ἐγὼ παρῶν,

Ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.

Δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς ;
 Οὐκ οἶσθα σοῦ πατὴρς μὲν ὃς προῦφυ πατὴρ
 Ἄρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ; 1230
 Ἄτρεα δ', ὃς αὖ σ' ἔσπειρε δυσσεβέστατον,
 Προθέντ' ἀδελφῷ δεῖπνον οἰκείων τέκνων ;
 Αὐτὸς δὲ μήτρὸς ἐξέφυς Κρήσσης, ἐφ' ἣ
 Λαβὼν ἐπακτὸν ἄνδρ' ὁ φυτύσας πατὴρ
 Ἐφῆκεν ἑλλοῖς ἰχθύσιν διαφθοράν. 1235
 Τοιοῦτος ὢν τοιῷδ' ὀνειδίζεις σποράν ;
 Ὃς ἐκ πατὴρς μὲν εἰμι Τελαμῶνος γεγῶς,
 Ὃστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν
 Ἰσχει ξύνευνον μητέρ', ἣ φύσει μὲν ἦν
 Βασίλεια, Λαομέδοντος· ἔκκριτον δέ νιν 1240
 Δώρημ' ἐκείνῳ ἔδωκεν Ἀλκμήνης γόνος.
 Ἄρ' ὦδ' ἄριστος ἐξ ἀριστεῖν δυοῖν
 Βλαστὼν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος,
 Οἷς νῦν σὺ τοιοῖσδ' ἐν πόνοισι κειμένους
 Ὡθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων ; 1245
 Εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 Βαλεῖτε χημάς τρεῖς ὁμοῦ συγκειμένους.
 Ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ
 Θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 Γυναικὸς, ἣ τοῦ σοῦ ξυναίμονος λέγω. 1250
 Πρὸς ταῦθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
 Ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ
 Καὶ δειλὸς εἶναι μᾶλλον ἢ ἔμοι θρασύς.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἄναξ Ὀδυσσεύ, καιρὸν ἴσθ' ἐληλυθὼς,
 Εἰ μὴ ξυνάψων, ἀλλὰ συλλῦσων πάρει. 1255

ΟΔΥΣΣΕΥΣ.

Τί δ' ἔστιν, ἄνδρες ; τηλόθεν γὰρ ἡσθόμην
Βοὴν Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
Ἄναξ Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως ;

ΟΔΥΣΣΕΥΣ.

Ποίους ; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω 1260
Κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

ΑΓΑΜΕΜΝΩΝ.

Ἦκουσεν αἰσχυρά · δρῶν γὰρ ἦν τοιαῦτά με.

ΟΔΥΣΣΕΥΣ.

Τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν ;

ΑΓΑΜΕΜΝΩΝ.

Οὐ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς -
Ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ. 1265

ΟΔΥΣΣΕΥΣ.

Ἐξεστὶν οὖν εἰπόντι τάληθ' ἢ φίλῳ
Σοὶ μὴδὲν ἦσσον ἢ πάρος ξυνηρετεῖν ;

ΑΓΑΜΕΜΝΩΝ.

Εἴπ' · ἡ γὰρ εἶην οὐκ ἂν εὖ φρονῶν, ἐπεὶ
Φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

Ἄκουέ νυν. Τὸν ἄνδρα τόνδε πρὸς θεῶν 1270
Μὴ τλῆς ἄθαπτον ὧδ' ἀναλγήτως βαλεῖν ·

Μηδ' ἢ βία σε μηδαμῶς νικησάτω

Τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν.

Κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,

Ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὄπλων · 1275

Ἄλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

Οὐκ ἂν ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν
 Ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 Ὡστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.
 Οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 Φθείροις ἄν. Ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 Βλάπτειν τὸν ἐσθλὸν, οὐδ' εἰ μισῶν κυρῆς.

1280

ΑΓΑΜΕΜΝΩΝ.

Σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

Ἐγώ γ' ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλόν.

1285

ΑΓΑΜΕΜΝΩΝ.

Οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;

ΟΔΥΣΣΕΥΣ.

Μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.

ΑΓΑΜΕΜΝΩΝ.

Τόν τοι τύραννον εὐσεβεῖν οὐ ῥάδιον.

ΟΔΥΣΣΕΥΣ.

Ἄλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.

ΑΓΑΜΕΜΝΩΝ.

Κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει.

1290

ΟΔΥΣΣΕΥΣ.

Παῦσαι· κρατεῖς τοι τῶν φίλων νικώμενος.

ΑΓΑΜΕΜΝΩΝ.

Μέμνησ' ὁποῖα φωτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.

Ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν.

ΑΓΑΜΕΜΝΩΝ.

Τί ποτε ποιήσεις; ἐχθρὸν ὧδ' αἰδεῖ νέκυν;

ΟΔΥΣΣΕΥΣ.

Νικᾷ γὰρ ἡ ῥετή με τῆς ἔχθρας πολὺ.

1295

ΑΓΑΜΕΜΝΩΝ.

Τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

ΟΔΥΣΣΕΥΣ.

Ἡ κάρτα πολλοὶ νῦν φίλοι καὺθις πικροί.

ΑΓΑΜΕΜΝΩΝ.

Τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους ;

ΟΔΥΣΣΕΥΣ.

Σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.

ΑΓΑΜΕΜΝΩΝ.

Ἡμᾶς σὺ δειλοὺς τῇδε θῆμέρα φανεῖς.

1300

ΟΔΥΣΣΕΥΣ.

Ἄνδρας μὲν οὖν Ἑλλησι πᾶσιw ἐνδίκους.

ΑΓΑΜΕΜΝΩΝ.

Ἄνωγας οὖν με τὸν νεκρὸν θύπτειw ἑάν ;

ΟΔΥΣΣΕΥΣ.

Ἐγωγε. Καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι.

ΑΓΑΜΕΜΝΩΝ.

Ἡ πάνθ' ὅμοια πᾶς ἀνὴρ αὐτῷ πονεῖ.

ΟΔΥΣΣΕΥΣ.

Τῷ γάρ με μᾶλλον εἰκὸς ἢ μαυτῷ πονεῖν ;

1305

ΑΓΑΜΕΜΝΩΝ.

Σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.

ΟΔΥΣΣΕΥΣ.

Ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.

ΑΓΑΜΕΜΝΩΝ.

Ἄλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὥς ἐγὼ
Σοὶ μὲν νέμοιμ' ἂν τῇσδε καὶ μείζω χάριw.

Οὗτος δὲ καὶ κεί κανθάδ' ὦν ἔμοιγ' ὁμῶς 1310
 Ἐχθιστος ἔσται. Σοὶ δὲ δρᾶν ἔξεσθ' ἅ χρή.

ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ὅστις σ', Ὀδυσσεύ, μὴ λέγει γνώμη σοφὸν
 Φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνὴρ.

ΟΔΥΣΣΕΥΣ.

Καὶ νῦν γε Τεύκρῳ τὰπὸ τοῦδ' ἀγγέλλομαι
 Ὅσον τότ' ἐχθρὸς ἦ, τοσόνδ' εἶναι φίλος. 1315
 Καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,
 Καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὅσον
 Χρὴ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς.

ΤΕΥΚΡΟΣ.

Ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι
 Λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολὺ. 1320
 Τούτῳ γὰρ ὦν ἐχθιστος Ἀργείων ἀνὴρ
 Μόνος παρέσθης χερσίν, οὐδ' ἔτλης παρὼν
 Θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα,
 Ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
 Αὐτὸς τε χῶ ξύναιμος ἠβελησάτην 1325
 Λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 Τοιγάρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ
 Μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη
 Κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
 Τὸν ἄνδρα λώβαις ἐκβαλεῖν ἀναξίως. 1330
 Σὲ δ', ὦ γεραιῷ σπέρμα Λαέρτου πατρὸς,
 Τάφου μὲν ὀκνῶ τοῦδ' ἐπιφάνειν ἔαν,
 Μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ·
 Τὰ δ' ἄλλα καὶ ξύμπρασσε, κεί τινα στρατοῦ
 Θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν. 1335

Ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ
Ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔΥΣΣΕΥΣ.

Ἄλλ' ἤθελον μὲν· εἰ δὲ μὴ 'στί σοι φίλον
Πράσσειν τὰδ' ἡμᾶς, εἰμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ.

Ἄλις· ἤδη γὰρ πολὺς ἐκτέταται
Χρόνος. Ἄλλ' οἱ μὲν κοίλῃν κάπετον
Χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
Τρίποδ' ἀμφίπυρον λουτρῶν ὁσίων
Θέσθ' ἐπικάιρον·

1340

Μία δ' ἐκ κλισίας ἀνδρῶν ἔλῃ
Τὸν ὑπασπίδιον κόσμον φερέτω.

1345

Παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,
Φιλότητι θυγῶν πλευρὰς σὺν ἐμοὶ
Τύσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαὶ
Σύριγγες ἄνω φυσῶσι μέλαν

1350

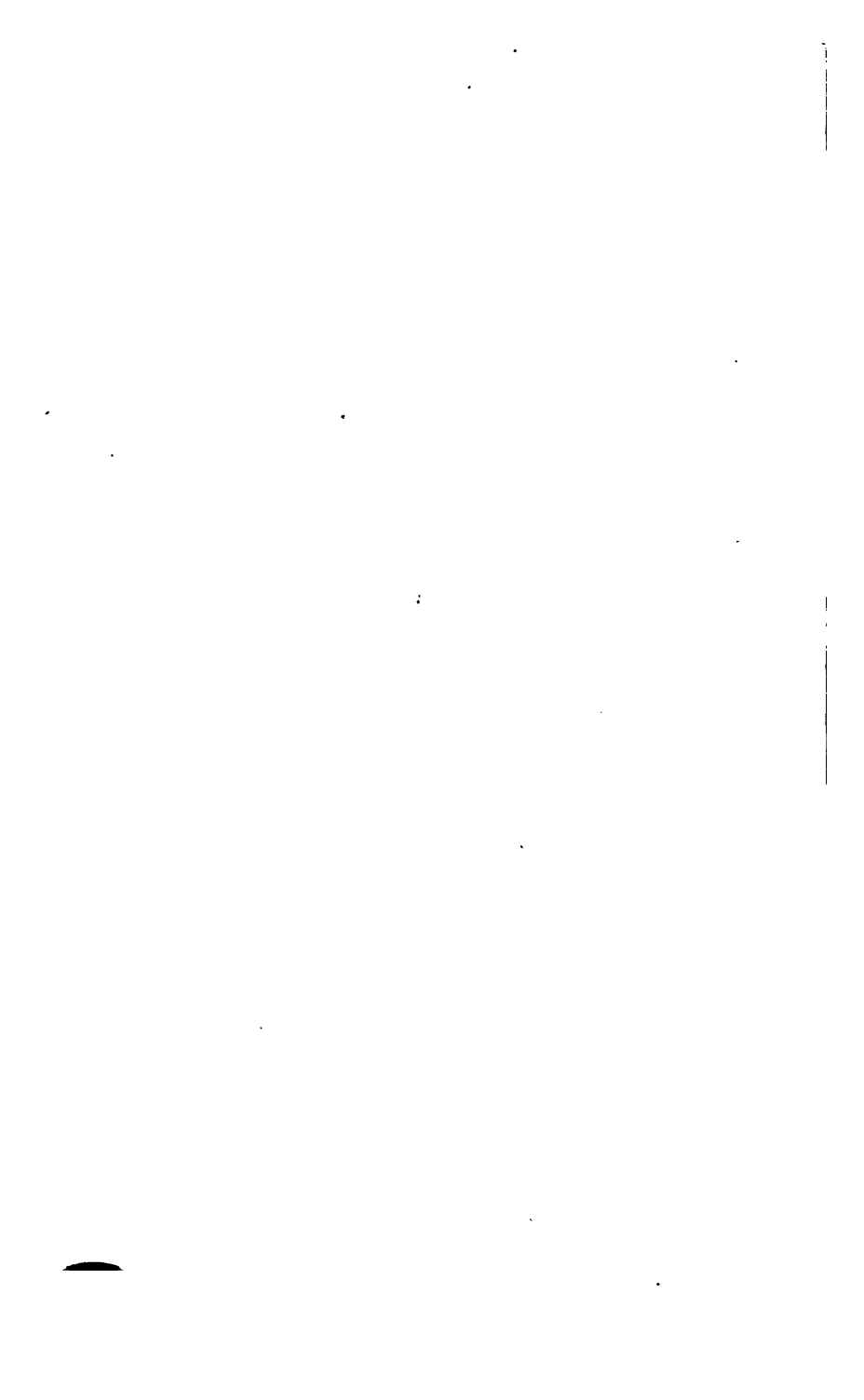
Μένος. Ἄλλ' ἄγε πᾶς, φίλος ὅστις ἀνὴρ
Φησὶ παρῆναι, σούσθω, βάτω,
Τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ
Κοῦδενί πω λῶνι θνητῶν,
Αἴαντος, ὅτ' ἦν, τότε φωνῶ.

1355

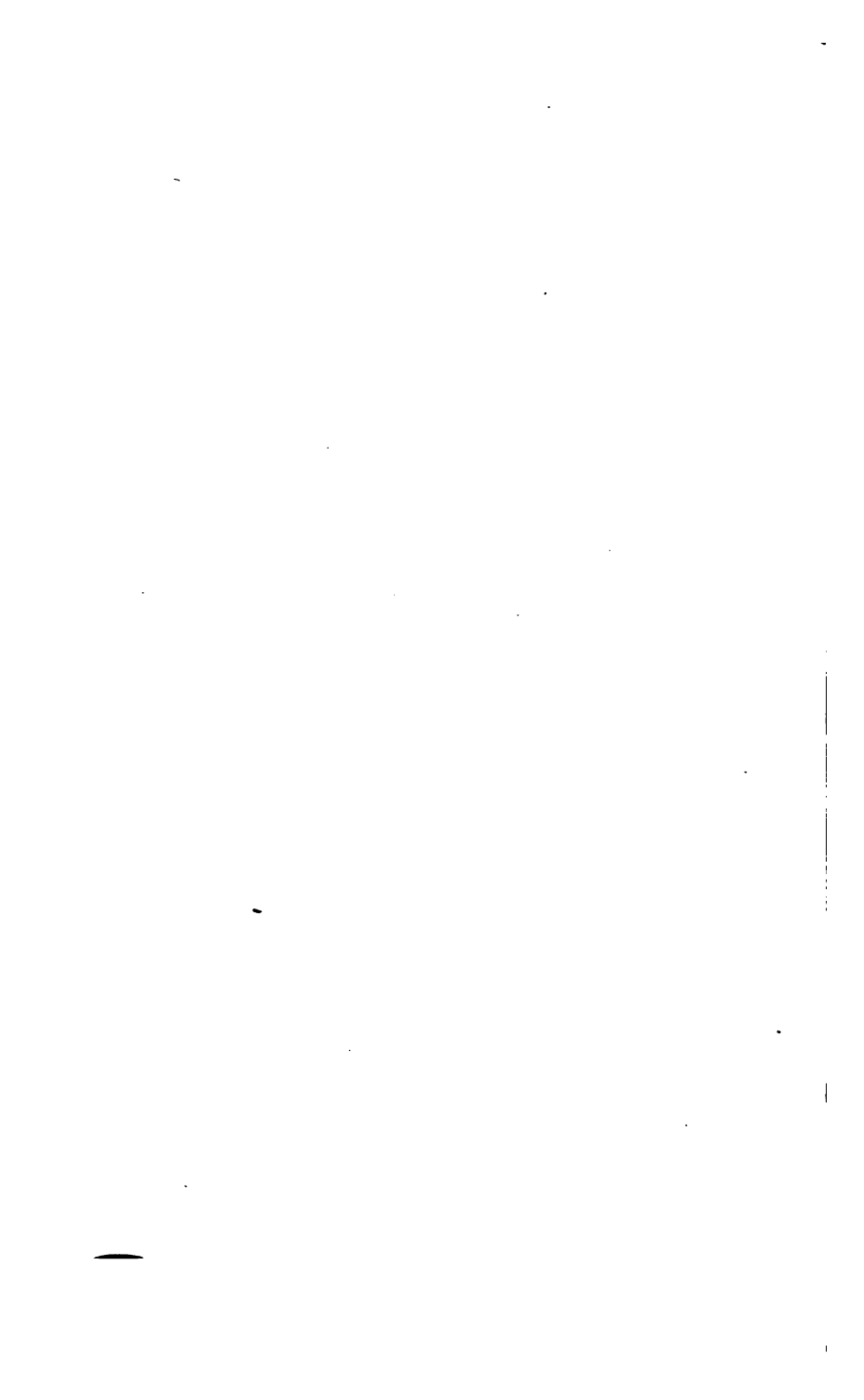
ΧΟΡΟΣ ΣΑΛΑΜΙΝΙΩΝ ΝΑΥΤΩΝ.

Ἡ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
Γινῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
Τῶν μελλόντων ὅ τι πράξει.

ΤΕΛΟΣ ΑΙΑΝΤΟΣ ΜΑΣΤΙΓΟΦΟΡΟΥ.



NOTES.



N O T E S.

1. THE scene of this play is laid in the midst of the tents occupied by the Salaminians in the Grecian camp before Troy, and more particularly in that of Aias, which we may suppose to have been situated somewhat in the background, and within sight of the sea. (Cf. Hom. *Il.* 8. 226.) Odysseus is beheld in the act of tracing some freshly-graven footmarks upon the beach, when he is suddenly arrested by the voice of Athene, to whose counsels and aid other poets besides Sophokles have described him as largely indebted. (Cf. Hom. *Il.* 10. 503 seq.) The various characters introduced into our drama were represented by three actors, (see Schöll's "Sophokles Leben und Wirken," § 58 ff.,) the first of whom personated Aias and Tenkros, the second Athene, Tekmessa, and Agamemnon, the third Odysseus, the Messenger, and Menelaos. The corpse of Aias — around which Tenkros, Tekmessa, and Eurysakes (*πῶφον πρόσσωπον*) bearing in his hands the *ἰκτῆριον θησαυρόν* (v. 1119), consisting of his own, his mother's, and Tenkros's hair, are grouped — was represented by a *πῶφον σιδωλον*, so made and draped as to exhibit a resemblance to the body of the deceased hero.

2. *δίδορά σε θηρώμενον*. The Scholiasts differ greatly in opinion as to the correct mode of interpreting this verse; — the point in dispute being, whether the poet means us to understand, *πεῖρα κατ' ἰχθρῶν*, in an active, as *ἐπίθεις τῶν πολυμίων*, Diod. XIV. c. 80, or *πεῖρα παρ' ἰχθρῶν*, in a passive signification; that is, whether Odysseus is represented as eagerly employed in preparing snares for the purpose of attacking his enemies, or in discomfiting some project which they have devised against himself. Both expressions may be applied with great propriety to a skilful general: *τὸ ἐξυλαβῆσαι τὴν πρᾶξιν καὶ τὸ τῶν ἐναντίων τὴν γνώμην προαισθάνεσθαι*, Galen de Parv. Pil. Exerc. III. 905. T. V. Lobeck pronounces in favor

of the latter, considering this view to be more in harmony with the character of Odysseus, and the enterprise in which he is engaged; first, because he is celebrated as τῶν ἀδελῶν θηρατῆς, Philostr. *Imagg.* 1. 862, more distinguished for his astuteness in escaping than his skill in devising snares, as is testified by Homer in *Odyss.* 4. 422, and by the entire Doloneia; and, secondly, because he is described in our passage as playing the part of a spy rather than that of an "insidiator." That this explanation is not in itself improbable may be learnt from Xen. *Mem.* 4. 2. 15, ἰὰν δὲ κλίπτῃ τε καὶ ἀρεπάζῃ τὰ τούτων (τῶν πολυμήων), οὐ δίκαια ποιήσει. Cf. Cic. *de Off.* 1. 30. 108, and Davis's note to *Id. de Fin.* III. 2. There is, however, great weight in the objection of Hermann, that to such an interpretation the insertion of the pronoun τινά is in direct opposition. Nor has Lobeck been able to explain away this difficulty, but acknowledges that the addition of the pronoun would be far more intelligible, if by the noun πύρεα we understand some hostile attempt on the part of Odysseus. The connection of the verses and the sense of the whole passage present, moreover, additional obstacles to the reception of this exposition. For the poet proceeds, καὶ νῦν ἐπὶ σπηναῖς . . . ὥς τις ὑβρις βάσις, the particle ἐπὶ μὲν in the first verse being opposed to καὶ νῦν in this sense: *ut semper . . . ita nunc quoque*, in order to connect closely the proceeding of Odysseus, described in the first two verses, with the subsequent details. Odysseus has followed the footsteps of Aias from the very spot where he was first observed by a scout with dripping sword, and has now arrived before his tent. As a well-trained hound pursues the track of some wild animal and ascertains its locality, in order that it may fall into the hands of the hunter, so has Odysseus followed the footprints of Aias in order to learn his whereabouts, to convict him as the perpetrator of the slaughter committed amongst the cattle of the Greeks, during the night which followed the adjudication of the arms of Achilles, and to take whatever preliminary steps may be necessary to secure his punishment. It cannot, therefore, be supposed that Odysseus was interested to inquire if Aias still contemplated any traitorous or hostile design, which must nevertheless be assumed if we decide in favor of the explanation above mentioned. Hermann asserts that the accus. πύρεα does not depend upon ἀρεπάσαι, but upon θηρώμενον, and that ἀρεπάσαι is inserted here as an *infinitivus explicativus*, to which αὐτόν, i. e. πύρεα, must be supplied. Such a construction is undoubtedly very harsh, whilst a satisfactory answer is given to the objection against the construction of the infinitive with θηρᾶν and θηρᾶσθαι by Eur. *Hel.* 63, θηρᾷ γαρῶν με, and 553, ὅς με θηρᾶται λαβείν; Theophyl. *Hist.* IV. 16. 115. B, συμ-

μάχους ἰλίσθαι θηρώμενος. Even admitting that the mode in which he connects these words is admissible, the Greek words here used can hardly be supposed to convey the meaning expressed in his translation: *semper te video opportunitatem, qua tentare hostem possis, captare*. Reisig, in *Comm. Crit. ad Œd. Kol.* 1746, observes that ἀρπάσαι may depend upon πῦρ, and this view finds an apologist in Apitz, who seeks unsuccessfully to defend it by citing such passages as Hom. *Il.* 7. 409, Eur. *Androm.* 94. The true explanation appears to be that given by Wunder, who commences his observations by reminding us that the Greeks frequently employed the formula πῦρ τινος λαμβάνειν (cf. Xen. *An.* 5. 8. 15; *Kyr.* 3. 3. 38) in the same sense as πῦρ τινος. (So θῖαν λαμβάνειν, *Philokt.* 536, 656, μιταμίλειαι λαμβάνειν, Eur. *Fr.*, for διῶσθαι, μιταμίλεισθαι.) But πῦρ τινος often signifies *capere aliquem conari, to make an attempt against any person or thing, to seek to seize or obtain its possession*. Her. VI. 82, πρὸς ἃν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλιος, πρὶν γὰρ ἡ ἐρεῖν χρησθῆναι καὶ μάθῃ, εἴτε οἱ ὁ θεὸς παραδίδωι, εἴτε οἱ ἑμποδὼν ἴσσηται. Thuk. 1. 61, καὶ ἀφικόμενοι εἰς Βίρροιαν καὶ κίβειν ἐπιστρέψαντες καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐκ ἰδόντες ἵσταίνοντο κατὰ γῆν πρὸς τὴν Πιπίδαϊαν. Why Sophokles should have substituted ἀρπάζειν for the more usual λαμβάνειν will be evident to any one who reflects that the whole phraseology of these introductory verses is borrowed from the hunting-field (comp. Pollux 5. 60, οἱ κύνεις ἀρπάζουσι τὰ πνιύματα; Plutarch. *Quæst. Nat.* 23. 20, ἐπιλαμβάνονται τῆς τῶν θηρίων ὁσμῆς; Senec. *Hippol.* 39, *nare sagaci captant auras, or apprensant*; Grat. *Cyn.* 239), and that Odysseus is compared not so much with a hunter as with a hound. See v. 5 below, and especially v. 7, seq. It is, then, by way of fuller and more emphatic illustration of his metaphor that the poet has preferred to place a verb which is peculiarly applicable to a hound, instead of λαμβάνειν, which is more especially appropriate to men.

3. Καὶ νῦν. These particles, as we have already said, answer to αἰ μὲν in this sense: *as ever . . . so now also*. Zeune to Vig. p. 537 has cited similar collocations. WUNDER. Cf. Plat. *Protag.* 335. E; *Rep.* II. 367. E. — ἐπὶ, *by, near*. Scholiast: *παρὰ ταῖς σκηναῖς*. The preposition ἐπὶ has this sense frequently with the dative. Hdt. 3. 16, ἀποθανόντα ἴδωψιν ἐπὶ τῇσι θύρῃσι. Id. 7. 175, ὀκίοντες ἐπὶ Σαργυρόν. Id. 7. 89, οὗτοι δὲ οἱ Φοίνικες τὸ παλαιὸν εἰκον . . . ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ.

4. τάχῃ ἐσχάτην. Hom. *Il.* 11. 7, ἡμῖν ἐσ' Ἀλάντος κλισίας Τελαμωνιάδῃσιν ἢδ' ἐπ' Ἀχιλλῆος· τοί β' ἔσχατα νῆας ἵσαντες ἔρουν. See also

Eur. *Iph. A.* 292; Quint. Cal. 5. 215, quoted by Musgrave; Eustathius ad Il. κ. p. 792. 47, Αἱ νῆες τοῦ μεγάλου Αἰάντος καὶ τοῦ Ἰδομηνίως ἐν ἄκρῳ ἦσαν· καὶ ὡς ὁ ποιητὴς λίγυι, ἐκαστάτω τοῦ μίσου.

5. *μυτρεύμενοι*. "SCHOL.: *στοχαζόμενοι, contemplantem et tanquam oculis metientem*. Eur. *Phœn.* 189, ἔνω τι καὶ κάτω τίχῃ *μυτρεῶν*." MUSGR. In a similar metaphorical use, Hom. *Od.* 3. 179, *πίλαγος μυτρήσαι, mare cursu emetiri*, and Mosch. 2. 153, ἄλα *μυτρήσασθαι*. The employment of both participles in this verse is drawn from the language of the hunting-field. *κυνηγιστὴν ἵχνη*, of which phrase a full explanation occurs below, v. 19, is to *pursue the foot-tracks of prey*, *κυνηγίται τίχνη*, whilst *μυτρεῖσθαι* may be rendered to *trace out*, or *explore*.

7. οὐκ ἔνθεν, sc. ἐντί, num in tentorio sit, nec ne? — Εὐ δὲ σ' ἐκφίρει. Hermann has accurately explained the force of ἐκφίρειν: *ex loco clauso et finibus quibusdam circumscripto in apertum ac propatulum proferre*. Hence, then, ἐκφίρειν τινά may in a more general sense denote *aliquem eo usque perducere, quo tendit*, according to the well-known idea of *completion*, which is imparted by the preposition ἐκ in composition. Cf. *Œd. Kol.* 98, ἐξήγαγ' εἰς τὸδ' ἄλσος, with v. 1424 of the same play, ἐρεῖς τὰ τοῦδ' οὖν ὡς ἐς ὄρεθ' ἐκφίρει | Μαντιύμαθ'. Plat. *Phæd.* p. 66. B, ὅτι κινδυνύει τις ὄσπερ ἀτραπὸς ἐκφίρειν ἡμᾶς μετὰ τοῦ λόγου ἐν τῇ σκίψει. In our passage, then, εὐ δὲ σ' ἐκφίρει = εὐ δὲ σε φέρει πρὸς Αἴαντα, and the meaning of Athene, stated generally, is this: εὐ δὲ ἱχθυήεις, sc. εὐ δὲ Αἴαντα ἱχθυήεις ὄσπερ κύων Λάκαινα, with which we may aptly compare Plat. *Parmen.* 128. C, καίτοι ὄσπερ γὰρ αἱ Λάκαιναι σκύλακες εὐ μεταβίβει τι καὶ ἱχθυήεις τὰ λιχθίντα. Upon βάσις, placed once only in the sentence, whilst the sense requires its repetition, see *Philokl.* 520, with Wunder's note, and compare *Trach.* 767, προσπαύσσειται πλειραῖσιν ἀρτίπολλος ὄσπερ τίετνος χιστὸν ἄπαν κατ' ἄεθρον.

8. Κυνὸς Λακαινῆς ὡς τις εὐρεῖας βάσις. Upon the phraseology of this verse see Lobeck's note, and the observations of Wunder to *Philokl.* 1101. It has been quoted by several writers, the Schol. to Apoll. II. 125, the Etym. M., s. Τρίβακος, and Suidas in three places, s. Εἰσις, Εὐρεῖας, and Λάκαινα; and is imitated by Libanius, *Ephr.* T. IV. p. 1065, εὐρεῖω βάσει τὸ λανθάνον ἀνιχνεύοντες; more undisguisedly by Manuel Palæologus, *Or.* VI. 331, μὴ πολυστραγμονῶμιν . . . ὄσπερ οἱ τὰ θηρία βίηλα τοῦσαι λάκαιναι κύνης· εὐρεῖας ταύτας εἴπει Σοφοκλῆς; less openly by Ælian, *Hist. Ann.* II. c. 15, δίπην εὐρεῖου κυνός. The last two authors evidently believed εὐρεῖας to be the genitive of an adjective εὐρεῖν (cf. κύνας εὐρεῖας, Xen. *de Venat.* 4. 6, Pollux 2. 80, and Æsch. *Agam.* 1093), whilst Libanius and the Etym.

Μ., *ἰόλητος βάσις ἢ ἰούσθητος ποσειά*, regarded it as a nominative, and correctly indeed, both on account of the addition of the pronoun *τις*, which is more aptly joined with *ἰόλητος* than with *βάσις*, and because it is the constant practice of the Greek poets thus to traverse epithets. See Abresch. *Dilucc. Thukyd.* p. 244; Valckn. *ad Lennep. Etym.* II. p. 700; Matthiæ's *Gr. Gr.* p. 799; Bernhardy's *Synt.* p. 53. Upon the peculiar force of *τις* when joined with adjectives, see Liddell and Scott's *Gr. Lex.* s. *τις*, IV.; Kühner's *Gr. Gr.* 659. 4, ed. Jelf; and upon the great celebrity which the dogs of Laconia possessed among the hunters of antiquity, Aristot. *Hist. Animal.* 8. 28 (where they are described as a cross between a fox and a dog), Id. *de Generatione Animal.* 5. 2; the learned notes of Musgrave and Erfurdt to our own line, Voss to Virg. *Georg.* III. 405, and Rittershus. to Oppian. *Cyneg.* 1. 371. Compare, too, Shakspeare's Midsummer Night's Dream, Act IV. Sc. 1, and Othello, Act V. Sc. 5. The word *κύων* is here used in the feminine gender, in accordance with the customary preference shown by Greek writers, when not compelled to define accurately the precise gender of animals, for the employment of the feminine. Lastly, that the comparison which is here instituted between a hero, like Odysseus, and a hound, is in no respect derogatory to the dignity of the former, or inconsistent either with the practice of the Tragedians, or with Greek notions of good taste, has been pointed out by Wunder, who compares Æsch. *Agam.* 1093, where we find it said of Cassandra, *ἰακὼν ἰόλητος ἢ ξίνη κυρὸς δίκην* | *Εἶναι, μαρτύρι δ' ὦν ἀνιούσης φόνου*. See also vv. 1184 seq. of that play; Plat. *de Legg.* p. 654. D, *ταῦτ' ἀρεμὶνὰ τοῦθ' ἥμιν αὖ καλέσμεν κυρὸν ἰχθυοῦσας διεγυρητίον*.

9. *τυγχάνει*. Supply *ἄν*. "The use of *τυγχάνει* for *τυγχάνει ἄν* is defended by Erfurdt against Fischer (*ad Well. Gr. Gr.* IV. p. 8) and Porson (*ad Eur. Hec.* 712), who join *τυγχάνει* with *σπάζων*. See a note on this subject in *Mus. Crit.* p. 65. We confess that we are more inclined to take part with Erfurdt than with Porson. The two passages in the *Electra* (vv. 46, 315) seem to us to be quite decisive. The following consideration has some weight with us. As *τυγχάνω* and *κυρῶ* appear to be exactly synonymous in all their various significations, we are very unwilling to admit that a construction, which is lawful when the poet employs *κυρῶ*, is unlawful when he employs *τυγχάνω*. We find *κυρῶ* without a participle twice in the present tragedy: v. 301, *Κἀνήστ' ἐν τῷ πρῶτῳ μαρτυροῦμαι κυρῶ*, and v. 928, *παῦ μαι γῆς κυρῶ τῆς Τεφάδος*. Several other examples are collected by Erfurdt in his note on *Antig.* 487." ELMSLEY. See also Erfurdt's *Epist. ad Schäf.* p. 570; Schäf. *ad Bos. Ellips.*

p. 785; Blomfield to *Matth. Gr. Gr.* p. liii.; and compare *Elektr.* 46, *Eur. Androm.* 1116, *Iph. Aul.* 730. In the common copies ἀνήρ is written in opposition to both sense and metre, for which Brunck substituted ὦ'νήρ. The writing ἀνήρ is, however, strongly recommended by the authority of Apollonius, in *Bekk. Gr. Anecd.* 2. p. 495. 24, ὡς ὁ ἀνήρ, ἀνήρ, ὁ ἀνδρωπός ἀνδρωπός, οὕτως τὸ ἴσιον θάσιρόν ἐστι. See Porson to *Eur. Orest.* 851; Dawes's *Misc. Crit.* pp. 123, 238, 263; Monk to *Eur. Hippol.* 1005; Kühner's *Gr. Gr.* 13, *Obs.* 5, ed. Jelf. The first syllable is rendered long by crasis with the article.

9, 10. κέρα στάζων ἰδρῶτι. Billerbeck explains these words, σταζόμενος ὑπὸ τοῦ ἰδρώτος. Lobeck identifies them more accurately with the expressions ἰδρῶτι ῥέομενος, *Philostr. V. Soph.* I. 25. 541, and ἰδρῶτι βαινόμενος, *Synes. Dion.* p. 53. The construction is the same with *Æsch. Eum.* 42, αἵματι στάζοντα χιῶρας; *Eur. Andr.* 523, δακρύοισιν κίρας στάζω; *Iph. T.* 108, στάζων ἀφρῶ γίνετον. It is scarcely necessary to observe, that the participle only must be referred to the following words χιῶρας ξιφοκτόνους, which adjective must, according to its accentuation, be taken in an active signification, as = ξίφει κτεινούσας. Dindorf, in opposition to Hermann, directs us to supply αἵματι. Upon the dative ἰδρῶτι, see Kühner's *Gr. Gr.* 548, *Obs.* 6, and 610, ed. Jelf.

11. οὐδὲν ἔργον, i. e. οὐκ ἔτ' ἀναγκαῖον ἐστί. SCHOL.: οὐκ ἀναγκαῖον τὸ πολυπραγμονεῖν ἔτι, εἰ ἴδον ἐστιν Αἴας. "Ἐνδον γὰρ· ἀλλὰ λίγιν διὰ τί σὴν σπουδὴν ταύτην ἔθου, ἵνα παρ' ἱμοῦ μάθῃς τὰ ἀγνωσόμενά σοι. See below, v. 810, and, as additional illustrations of this Attic phrase, *Elektr.* 1373, οὐ μακρῶν λόγων ἡμῖν τόδε τοῦτο ἔργον, there is no necessity for them here; *Aristoph. Lys.* 424, ἀλλ' οὐδὲν ἔργον ἐστάναι; *An.* 1308, with Felton's note; *Lys.* 615; *Plut.* 1155. Cf. Valckn. to *Eur. Hipp.* 911.

13. Σπουδὴν ἔθου τήδε. Periphrastic for ἰσπυδάζεις ᾧδε or ἐπὶ τίνι ἰσπυδάζεις περὶ τούτου. See Wunder to *(Ed. Kol.* 462. In the same way we find σπουδὴν τιθῆναι for σπυδάζεις in *Pind. Pyth.* IV. 492; αἶνον τιθ. for αἰνεῖν, *Id. Nem.* 1. 5; πόνοιον τιθ. for ποιεῖν, *Æsch. Eum.* 276. The sense of the whole passage is as follows: There is no longer any necessity that you should peer through or within this door (since Aias whom you seek is within), but that you should state openly for what object you have taken upon yourself this eager chase, in order that you may learn from one who knows (all things you wish to ascertain).

14. "Ω φίलगμ' Ἀθάνας. SCHOL.: καὶ τοῦτο ἄριστα πιστοῖται· φθίγμα γὰρ εἶπεν, ὡς μὴ θαυμάμιος αὐτήν· δῆλον γὰρ, ὡς οὐκ εἶδεν αὐτήν, ἐκ τοῦ καὶ ἄποπτος ᾗς ἐμῶς, τουτίστιν ἀράκας. Τῆς δὲ φωνῆς μόνῃς αἰσθάνει-

ται, ὡς ἰθάδος αὐτῇ οὖσης· ἴσται μίντοι ἐπὶ τῆς σκηνῆς ἡ Ἀθηναῖ· διὸ γὰρ τοῦτο χαρίζεσθαι τῇ θιατῇ· περιερκαίου δὲ τὸν τιὸν ὁ Ὀδυσσεύς καὶ οὕτω λίγυι τὰ Δίαντος. Brunck assents, observing, "*Minervæ e machinæ loquentis et spectatoribus conspicuæ vocem audiebat Ulysses, at ipse eam censebatur non videre, juxta veterum opinionem, deos quidem sæpe cum hominibus colloqui sed raro se iis in conspectum dare.*" The same view is supported by Wunder in a long note to this line in his *Cens.* p. 7, where he justifies the meaning which the Scholiast assigns to ἴσται, in opposition to the explanation of Suidas, πῶρρῳθεν ἐρμείνη, defended by Lobeck. The eminent scholar last named inquires:—"Upon what principle and in conformity with what examples are we to receive the explanation of Brunck? Are we to believe that Philoktetes, Thoas, Theoklymenos, Ion, Peleus, Hippolytos, and Orestes did not behold upon the stage the divinities with whom they are represented to have conversed? Assuming, however, that this could be proved, how could the spectators in our own play have been persuaded to believe that the goddess, whom they distinctly perceived, and whom Aias recognized at the first glance, really avoided the gaze of Odysseus alone? The interpreters have been led into this mistake by considering ἴσται as equivalent in meaning to ἀθίαντος, as stated by Suidas and the Grammarian associated with Ammonius, p. xlvi. But to express this sense the more ancient writers were accustomed to employ the words ἴσται or ἴσται, whilst to ἀθίαντος they gave this signification: *quod e longinquo conspicitur vel clare, si in excelsis est, vel obscure si longo intervallo distat.*" An immense number of passages are then cited in order to justify this rendering, from which we select but two: Aristot. *Rep.* II. 12. 253. D, ὅπως ἀπὸ πῶτος ἴσται ἡ Κορινθία ἐν τοῦ χάματος, ut prospici possit. Plutarch. *V. Lucull.* 9, καταφανὴς καὶ ἀπὸ πῶτος. Add Galen. vol. 3. p. 222, καὶ τις ἐξ ἀπὸ πῶτος διασάμνους ταῦτον εὐθὺς γνωρίζει τὸ ἄρῃν ἄνω τοῦ κατασπίψασθαι τὰ γυνήτινὰ μόρια. The same explanation is also given by Hermann, and is supported by the passages from the *Elektra* (v. 1489) and *Edipus Rex* (v. 762) to which Wunder refers in opposition, where there is no objection to our taking ἴσται in the sense of remotum. In the common copies the comma precedes ὅπως, instead of following it. Elmsley first corrected this error, comparing such passages as Eur. *Alk.* 938, φίλοι, γυναῖκες δαίμων' ἐντυχίστατον | Τούμου νομίζω, καίπερ οὐ δοκῶνδ' ὅπως, *Æsch. Choeph.* 113, μέμνησ' Ὀρίσσει, καὶ θυγατρὸς ἐσθ' ὅπως, and is followed by Hermann and all the more recent editors. See his note to Eur. *Bacch.* 787. Blomfield therefore is in error when he directs us (*ad Æsch. Pers.* 300) to restore

the comma after *ἤς*. Did no other authority than *Œd. Kol.* 957, *ἱερμία* *μη, καὶ δίκαι' ὅμως λίγω, σμικρὸν τίθησι*, exist, it would be amply sufficient to justify the punctuation of Elmsley. Cf. Reisig, *Enarr. ad Œd. Kol.* 659.

17. *κῶδωνες ὡς Τυρρηνικῆς*. "This verse is quoted by Suidas, s. *κῶδων*, the Scholiast to Soph. *Œd. Kol.* 124, and to Thuk. IV. 134, the last affirming that Thukydidēs said *ὁ κῶδων*. Nor is the remark of our own Scholiast, *ἡ κῶδων ἐηλυκῶς ἀπτικῶς*, at variance with his statement. For Thukydidēs speaks of the *κῶδων* used by sentinels and patrol (*ὁ κῶδων ὁ φυλακτήριος*, Synes. *Catast.* p. 303. D, whence the appellation *ὁ φύλαξ τοῦ κῶδωνος*, Parthen. c. VII.; similarly, *ὁ κῶδων ὁ κατὰ τὴν ἰψοπωλίαν*, Strabo XIV. 626; *ὁ ἐν τῇ ἰχθυοσωλίῳ*, Plutarch. *Symp.* IV.; Id. *Quæst.* IV. 2. p. 183), and that accustomed to be hung upon the beasts of burden (Diod. XVIII. 2), or attached to nets (Plutarch. *V. Brut.* XXX.), and that by which the arrival of various matutinal duties was announced (Lucian. *Merc. cond.* s. 31. p. 254, T. III. Btp.). But τῆς *κῶδωνος* is found in Aristot. *de Sens.* c. VI. 446. 22, ed. Bekk., interpreted by *tintinnabulum*. The Scholiast to our verse asserts that the *κῶδων* was τὸ πλατὺ τῆς σάλπιγγος, whilst Josephus, *Antt.* III. 12, 18, *σύριγξ περιέχουσα ὕδρος ἀρεοῦν ἐπὶ τῇ στόματι πρὸς ὑποδεχὸν πνεύματος εἰς κῶδωνα ταῖς σάλπιγξιν παραπλησίως τιλοῦν*, appears to denote by this word the upper orifice of the trumpet which the player applies to his mouth; unless we suppose, with Sambucus, that he wrote *τιλοῦσα*, i. e. *τιλιτωσα*, meaning the lower or τὸ πλατὺ τῆς σάλπιγγος, concerning which Athenæus speaks (IV. 185. A), affirming that in the *tibia Phrygia* the *cornu* corresponds with that part of the *tuba* which is called *κῶδων*. See also Eustathius, p. 1139. 60, who, according to the Schol. Ven. Z. 219, enumerates the various kinds of trumpets with greater accuracy than the Greek interpreters of Sophokles, and makes mention in the sixth place of the Tyrrhenian trumpet, *ὁμοίαν Φρυγίᾳ ἀλλ' ὅτ' ὁ κῶδων ἀπικλασμίον ἔχουσιν*. Hence, on account of its deeper tone, the Tyrrhenian trumpet is frequently referred to by the Tragedians, — see *Æsch. Eum.* 556 (where it is spoken of as deep-toned, piercing, *διάτορος Τυρρηνικῆς σάλπιγγος*), Eur. *Phæn.* 1393, *Heraclid.* 830, — whose example is followed by later writers. Cf. Anth. Pal. c. VI. n. 151 and n. 350; Nonnus, XVII. 92; Gregor. Naz. *Ep. ad Card.* CXCIV.; and Eumath. *de Ism.* IV. p. 178." LOBECK. Consult in further illustration of this subject the admirable notes of Musgrave, Wesseling, and Billerbeck. The anachronism here committed by our poet in representing Odysseus as declaring that the accents of his beloved goddess fell upon his ears like the tones of

the brazen-mouthed Tyrrhenian bell or trumpet, has not escaped the observation of the old interpreters. Cf. the Schol. to Eur. *Phæn.* 1392 with Porson's note. From Homer's never making mention of the *σάλπιγξ* in his poems, except only in comparisons (*Il.* 18. 219, 21. 388), it has been inferred, with great probability, that, although in existence in his time, it was not extensively known in Greece, and it is certain that it was not used until a late period in the armies of the leading states. Apitz has shown that Sophokles in our passage, and the author of *Rhesus*, v. 808, *δίσκων' Ἀλάνα, φθίγματος γὰρ ἡρόδμου τοῦ σοῦ συνήθη γῆρυ*, have imitated the language of Homer (*Il.* 2. 182), *δὲ φάδ'· ὁ δὲ ξυνίηαι θιάς ὅσα φωνήσας*. In the same way the subsequent words *ἰν πόντοις γὰρ παρ' οὗ ἡμῖν τοῖς ἱμοῖς αἰὶ ποτὶ*, together with v. 35 of our own play, *πάντα γὰρ τὰ τ' οὖν πάρος τὰ τ' εἰσπίπτα σῇ κυβερνώμαι χερί*, are borrowed from *Il.* 10. 278, *ἥτι μοι αἰὶ ἰν πάνταςσι πόντοις παρίσταται, οὐδὲ σὶ λήθω κινύμενος*.

18. *ἰσίνους, thou hast found out, detected.* Cf. *Æsch. Agam.* 1598, *κᾶπυτ' ἐπιγνοὺς ἔργον οὐ καταΐσιον, ἤμαξιν.* *Thuk.* 1. 132, *καὶ παρὰ ποιησάμενος σφραγίδα, ἵνα . . . μὴ ἰσινῇ, sc. αὐτήν.*

19. *Βάσει κυκλῶντα.* SCHOL. PAL.: *περιεχόμενον, gressus circumagitem.* Eur. *Orest.* 631, *Μαιάλας, ποῖ ἐν πόδ' ἐπὶ συνείῃ κυκλῆς, διπλῆς μερίμνης διπτύχους ἰὼν ὁδοῦς*; Hermann thinks that Musgrave refines too much in deriving this expression from the peculiar mode of hunting prevalent among the ancients, in which the dogs were not set on until the lurking-place of the wild animal had been partially surrounded with nets, and that our phrase may with stricter accuracy be compared with such passages as Eur. *Elektr.* 561, *τί δὲ κυκλῆϊ περίξ πόδα*; Soph. *Antig.* 225, *οἷος κυκλῶν ἱκαντὸν εἰς ἀναστροφὴν*. Wunder, on the other hand, regards *βάσει κυκλῶντα* as a mere epexegetical of *κυνηγιτοῦντα* in v. 5, and refers us in illustration of the significance of both expressions to Plat. *Rep.* p. 432 seq.: *οὐκ οὖν ἔν δὲ ἡμῶς δι' ἄσπερ κυνηγίτας τινὰς θάμνον κύκλῳ περιίστασθαι προσίχοντας τὸν νοῦν μή πῃ διαφύγῃ ἢ δικαιοσύνη καὶ ἀφανισθῆναι ἔδηλος γίνηται.* — *σκιεφόρος.* SCHOL.: *οὐχ ἀσπλῆς ἐκλοφῆς, ἀλλὰ κατ' ἐξοχήν.* "Ομηρος· *Αἴας δ' ἰγυῖθι ἦλθε, φέρων σάκος, ἥσπερ πύργον.* (*Il.* 7. 219.) Add *Il.* 11. 485, 17. 128. Ovid. *Mæt.* 13. 2, *surgit ad hos elipei dominus septemplex Aiax*, after Homer, who, in the next verse to that cited by the Scholiast, applies the epithet *ἰσταβόειον* to the shield of Aias, whereas other shields, such as those of Teukros (*Il.* 15. 479) and of Achilles (18. 481), are described as having a less number of folds or thicknesses. In *Il.* 5. 126, Tydeus is called *σκιεσφαλός*.

21. *Νεκρὸς τῆσδε.* See Matth. *Gr. Gr.* § 377. 2. — *ἄσπερον.* Hesych.

chius renders by ἀβίατον, and in this sense it is certainly used at *Æd. Kol.* 1682, πλάκεις ἄσποισι, the unseen plains, viz. the nether world. Yet in our own verse the interpretation of Suidas, ἀπεσδόκητον, inconceivable, incredible, is more appropriate. See the Scholiast to v. 40 and cf. *Philokt.* 1111, *Elektr.* 864, 1315, *Æsch. Choeph.* 816. "Dicitur ἄσποισι et locus qui non conspicitur, et tempus quod infinitum est (*Trach.* 246) et res quæ improvisa, incredibilis est." WUNDER. On the double accusative, see Kühn. *Gr. Gr.* 545 and 583, ed. Jelf.

22. Ἐχὺ πειράνας. On this apparent periphrase for the simple verb, see Valckn. to *Eur. Phæn.* 712; *Matth. Gr. Gr.* 559. b; and compare *Antig.* 22, 32, 77, *Elektr.* 590, *Philokt.* 600, *Æd. Tyr.* 699. The Tragedians frequently employ πειράνουν as a mere equivalent for ποιῶν, πράττειν, in the sense of *facere, efficere, exsequi.* Cf. *Æsch. Choeph.* 830; *Prom.* 57; *Eur. Ion.* 1567. — ἵππερ ἐργασται τάδε. Musgrave directs us to read ἐργασται γ' ὅδε, on account of the ambiguity of the common reading. It seems to have escaped him that Sophokles invariably uses this verb in an active signification. See *Antig.* 267, 326; *Philokt.* 780, 928, 1172; *Æd. Tyr.* 279, 347. That it is employed, however, not only by Ionian and Attic prose-writers, but also by the other Tragedians, as a true passive, may be learnt from the examples quoted by Liddell and Scott, *Lex. Gr.*, s. v. III.

23. Ἴσμεν γὰρ οὐδὲν τρανές. SUIDAS: Τρανές· σαφές. Ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα. καὶ αὐθις. ἰς τὸ τρανές τὴν Ἱριανὰν ἰποιήσαντο. The *Etym. M.* p. 466. 12 reads Ἴδμεν, of which no traces are found in the writings of the Tragedians. Hesychius with the Scholiast interprets τρανές as an adjective. PHOTIUS: τρανές τὸ σαφές οἱ τραγικοὶ λίγουσιν, but it is not to be met with in any other passage of the tragic poets. The Schol. *Ienens.* defines it as a defective noun (adjective): τάξιν μὲν ἵσκειν ἔχουσιν περιγινούσιν, οὐκ ἔχουσιν δὲ τὰ λοιπὰ δύο γίνηται. — ἀλώμεθα. SCHOL.: τῷ νῶ πλανώμεθα.

24. Κἀγὼ θιλοντής. "Read θιλοντής without the mark of elision. Aldus reads κεινός with the mark of elision at the beginning of a verse, v. 272. Although in the present instance θιλοντής is preceded by a vowel, the analogy of the parent word θέλω shows that circumstance is not material. We believe that neither θιλοντής nor ἰθιλοντής is found in any other passage of the Tragedians." ELMSLEY. See Lobeck, and Ellendt's *Lex. Soph.*, s. vv. θέλω and ἰθέλω. The form θέλω, of which ἰθέλω is only a strengthened form, is not found in Homer, but there is great diversity in the writing of the later epic poets (cf. *Apollon. Rh.* 3. 960) and writers

of bucolic poetry (Theocr. 8. 7). The Attic dramatists, on the contrary, use only *θίλω* in *senarii*, whilst in the lyrical passages, as in the lyric poets generally with the exception of Pindar, who follows the Homeric usage (see Böckh. v. l. *Pyth.* I. 62. 10, 5), both forms are used interchangeably. Although the present forms of *ἰθίλων* are excluded from tragic iambic trimeters on account of the anapaest, the imperfect *ἰθίλων* is found in dialogue. See below, vv. 88, 1391; *Philokt.* 1278 and elsewhere. In Attic prose, *θίλω* is the prevailing form, except in the phrases pointed out by Lobeck. In anapaestic verse both forms are used, although it is often difficult to determine which is to be preferred, on account of the great variations in the writing of the MSS. Lobeck has instanced *Æsch. Prom.* 184, *εἰ ἰθιλόσῃ*; 1067, *πάσχων ἰθίλω*; *Philokt.* 145, *θεῶν ἰθίλω*. Add *Ced. Tyr.* 1314, *οἱ ἰθίλων πάλλ' ἀνίσταται*. So Brunck from MS. B. and Hermann, the latter affirming with Lobeck that *ἰθίλων* is more used in anapaestic numbers than the shorter form. All the remaining MSS. and old Edd. give *θίλων*. There are two instances in which it occurs in lyrical songs in the plays of Sophokles: *Elektr.* 132, *οὐδ' ἰθίλω περιλίσσιν τῷδε*, where the MSS. Aug. a. b. Ien. Flor. Γ. and Laur. a. exhibit *οὐδ' αὖ θίλω*, to the destruction of the metre: *οὐδὲ θίλω* being suprascriptum in the latter manuscript. On the metre of the verse from *Fragm.* 596. Dind. *ἰθίλων ἰθίλων* (or *θίλω*, for in *Athen.* p. 657. A. the MSS. differ) *τὸν δὲ λήθαα*, it is impossible to pronounce authoritatively. Hermann's emendation to *Ced. Tyr.* l. c. is not approved by Ellendt. For *ἰθίλων* is found both in choral songs and in songs *ἀπὸ σκηνῆς*. See *Ced. Tyr.* 205, 649, 651, 1356; *Ced. Kol.* 1222; *Elektr.* 1072; *Trach.* 1011. It is moreover found in anapaestic verse, *τύμβον θίλομεν προσιδὶν . . . πατρὸς ἡμιστέρου*, *Ced. Kol.* 1753. In all these instances the metre is satisfactorily preserved with the shorter form; but where both forms are equally applicable, deference must be shown to the authority of the books. In our own verse Dindorf writes with Elmsley, and *θελοντός* is found in the MSS. La. Lb. R.

26. *κατηναρισμένας, slain*. Cf. *Æsch. Choeph.* 347, *εἰ γὰρ ὑπ' Ἰλίου πρὸς σῖνος Δακίων, πάτερ, δορίσμητος κατηναρίσθης*. The simple verb is found also in the same signification, *Agam.* 1644, *τί δὴ τὸν ἄνδρα τὸνδ' . . . οὐκ αὐτὸς ἠνάριζες*; *Pind. Nem.* 6. 54, *φαινῶς ὑὸν εὖτ' ἠνάριζεν* (sc. Ἀχιλλεύς) *Ἄϊος ἀμφοῖ ἰγχιος ζακόντοιο*.

27. *Ἐα χιμέρας*. Hermann, objecting to Musgrave's statement that the preposition and genitive are here put for the simple dative of means or instrument, renders *cominus*. And in this sense we find them used in *Xen. An.* 3. 3. 15. Neue more accurately considers them to mean, *non*

casu aliquo prostrata, i. e. *violenter*, and hence we understand why they occupy so emphatic a position in the verse. See also *infra*, vv. 115, 130, 386, 1013, where *χίε* is found in precisely the same sense. Kühn. *Gr. Gr.* 621. 3. f, ed. Jelf. — αὐτοῖς ποιμῖν ἱπιστάταις. SUIDAS: ἱπιστάταις. Σοφοκλῆς, ποιμῖν ἱπιστάταις. τουτίστι τοῖς κυσί. This interpretation was probably given in order to prevent Aias from the imputation of a wanton and unnecessary murder, and seems to have obtained the approval of the author of the following scholion to v. 225: οὗτοι γὰρ ἐνέμιζον καὶ ποιμῖνας αὐτὸν ἀνηρηκίαι. More correctly the Schol. Rom.: ἱπιστάταις· τοῖς ποιμῖσι· καλῶς δὲ τοῦτο, ἵνα μὴ παραγίνιστό τις ἀπαργίλλων τὸ σαφές. πόθεν οὖν αἴτη ἢ ὑπόνοια; ὅτι ἰδίῳ τις αὐτὸν ἐν τῇ σιδίῳ πηδῶντα μιτὰ τοῦ ξίφους νιαροῦ ἀπὸ τοῦ αἵματος. The poet evinces great judgment in speaking of the slaughter of the herdsmen; for if this had not happened, they would at once have given such information as would have convicted Aias of the outrage, and rendered all search after the author of the butchery quite unnecessary. In defence of the application of the word *ἱπιστάτης* to the shepherds of the Grecian flocks, Lobeck aptly cites Plat. *Legg.* X. 906. A, ποιμῖν ἱπιστάταις. So, too, the shepherd in the *Œdipus Tyrannus*, v. 1028, ἐνταῦθ' ὀρεῖοις ποιμῖνις ἱπιστάτου, and frequently in Plato, where we also read, *Apol.* 20. B, μόσχων ἢ πάλων ἱπιστάτην λαβύιν καὶ μυθώσασθαι. On the dative, see Matth. 405. *Obs.* 3.

28. αἰτίαν νίμι. So Aldus with the MSS. generally. The MSS. La. Lb. Aug. C. exhibit *τρέψι*, the latter, however, with *νίμι* suprascriptum. Valcknaer to Eur. *Hippol.* p. 306 believes this variation to be due to the introduction into the text of the gloss *εἰς αὐτὸν τρέψι*, which appears upon the margin of several other ancient copies. Cf. *infra*, v. 488, καὶνὸν κίεθον *τι* κάμοι ταῦτ', ὅταν θάνῃ, νίμῃς. Galen *de Plenit.* c. XI. 346. T. VII. οὐκ ἴσην ἄπασι νίμι τὴν αἰτίαν. On *οὖν* used as a conjunction in the sense of *then*, thus *then*, see Kühn. 737. 3, ed. Jelf.; Ellendt's *Lex. Soph.* s. v. III.

30. Πηδῶντα σιδία, bounding over the plains. On the accusative, consult the learned note of Lobeck, Elmsley to Eur. *Bacch.* 307, and compare *infra*, vv. 274, 803. Eur. *Bacch.* l. c. πηδῶντα . . . πλάκα. Some of the more recent MSS. have *σιδίῳ*, which is evidently derived from the interpretation of the Scholiast.

31. Φεάξει *τι* κάδηλῳσιν. On the intermingling of the present and aorist, Porson to Eur. *Hek.* 21 observes, that the Greek Tragedians so frequently employ different tenses in the same sentence as to warrant the

belief that such variations are the result of design. Cf. Eur. *Hek.* 266, *πίση γὰρ ἄλλοίς νῦν, εἰ Τροίαν τ' ἄγει*. The same observation applies also to the Latin poets. Thus Virg. *Æn.* II. 12, *Quonquam animus meminisse horret luctuque refugit*.

32. καὶ τὰ μὲν σημαίνομαι. SCHOL.: οἶον σημαῖα ἑμαυτῇ τινα συντίθεμαι ἀπὸ τοῦ ἴχθους, τὰ δὲ ἀπορῶ. Hence Ellendt observes, with regard to the first of the two explanations given by Suidas, *σηματίζομαι, διὰ σημαίων γυγνώσκω*, that the employment of the middle verb gives rather this turn to the meaning, *in meos usus signa colligo*, i. e. in order to draw my own inferences, or to further my own plans. Comp. Oppian. *Kyn.* 1. 453, *μυζωτῆρος κύνες παίχυνται σημήναντο*. Lobeck observes that the Attic orators employed *σημαίνομαι*, and later authors *σηματίζομαι* in precisely the same signification.

33. Τὰ δ' ἐκπίπληγμα. See Kühn. 550, ed. Jelf. More usually the preposition *διὰ* is placed before the accus., as at Thuk. 7. 21. The foot-marks which occasioned this embarrassment were those of the cattle Aias had driven to his tent. — *κοῦν ἴχῳ μαθὼν ἴσθαι*. Mr. Porson mentions (*Advers.* p. 101) that a MS. of Suidas reads *κοῦν ἴχῳ μαθὼν ἴσθαι*. If this is the true reading, the sense is, *I am not able to learn where he is*. Comp. vv. 6, 7. This tragedy contains two other examples of the same expression: v. 103, *ἢ τοῦπίτριπτον κίναδος ἐξέρου μ' ἴσθαι*; v. 845, *ἀλλ' ἄμνητον ἄνδρα μὴ λύσσειν ἴσθαι*. So also *Æd. Tyr.* 926, *Μάλιστα δ' αὐτὸν εἶπατ' εἰ κάτειδ' ἴσθαι*. *Antig.* 318, *Τί δὲ; ῥυθμίζεις τὴν ἰμὴν λύσσειν ἴσθαι*; Read also *Æd. Kol.* 1217, *Λυπᾶς ἰγγυτίζω· τὰ τίς ποτα δ' οὐκ ἔν ἴδεις ἴσθαι*, | *ἴσταν τις*, cett. ELMESLEY. "Ἵσθαι is also read in the MS. Laur. B. m. pr., and is supported by the interpretation of the Scholiast, *οὐκ ἴχῳ ἴσθαι μάλθω ποῦ ἴσθαι*, as also by its adaptation to the verses immediately preceding. Hermann, however, denies this, observing, "non enim ubi Aias sit quaerit (Ulysses), sed ejus hominis esse facinus illud dicat. Id patet ex iis, quæ sequuntur." Whence the words "illud facinus" are derived it is useless to inquire, since they are not to be found in the language of the poet; but, admitting for the moment that this is his meaning, it is hard to say why such an explanation should be esteemed preferable to the sense given by the other. Nevertheless *ἴσθαι*, the reading of the MSS. generally, and also of most Edd. of Suidas, must be retained. On the ellipse of *εἶναι*, see *infra*, vv. 103, 118; Kühn. 376, ed. Jelf; on the genitive, *Ibid.* 483, unless we should rather explain *κοῦν ἴχῳ ἴσθαι* (or *παρ' ἴσθαι*) *μαθὼν*, *nec habeo a quo discam*, by a construction similar to that found at *Æd. Kol.* 571, *ἴσταν μάλθης μου*.

34. *Καιρὸν, opportune.* See below, v. 1254; Eur. *Hol.* 487; Kühn. 579, 580. 2. The prose-writers almost invariably, and the poets very frequently, add a preposition, generally *eis*. Cf. Arist. *Asc.* 1672; Eur. *Phæn.* 105; *Hipp.* 899; *infra*, 1111. — *εἴ κυβερνῶμαι χεῖρ.* This word is here used tropically, which is not so rare as some suppose. Cf. Xen. *Kyr.* 1. 15, ὅστι ἀεὶ τῇ αὐτοῦ γνώμῃ ἄρουν κυβερνᾶσθαι. *Id.* 8. 8. 1, τσαπὸν δὲ γινώμην μὲν γνώμῃ τῇ Κυροῦ ἐκυβερνᾷτο. Pind. *Pyth.* 5. 122, Δαίς τοι νόος μίγας κυβερνᾷ δαίμων ἀνδρῶν φίλων. *Id.* *Fragm.* 130, γλυκεῖα ἱλαίς, ἃ μάλιστα θιαστῶν πολύτροπον γνώμην κυβερνᾷ. Antiph. ap. Athen. 10. p. 444. C, διὰ φλεβῶν πᾶς κυβερνᾷται βίος. Wunder observes that the phrase κυβερνᾷται πάντα, or κυβερνᾶσθαι ἀπὸ τίνος πάντα, closely resembles the expression ὑπερεταῖν τινι πάντα, equivalent to πᾶν ὑπερίτημα ὑπερεταῖν τινι.

37. Τῇ εἴ πυργίᾳ. SCHOL.: ἀπὸ τοῦ τῆς εἴς πυργίαις, which reading is exhibited by the Cod. Pal., is adscriptum in Codd. Δ. and Par., and is preferred by H. Stephanus and Wesseling. A *genitious objection* is found with *πρόθυμος* in *Elektr.* 3, ὃν πρόθυμος ἦν δ' αἰεί. The form *πυργιά* is found in Aristot. *Rhet.* 1. 14, and often in the later prose-writers, as also in Eur. *Bacch.* 339, where, however, Elmsley and Matthäi write *πυργίαις*, because the Tragedians, even in *senarij*, invariably employ the Doric form *πυργίαις*. Cf. *Æsch. Agam.* 694, Eur. *Hipp.* 1397, *Suppl.* 688, *Phæn.* 1177, *Iph. T.* 284, Soph. *Elektr.* 553. Add Phrynicius, p. 428: Κυργίαι· οἱ μὲν τραγικαὶ ποιηταὶ δουρίζουσι, τὸ ἢ εἰς ἃ μετατιθέντες *πυργίαις*, where see Lobeck. The *ordo verborum* is: καὶ πάλαι οἱς ἰδὼν ἱβην, φύλαξ πρόθυμος τῇ εἴ πυργίᾳ. With the sentiment compare Hom. *Od.* v. 47: διαμυρεῖς ἢ εἰ φυλάσσω ἐν πάντεσσιν αἰόνας.

38. Ἥ καί. Cf. *infra*, 44, 48, 97. The first of these particles can only be rendered by the question. See Ellendt's *Lex. Soph.* I. 749; Hartung's *Griech. Partik.* I. 133.

39. Supply from the preceding verse: *πρὸς καὶ ἐν παντί· ὡς π. ε. λ.* Cf. Matth. *Gr. Gr.* 628. 5; Elmsl. to Eur. *Med.* 596. The omission of such a clause is frequent in Tragic dialogue. Hermann has received the writing of two MSS.: *ἔργα τοῦδε* in place of *τοῦδε τέλγας*.

40. Καὶ πρὸς εἰ δυσλόγιστον. SCHOL.: ἐπίθετο πρῶτον, εἰ αὐτὸς ἴσται δ' ὀρέσας, ὅσα καὶ τὴν αἰτίαν συνάπτει· τὸ δὲ δυσλόγιστον ἔμοιρον τῇ Περσέϊ ἀναποσι· ἀγνοῖ γὰρ ἵτι τὴν μανίαν. Lobeck, referring *δυσλόγιστον* to the interrogative pronoun, explains, εἰ δ' ἴσται τὸ δυσλόγιστον, πρὸς ὧ Wunder connects it with the verb ἤξει, and has followed Buhnen, *Er. Crit.* I. 33, in writing *χεῖρ*. That the accus. *χίρα* may stand

has been shown by Lobeck, who, in his learned observations on this verse has demonstrated from a cloud of examples that this usage is borne out by a similar construction with the verbs *πάλλειν*, *διαιεῖν*, *θάλασσειν*, etc., and by Porson to Eur. *Or.* 1427, *αἶσαν αἶσσειν*, whose note I cite in full. "Some very learned men, Weseseling, Ruhnken, Pierson, are so offended with the employment of this word *αἶσσειν* in an active signification, that both in our own passage, and in Eur. *Bacch.* 147 and elsewhere, they change it into *αἰθίσσειν*, while in Soph. *Ai.* 40, Ruhnken substitutes *ἔχει* for *χίρα*. But verbs which denote motion take legitimately an accus. of the instrument or member, which is chiefly used. So *πᾶ πῶδ' ἰσφῆται*, Eur. *Hek.* 1054, where *πῶδα* is much more conveniently understood than *πῶδι*. *Ibid.* 53, *σιεφ' πῶδα*. Among the Attics *βαῖνω* is a neuter verb; nevertheless Euripides in *Elektr.* 94, 1182, has said *βαίνω πῶδα*. Moreover Aristophanes, *Eccles.* 161, *οὐκ ἔν περβαίνειν τὸν πῶδα τὸν ἰστρον*. *Ibid.* 1475, *Μουνητὶ ἀρβύλαν κρεβάς*. Eur. *Phoen.* 1427, *Πρεβὰς δὲ πῶδαν διέξοι*. *Heracl.* 802, *ἰσβὰς πῶδα*. Sophokles in a MS. Photina in a note on Hesych. under "*Οχος* 'Ανισσαῖος. Suid. under "*Οχανον*. "*Οχος* 'Ανισσαῖος ἰσβὰς πῶδα. But it may be urged, although *αἶσσειν χίρα* may probably be right, does it follow that *αἶσσειν αἶσαν*, *φλόγα* is so? I reply, that the verb *αἶσσειν* is certainly active; since, not to mention Homer, Sophokles in *Œd. Kol.* 1621 employs its passive *αἶσσεσθαι*." Consult also Herm. to Vig. p. 896; Kühn. *Gr. Gr.* 558. 2, ed Jelf. The declaration of Wunder in his *Recens. des Ai. von Lobeck*, p. 12 ff., that the accus. is not Greek, has been ably refuted by Hermann in *Zimmerm. Zeitschr. f. Alterth.* 1838, p. 362 ff.

41. *τῶν Ἀχιλλείων ἔκλων*, on account of the arms of Achilles, i. e. their being denied to him. The genitive has been explained by a supposed ellipse of *ἵνα* or *χάριν*, but see Herm. *ad Vig.* p. 878, Kühn. *Gr. Gr.* 488, ed. Jelf, and compare Pind. *Nem.* 7, 36: *οὐκ ἐκλῶν χολῶσις ὁ κερταρὸς Ἄλκις ἵπταξί διὰ φρενῶν λινεὸν ξίφος*; Soph. *Trach.* 269, *δὲν ἔκλων χόλον*; *Philokl.* 328, *τῶν γὰρ ὁδῶν τὸν μύκον χόλον κατ' αὐτῶν ἰγναλῶν ἰλῆλυσας*; Eur. *Alkest.* 5, *οὐ δὲ χολῶσις*; The passages cited by Wunder from Cicero and Florus in illustration of the employment of the genitive are entirely inappropriate.

42. *τῶνδ' ἰσχυρίσσειν βάσειν*, does he make this hasty inroad (or attack) upon the cattle? Erfurdt and Hermann (*ad Vig.* p. 739, 195) incorrectly explain the construction *ἰσχυρίσσειν βάσειν* as identical with that of the expression *ἔχεινθαι ὁδόν*, whilst Matthiä (*Gr. Gr.* 408) and Roet (*Gr.* 104, 3, not. 4, 2), with equal inaccuracy, direct us to supply the prepo-

sition *κατά*. The use of the accusative is, however, to be referred to such constructions as are explained in Kühn. 556. b, ed. Jelf. The expression, which is eminently Sophoklean, is for *βαίνειν* (or *ἰπιβαίνειν*) *βάσιν*, and may be compared with the formulæ, *πῆδημα πηδῶν, πισδὸν πῆδημα* = *πίσημα*, Eur. *Troad.* 750; *πίπτωσι πτόματα*, Soph. *Antig.* 1045; *ἀνάστασιν στήναι*, Philokl. 275. In place of *βάσιν*, the introduction of some substantive signifying an attack or hostile inroad might have been expected, but the poet sufficiently conveys this notion by the use of the verb *ἰσιμπίπτειν*. Lobeck aptly quotes *Trach.* 339, *τοῦ μὲν τήνδ' ἰφίσταται βάσιν*; Eur. *Phæm.* 300, *γονυπετιῖς Ἰδρας σὺ προσπιπνῶ*.

43. *χιεῖρα χρείνεσθαι φόνῳ*. That *χρείνεσθαι* is here used of mere physical defilement is evident from v. 428, below: *ῥοτ' ἐν τοιούτῳ χιεῖρας αἰμῶξαι βοτῶς*; Æsch. *Theb.* 324, *καπνῷ χρείνεται σίλισμα*; Eur. *I. A.* 971, *σίδηρον χρείνεσθαι αἵματι*. Cf. Pors. *ad. Eur. Orest.* 909. Elsewhere this verb denotes moral pollution, as at *Æd. Tyr.* 822, Eur. *Hippol.* 1266, *Hek.* 666, on which signification, see Ruhnken *ad Tim.* p. 276.

44. *βούλιον*, *consilium*. The two Laurentian manuscripts read *βούλην*, which is approved by Musgrave, and supported by the testimony of the Scholiast to Aristoph. *Plut.* v. 490. Wesseling believes that *βούλιον* denotes a public decree; *βούλημα*, on the other hand, a private purpose or design; but this opinion is in opposition to the explicit statement of the Scholiast just mentioned: *βούλιον μὲν τὸ ἴδιον, βούλημα δὲ τοῦ δημοσίου ἡ γνώμη*. On the frequent interchange of these words in the manuscripts, see Lobeck to this verse; Intpp. to Ar. *Plut.* l. c.; Stallbaum to Plat. *Phileb.* p. 103; and on the formula *ὡς ἰσὶ*, Kühn. *Gr. Gr.* 626, *Ods.* 1, ed. Jelf; Zeun. *ad Vig.* p. 567.

45. *Κἄν ἐξίπραξι*. The MS. Laur. a. *ἐξαπράξατ'*, but with the correction *γρ. ἐξίπραξι*. Cf. *Æd. Kol.* 945, *τοῦργον τὸδ' ἐξίπραξ*; *Antig.* 303, *ἐξίπραξαν ὡς δοῦναι δίκην*; Æsch. *Pers.* 720, *καὶ τὸδ' ἐξίπραξι*. On the force of *καὶ* in answers, see Kühn. *Gr. Gr.* 880. i, ed. Jelf; and on the conditional construction of the whole sentence, *Ibid.* 856. The verb *καταμολύν*, used in the same absolute sense, *to be heedless or neglectful*, occurs below, v. 863; Xen. *Anab.* 5. 8. 1; Plat. *Tim.* p. 41, D.; Id. *Hipp. M.* p. 238. A, *ἄρχων αἰρεθείς καταμύλει*.

46. *Ποίαισι τόλμας ταῖσδε . . .* On the coalition of the relative sentence with the interrogation, for *ποῖαι ἦσαν αἰδὲ τόλμαι, αἷς ἐξίπραξιν ἄν*, see Kühn. 881, ed. Jelf.; *Æd. Kol.* 388; and compare the Homeric formula *ποῖον τὸν μῦθον ἔειπες*; Brunck renders *qua audacia*; whilst Wunder, asserting

that the words immediately following, *καὶ φρενῶν ἐράσει*, and the use of the noun in the plural number, are entirely opposed to this interpretation, explains *εἰλάμαι* by *machinationes*, comparing *Trach.* 582; *Eur. Hippol.* 414; *Ion.* 1416. Billerbeck supposes that the datives depend upon *πεισίδης* omitted, and quotes *Ar. Plut.* 449, *πείσειν Ἰππῶν ἢ Διονύσου πεισίδεσσι*;

48. *παρίστη*. SCHOL.: *ἰπλησίαισι ὁμῖν*. Rightly, for *παρίστη* must be referred to the words of Athens in the preceding verse, *νόμισα ἰφ' ὁμᾶς ἰεμᾶται*.

49. *Καὶ δὴ*. This combination = *jamjam, commodum*, is often used in replies to express strongly the reality or certainty of any thing. Cf. *Elektr.* 310; *Æd. Kol.* 173; *Antig.* 245. — *στρατηγίῃσι πύλαις*. SCHOL.: *ταῖς τῶν σκητῶν πύλαις*, i. e. *at the doors (or tents) of the two commanders*, Agamemnon and Menelaos. Compound adjectives are frequently employed by lyric and dramatic poets instead of the genitive of the substantive implied or contained in the compound, or instead of a substantive and attributive genitive, of which two notions the compound adjective is made up. See, below, vv. 55, 71, 264; *Antig.* 793, *νῦντος ἀνδρῶν ζύταιμον*; *Eur. Herc. F.* 395, *καρπὸν μηλοφίρον*, for *καρπὸν μήλων*; *Æsch. Agam.* 272, *ἐπαγγίλλαισι ἱλπίῃσι θυηπολίῃς*, for *ἱλπίῃσι ἀγαθῆς ἀγγιλίας*; *Eur. Elektr.* 126, *ἄναγε πολυδάκρυον ἡδονάη*, for *πολλῶν δακρύων*; *Pind. Ol.* III. 3, *Θέρετος Ὀλυμπισίαν ὕμνον*, for *ἵκης Ὀλυμπικῆς*. Matthiæ, *Gr. Gr.* 446, *Obs.* 3. c, has collected very many additional examples.

50. *πῶς ἰσίσχῃ χεῖρα μαιμῶσαν φόνου*; The Scholiast remarks: *γράφεται καὶ διψῶσαν*, and this reading is found in the *Cod. Flor. Γ*. So, too, in a verse of an unknown tragic poet quoted by Athenæus, X. 433. F, p. 961, ed. Dindf.: *ἰσχυὶν κελύω χεῖρα διψῶσαν φόνου*, in all probability imitated by Lycophron, v. 1171, *μαιμῶν καρίσσα χεῖρα διψῶσαν φόνου*. The verb *μαιμῶν*, which is a reduplicated form of the root, MA-, found in *μάω* (compare *παιφάσσω* from *φαῖω*, and *λιλαίωμα* from *λάω*), is seldom met with in the Tragedians, and perhaps, in addition to the present passage, only in *Æsch. Suppl.* 872, *μαιμῶ ὄφρις*. In support of its construction with the genitive, Lobeck cites *Apollon. Arg.* 269, *μαιμῶν ἰδηνόος*. The intensive *μαιμῶσσω*, first met with in an epigram of Bianor, *Anth. Pal.* 9. 272, is nevertheless to be recognized in the verbal adjective *μαιμαντός* (which in composition with *a* intensive occurs in *Hes. Theog.* 319, and *Soph. Œd. Tyr.* 171) and the appellative *Μαιμαντής*.

51. *Ἐγὼ σφ' ἀπείργω*. *Cod. Flor. Γ*. *ἀπείρξα*. SCHOL.: *ἐξ ἑπ' ἰγὼ σφ' ἀπείργω τῆς ἀνηκίστου χαρῆς*. On the words *δυσφύρου* . . . *βαλλῶσα*

the Scholiast observes : καλῶς ἴσσι γνώμας· οὐ γὰρ κλίψαι φησὶ τὴν ὄψιν ὥστε μὴ ὁρᾶν, ἀλλ' ἐπ' αὐτῇ γνώμῃ δύσφορον ἱκισβαλῖν, ὡς οἶσθαι ἰδίῳ τὰ μὴ ὄντα· τοῦτο δὲ οὐ τῶν ὀφθαλμῶν ἀμάρτημα, ἀλλὰ πολλὸ πρότερον τῆς διανοίας. Lobeck remarks that by γνώμας we are here to understand those *ludibria oculorum*, by which the goddess turned Aias aside from the consummation of his plan to murder the Atridæ, quoting Celsus, IV. 8, "Quidam imaginibus falluntur, qualem insanientem Ajacem vel Orestem postarum fabulæ illusunt." In *Æsch. Choeph.* 1044, the word δίκαι is applied to such illusory appearances; and that these are to be distinguished from mental alienation is evident from Eur. *Hel.* 583, ἧ γὰρ φρονῶ μιν εἶδ', τὸ δ' ἔμμη μου νοεῖ. Compare *infra*, v. 422, καὶ μὴ τὸδ' ἔμμη καὶ φρίνεις διάστρεφει Γνώμης ἀπῆλκεν τῆς ἰμῆς . . . ; 667, ἔλυσιν αἰνὸν ἄχρες ἀπ' ἑμμάτων Ἄρης. Hence there is no necessity for adopting Musgrave's proposal to substitute γλήμας, which is another form for λίμας, and denotes viscid secretions, that, gathering in the corner of the eye, derange vision. The adjective δύσφορος is here = παραφόρος, as the Scholiast correctly teaches. Cf. Luc. *Fugit.* 9, παραφόρον βλίπιν. In v. 606, below, the Chorus calls the calamity which had befallen Aias δύσφορον ἄταν.

53 sqq. Καὶ πρὸς τι ποίμνας. On the position of the particle τι see Wunder to *Œd. Kol.* 33; Matthiæ to Eur. *Hek.* 459; and cf. *Œd. Tyr.* 541; *Philokl.* 1294. — σύμμεκτά τι . . . φρουρήματα. In the common copies we find a comma after λίσας, which Schäfer, with the approbation of Hermann, first erased, in order that the two genitives might be brought, although in different relations, under the government of φρουρήματα. Most grammarians explain this construction by stating that the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends (see Matth. *Gr. Gr.* 380, *Obs.* 1, and to Eur. *Ion.* 12; Bernhardt, *Gr. Synt.* p. 162); i. e. that σύμμεκτα λίσας is for σύμμεκτον-λίσαν, and σύμμ. φρουρήματα βουκόλων for ἀγίλαι, δε φρουροῦσιν οἱ βουκόλοι. According to this explanation, λίσας φρουρήματα signifies not merely the watching of the booty, i. e. the care taken of the captured cattle, but also the booty guarded (*pecudes ex præda, curæ pastorum, traditæ*); whilst the second genitive, βουκόλων, is associated with the verbal substantive, φρουρήματα, in the same way as a genitive is often placed with passive participles, as, for example, at v. 765, below, φωνεῖ ἡπατημῖνη. Hence Wunder renders, *prædam a bubulcis custoditam*, or *armenta a pastoribus custodita*, but without citing a single analogous instance in support of his interpretation from any Greek writer. In prose, the words

βουκόλων φρουρήματα could certainly have no other sense than *the watching of herdsmen*, i. e. the care of shepherds in the custody of something. In this signification, the name of the object or objects guarded by them could be adjoined in the genitive, in the same way as τῶν τοῦ Λάχης τῶν νῶν ἀρχήν, Thuk. 3. 115, where the one genitive expresses an active, and the other a passive, relation. If, then, the expression *λίαις φρ. βουκόλων* had been employed by a prose-writer, it would have been understood only of *the herdsmen's care of the booty*, or, in other words, the care of the shepherds in guarding the captured herds. But when it is remembered, that, in our passage, the flocks themselves are meant, it seems incredible that any license allowed to the tragic poets could have justified Sophokles in describing these cattle, in one and the same sentence, as *φρουρήματα ποιμῶν* and *φρουρ. λίαις* or *ποιμῶν*. The force of this objection will be more distinctly apprehended if attention is paid to the following observations of Lobeck. "Pylades is called *παιδίωμα Πιστίως*, Eur. *Elektr.* 886; flocks, *ποιμῶν βοσκήματα*, *Kyhl.* 189, or *φυλλάδος Παρησίας παιδιύματα*, *Androm.* 1100: and also, periphrastically, *βοσκήματα μίσχων*, *Bacch.* 677, just as boys are denominated *ιογιῆ παιδων θρίμματα*, *Plat. Legg.* VII. 789, B. In the same way Thetis is styled *Νηρείως γένθλον*, *Andr.* 1273, and her sisters *Νηρηίδων γένθλα*, *Nonn.* XLIII. 258. But what Greek writer, conjoining both genitives, the subjective and the periphrastic, has called Pylades, from his having been brought up by Pittheus, *Πυλάδου παιδίωμα Πιστίως*, or flocks *μίσχων βοσκήματα ποιμῶν*? Who has styled the mother of Achilles *Νηρείως γένθλον Νηρηίδος*, or men created by God, *Θεοῦ γυνήματα ἀνθρώπων*, or the boar captured by Meleagros *Μελιάγρου ἄγρην κάπρου*? Nor are such expressions as *Κάστωρος ἄγαλμα πατρίδος*, Eur. *Hel.* 209, and others of the same kind, which will be discussed in a more convenient place, at all pertinent to the verse under consideration. This, then, has been my reason for not altering the customary punctuation." Render, therefore, *and I turn him from his intended goal upon the flocks, and the still mingled prey, the herdsmen's charge, not yet distributed*. The captured herds are called *σύμμικτα*, because the sheep and oxen, of which they consisted, had not yet been separated from each other. Ellendt, *Lex. Soph.* T. 1, p. 16, pronounces *λίαις* a partitive genitive, = *ἐκ τῶν λίαις ἄδαστα*, *ex universa praeda nondum electa et partita*.

55. *ἱαυρε*. SCHOL.: *ἐντὶ τοῦ κίριον ἱαυρε*. See Seidler to Eur. *Iph. Taur.* 214; Kühn. *Gr. Gr.* 583, 91, ed. Jelf; and compare v. 357, below, *αἶμα' ἴδυσσεν*, i. e. *αἶμα διὸν ἴχεν*; Eur. *Suppl.* 1211, *τιτρώσκειν φόνον*, for *φόνον ποιῶν τῷ τιτρώσκειν*; *Herakl.* 1183, *ἵπταν φόνον αἶμα*, for *κτείνων*

ιστῆσι. The Scholiast also explains φόνος πολύνκιρος as = πολλῶν κίρων σφόνος ζῶων φόνος, a signification which this adjective will scarcely be admitted to possess. The expression, *many-horned slaughter*, thus applied to the numerous cattle slain by Aias, however distasteful to modern ears, is assuredly not more extravagant than such phrases as τειρεσκιλῆς κενταυροπληθῆς πόλιμος, Eur. *Herc. F.* 1272, or γηγινῆς μάχη, Ion. 987. On the accentuation of the adjective πολύνκιρος, see Kühn. 46. 2, ed. Jelf, and compare φιλόγυλος, ἄκιρος, ὑπέρπλιος.

56. ἴσθ' ὅτε, *est quando, interdum*. The correlative is ἔτ' ἄλλοτε in v. 58, below. See Herm. *ad Vig.* 790; Böckh. *not. crit. ad Pind.* p. 406; and compare ὅτε μὴν . . . , ὅτε δ' αὖτε, Ap. Rh. 1. 1270; ἔτε μὴν . . . , ἔτ' αὖ . . . , Id. 3. 1300. So ποτὶ μὴν . . . , ἄλλοτε or ἄλλοτε δι. Soph. *Eleatr.* 739, τότ' ἄλλος, ἄλλοδ' ἄτιρος; Xen. *Mem.* 1. 2. 20, αὐτὰρ ἀπὸς ἀγαθὸς πόττι μὴν κακός, ἄλλοτε δ' ἰσθλός. The tyro should observe that wherever the forms τόττι, ὅττι, are used twice for ποτὶ . . . ποτὶ, sometimes . . . sometimes, they are accented ποτὶ . . . , ὀτὶ On the use of ἴσθ' with a relative adverb, the demonstr. being omitted, see Kühn. *Gr. Gr.* 817, *Obs.* 4. Wunder writes ἄλλοτε in place of ἄλλοτε, from his own conjecture.

58. ἱμπίτων. See Elmsley to Eur. *Herakl.* 77, and to *Med.* 53, p. 86. The manuscripts generally exhibit ἱμπίτων: the MSS. Flor. Γ. and Laur. a. ἱμπίτων, the latter with the gloss γρ. ἱμπίτων. The true accentuation is frequently preserved in the ancient copies. In the preceding verse, Wunder thinks that the participle ἴχων, on which the Scholiast observes γρ. πτίειν παρών, might have been omitted without injury to the sense; and Lobeck has remarked that the participles ἴχων, παρών, λαβών, μολών, ἰών are frequently added φράσαις ἱσικα, in such a way as to allow the freest interchange, and even entire omission. A more accurate decision, perhaps, would be to regard them as employed in the same way as the Tragedians are accustomed to use the infinitive at the end of a verse, for the purpose of giving distinctness to the representation, or dramatic force and vigor to the language.

60. Ὀτρυνον, εἰσβάλλον εἰς ἱερὴ κακὰ. The MS. Laur. a., together with the Scholiast, append the gloss γρ. εἰς ἱερῶν κακῶν, and from this Hermann formerly supposed εἰς ἱερὴ κακῶν, in *certamen turpissimum*, Wunder εἰς ἄρην κακῶν, to be the genuine reading. Upon these *tentamina* at emendation no remark can be necessary, as they are now abandoned even by their authors. In objection to the reading of the Scholiast, Lobeck excellently observes: "If Aias or any of his ancestors had been guilty of sacrilegious or unhallowed murder, then, indeed, the *διοβλάβεια* attendant

upon such a deed could properly and truly be referred to the dark impulse of the Furies, just as that mental blindness which followed the parricidal guilt of Œdipus, and involved his family in the most miserable destruction, is called *φρεσὶν ἱερὸς* in *Antig.* 603. But since Aias had committed no such deed, not even Quintus (vv. 360, 452) ascribes his madness to an Erinny, but to Lyssa or Mania, to whose agency Æschylus and Euripides, besides Orpheus (*Arg.* 872) and Nonnus (XXXI. 73, XLIV. 259), attributed the alienation of the minds of Pentheus and Herakles. The Latin poets, ignorant of the old religion, represent, it is true, not only these heroes, but Bacchus, Tereus, and Medea, as subjected to the influence of the Furies, whose office, as is well known, was circumscribed, in more ancient times, within far narrower limits. But should any one maintain that it was customary with the Greeks to impute all plans and actions, which, whilst unconnected with personal crime, had yet a dismal end, to the Erinyes as their authors (compare *Odys.* 15. 239; *Il.* 19. 87), and hence that the appellation 'Ἐρινός is conferred generally upon a person distinguished for criminality (cf. *Agam.* 729; *Eur. Orest.* 1386, ed. Pors.; *Id. Med.* 1256; *Soph. Electr.* 809; *Virg. Æn.* 2. 573, *Trojæ et patriæ communis Erinnyes*), not in a strict and proper sense, but on account of the resemblance observable between the melancholy issues of all counsels and actions in such persons as, on the one hand, were truly haunted by the Furies, and in those, on the other, who reaped ruin and disaster as the fruit of their own violence and folly, — I, indeed, will readily grant that the unfaltering pursuit after vengeance upon their enemies, and the consequent recklessness of their lives, might have been termed *ἱερὸς*. And this appellation is thus used by a poet in the *Anth. Pal.* IX. n. 470, who, as some consolation to Aias, says: Οὐ γὰρ Ὀδυσσεὺς ἤλυσεν σὺς εἰ θίλων, βριμὴ δὲ σ' ἴσφριν Ἀθήνη . . . καὶ ἡεσφοῖτις Ἐρινός. But the subject of the present passage is that short-lived mental or ocular delusion, which led Aias to the slaughter of the cattle; and even if it be true that Athene from the very moment of its occurrence foresaw that this act would terminate in the destruction of its author, she could certainly have given no intimation of this to the spectators: in the first place, that she might not destroy the pleasurable alternation of hope and fear, which the poet has striven to maintain throughout the entire play, and, in the second, that she might not be portrayed as somewhat too cruel in the estimation even of Odysseus himself." Hermann, in his last edition, has written, from his own conjecture, *στρεφον σὺς Ἐρινύων ἱερῇ κακῇ*, against which, although it undoubtedly renders *ἱερῇ* more intelligible, the preceding observations.

appear of equal force. There is no doubt, however, that the asyndeton, occurring, as it does, in an address signally free from excitement and passion, is exceedingly harsh; nor can it be justified by such passages as *Elektr.* 719, ἤφριζον, σισίβαλλον ἰσπικαὶ σνομί, and still less by v. 115 below, χρῶ χυρὴ φεῖδον μνδίν. The phraseology is drawn from the language of the hunting-field, and contains a reference to the practice of driving the wild animal after which the chase was instituted into a circumscribed inclosure, where it was subsequently entangled in nets and slain. See St. John's "Manners and Customs of Ancient Greece," Vol. I. pp. 222 sqq. We find the same metaphor in *Elektr.* 1477, ἐν μύσους ἀρυστάτοις πύσσωκα; *Ibid.* 829, χρυσοδίτοις ἱεῖσι γυναικῶν of the necklace of Eriphyle; Eur. *Elektr.* 165, ὀλόμινος δολίης βρόχων ἱεῖσιν; *Æsch. Agam.* 1620, ἰδόντα τοῦτον τῆς δίκης ἐν ἱεῖσιν. On the use of ἱεῖς in the sense of a net, a snare, see Hdt. 7. 85; Ar. *Avv.* 528; Pind. *Nem.* 3. 89; *Pyth.* 2. 147. *HESYCHIUS*: ἱεῖσι· δικτύους. Σοφοκλῆς Ἀλάμαντι δυντίεσθ.

61. Κἄπειτ' ἰσιδῆ. Krüger, *ad Dion. Hist.* p. 376, remarks, "ἰσιδῆ ἰσιδῆ non cacophonon visum est Græcis." The same collocation is found, not only in the poets, as Eur. *Sisyph.* I. 9, Ar. *Vesp.* 322, *Rann.* 323, *Eccl.* 273, but in prose-writers also, as Dem. c. *Neær.* 1375. 13, Dio Cass. 38. 32, 40. 64, Thuk. 5. 65, 8. 67, all which passages, with many others, are cited in Lobeck's note. In place of σίνου, the MSS. La., Lb., and one or two others, with Aldus and the old Edd., read φόνου, to which, as Schäfer justly observes, τοῦδε is opposed. On the perpetual interchange of these nouns in ancient manuscripts, see Jacobs, *Anth. Gr.* I. 2. p. 227; Porson to Eur. *Or.* 1559. There can be no question that σίνου, as a word of larger import, is both more poetical and better suited to the verb λωφάω (fr. λῶφες), which signifies to liberate the necks of cattle from the yoke, and hence generally to relieve from labor. *HESYCHIUS*: λωφῆσαι· ἀπὸ τοῦ τραχήλου τὸ ἄχθος ἀποτίσθαι, παῦσαι, ληῆσαι, ἀναπαῦσαι, ἡσυχάσαι. *PHOTIUS*: κυρίως δὲ εἰρησαι λωφῆσαι τὸ τὸ βάρος ἀπὸ τοῦ τραχήλου ἀποτίσθαι· λῶφες γὰρ ὁ τρέχηνλος. It is constructed with the genitive in *Æsch. Prom.* 376, 655, Plat. *Phædr.* p. 251. C, *Legg.* II. p. 934. B (see Kühn. *Gr.* 514, ed. Jelf); with ἀπὸ and the genitive in Thuk. 6, 12; and in all the passages in which it is found, with the single exception of *Æsch. Prom.* 27, is used intransitively in the meaning above mentioned.

63. ἰς δόμους κομίζεσθαι, he brings with him to his own dwelling. So Hdt. 6. 118, Θηβαῖοι ἐκομίσαντο (τὸ ἀγαλμα) ἐπὶ Δῆλιον; Ar. *Vesp.* 833, ἰσὺ

θημάτων αὐτὸς ποιοῦμαι δεύρακτον ἰδοῖν ; Eur. *I. T.* 774, πόμισαί μ' ἐς Ἀργος. In the preceding verse the words *διεμῶσι συνδέσας* are to be referred simply to τοὺς ζῶντας βοῶν, — *he brings to his own dwelling the still surviving oxen, when he had further bound them together with thongs.*

65. Καὶ νῦν κατ' οἶκους. With the apparent redundancy of this expression after ἐς δόμους in v. 63, Lobeck aptly compares *Trach.* 689, κατ' οἶκον ἐς δόμοις. Hermann writes *συνδίδους* with the MSS. Aug. B. C. Yet the same *συνπλοκή* occurs in several compounds with *δύς*, as *δυζήνους*, Eur. *Phæn.* 1510 ; *δυζήνους*, Plut. *Mor.* p. 975. F ; and τῆς ζυμάρχου, below, v. 90.

66. Δεῖξω δὲ καὶ σοί. SCHOL. : πιθανὴ ἡ παρίστας τοῦ Αἴαντος· οὕτω γὰρ μῖζον γίνεται τὸ πάθος τῆς τραγηδίας, τῶν διαστῶν νῦν μὲν παραφροσύνην, ἐλίγῃ δ' ὕστερον ἱμφορὰ διαμύνει· καὶ ἵνα ἴδῃν ὁ Ὀδυσσεὺς ἐξίστη τοῖς ἄλλοις Ἑλλήσιν· οὕτω δὲ καὶ ἡ εἰρὴν τῆς Ἀθηνῆς ἐκλείπεται εἰς Ὀδυσσεύα.

68. Θαρσύνει δὲ μίμναι μὴδὲ . . . ἄνδρ'. The sense is, *μὴδὲ συμφροσὺν ἡγῶ τὸν ἄνδρα γινώσκειν*. So Ar. *Ecol.* 512, μὴ ζυμφορὰν γινώσκειται τὸ πρῶγμα. Lobeck and Schäfer consider *μὴδὲ συμφροσὺν δίχου* as inserted διὰ μίμναι between *μίμναι* and its accusative, τὸν ἄνδρα. On the other hand, Erfurdt and Hermann deny that *μίμναι* can be so constructed. It is most probable, however, that the accusative belongs equally to both imperatives, as in Hom. *Il.* 13. 476, ὡς μίμναι Ἰδομενεὺς δουρικλυτὸς, οὐδ' ὑπαχχεῖν, Αἰνείαν ἰππότεα βοηδόν, where ὑπαχχεῖν has the same construction as in Thuk. 2. 88 ; Euthyd. p. 133 ; Luc. *Tox.* 36. See note to v. 451 below.

69. ἀποστρέφους. By prolepsis for ὥστε ἀποστρέφους εἶναι, the sense being ὅμματα Αἴαντος ἀποστρέψω καὶ ἀπείρξω ἀπὸ τοῦ εἰσιδῶν τὴν πρόσφιν. Cf. Herm. *ad Vig.* p. 897 ; Seidl. *ad Eur. Elektr.* 442 ; Reisig, *Comm. Cr. ad Œd. Kol.* 1227 ; Stallb. *Plat. Prot.* 327. C ; Valckn. *Diatrib.* 205 ; Kühn. *Gr.* 440. 2, ed. Jelf. So *Œd. Kol.* 1200, τῶν εὖν ἀδέρκτων ὁμμάτων τητώμενος ; Virg. *Æn.* 1, *age diversos*. The reading *πρόσφιν*, for which the simple *ἔφιν* is more common, is confirmed by Eur. *Phæn.* 1353, εἰσερχῶ πρόσφιν ἀγγέλου.

71. Ὀδσσεύς. Kühn. *Gr.* 476, ed. Jelf. Athene now addresses herself to Aias. The MSS. La. Lb. Harl. αἰχμαλώτιδας as a proparoxytone, and this adjective is frequently so written by the old copyists, as at Eur. *Hek.* 1096, and several other places. They were doubtless misled by the analogy of termination in such words as *ἡπειρώτης*, *στρατιώτης*, etc. The expression *διεμῶσι ἀπειθύνοντα* does not occur elsewhere, and has been variously explained. SCHOL. : ἀπειθύνοντα· τιμωρίαν ἀπαιτοῦντα· ἰπ-

βαλόντα μιστ' ἐσθύνῃς. Billerbeck renders the participle by *castigantem*, and the whole phrase, *captivos manibus laqueo ligatis verberantem*. Passow translates χίεῖς διμοῖς ἄπ. "die Hände starr in Fesseln schlagen," and Wunder, *regere* (i. e. *adstringere*) *manus vinculis*, an operation which we learn from v. 62 to have been already over. Neue seems nearer the truth in interpreting *retorquentem*, comparing *Æd. R.* 1154. The language of Athene, together with the employment of the participle present, appears to point to some occupation in which Aias was engaged at the moment of her address, and the action ascribed to him in v. 108, ἐσθὼν ἄνω κίονι δέσας, may perhaps suggest that the participle should here be rendered by *exporrigentem*, guiding the hands of the captives upwards, i. e. tying them to the pillar to which he is subsequently represented as having bound them.

73. Αἴαντα φωνῶ. "So frequently in Attic poetry, = καλῶ σε, ὦ Αἴας. So below, v. 789, καλῶ θ' ἄμα πομπαῖον Ἑρμῆν, κ.τ.λ., *te invoco, Mercuri*; v. 793 sq., καλῶ δ' . . . σιμῶς Ἑρινῶς; whilst at 801, 7c', ὦ ταχίσαι . . . Ἑρινύς. Hence it is not surprising to find the vocative and nominative frequently associated in the same address, as at v. 819, ὦ κλισίαι Ἀθῆναι καὶ τὸ εὐντροφον γένος, which is χαιρίσσι, ὦ κλισίαι Ἀθῆναι καὶ χαιρίσσι τὸ εὐντροφον γένος. Cf. *Philokt.* 530, 867, 986." WUNDER.

75. μὴδὲ διελίαν ἀρείς. The MSS. Γ. La. Lb. ἀρεῖς. See Dawes, *Misc. Cr.* p. 221; *Trach.* 1183, οὐ θύσσω οἷσιν μὴδ' ἀπιστήσεσι ἐμοί; Eur. *Hipp.* 498, οὐχὶ συγκαλίσσιν καὶ μὴ μεθήσεσι; Plat. *Symp.* p. 175. A, οἴκουν καλῶς αὐτὸν καὶ μὴ ἀφῆσεσι; The future indicative seems always preferred in such formulæ, to express an energetic command interrogatively; and Elmsley (*Addend. ad Eur. Bacch.* v. 344) is therefore incorrect in stating, that, if the penult of the aorist tenses of αἶρειν were not always long, the subjunctive aorist would deserve the preference in our passage. "When the command is negative, οὐ μὴ is used; and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter." KÜHNER. Since, however, οὐ μὴ is especially used in *forbidding*, it is better to consider, with Neue, that οὐ runs through the sentence, and is common to both clauses; on which principle, μὴδὲ, in the latter, becomes = καὶ οὐ μὴ. See Matth. *Gr. Gr.* § 498. c, § 517, *Obs.* 2. Lastly, διελίαν αἶρειν is *concipere timiditatem*. So v. 129, below, ὄγκον αἶρειν, where see note; *Æd. R.* 914, θυμὸν αἶρειν. In this signification αἶρεισθαι is elsewhere found. See *Æd. R.* 635, 1225; *Antig.* 907. In the expression διπλὸν ἱξαιρίν μίνος, v. 1010 below, the verb seems to be employed in its own stricter meaning.

76. Μὴ περὶς θιῶν. SCHOL.: παρατιτῆται Ὀδυσσεύς, οὐχ ὡς παραγδύντες

τοῦ ποιητοῦ διὰ τὴν τοῦ ἔργου, οὕτω γὰρ ἀφαιρέσειν τῆς τραγωδίας τὸ ἄξιωμα· ἀλλὰ τὸ εὐλαβὲς ἰδιόκινεται· ἔμφοροι γὰρ ἦν τὸ τῇ μεμνημένῃ παραχωρεῖν· ἔρα γὰρ, οἷον ἦν προσελθόντα ἐκείνου διδάσκειν τὸν νεκρὸν (Brunck, *ἐχθρόν*). Or ἔρα πάλιν αὐτόν may be supplied to μέ, which must on no account be referred to the words immediately preceding, as Hermann teaches. On the construction of the participle μένων, see *Matth. Gr. Gr.* 297. The full expression would be: ἀρκίστω τούτοις ἐν κλισίῳ μένων, satis esto, ut in tentorio maneat.

77. Τί μὴ γίνηται; SCHOL.: μὴ τί γίνηται φοβῆ; οὐχ ὁ αὐτὸς ἦν καὶ πρίσταν. ἄνθρωπος, ὅλλ' οὐδὲν ὑμῶς ἐργάσασθαι κακόν, ἡμῶν ἐπιμελεσθήσων; "So τί μὴ γίνηται, *Eur. Suppl.* 544; τί μὴ πάσσω, *Soph. Elektr.* 1276; which last, although of different signification, agrees in form with the Latin *quidni faciam?* Latin writers at one time place the final conjunction before the interrogative pronoun: ut *quo nos recipereamus?* *Liv.* 44. 39. 5; ut *qualiter sentiremus,* *Plin. H. N.* 13. 13; at another time after it: *quid uti facerent?* *Cic. p. Sext.* 39. In Greek authors the latter is always *postpositum*: (*Ed. Kol.* 1725, ὥς τί μέλλοιμι; *Elektr.* 398, ἴσως τί δράσης; *Eur. Ion.* 527, ὥς δὲ τί φεύγεις; In all these passages the conjunction ὥς is indisputably final; but since the verb dependent upon it is omitted, its real power is so obscured that it would seem altogether redundant. It serves, however, to connect the interrogation which follows with what goes before. Compare ὥς τί δὲ, *quid ideo,* *Enr. I. A.* 1342, ὥς πρὸς τί, (*Ed. R.* 1174. *Ed. Kol.* 1182, ὥς πρὸς τί χεῖρας; ὥς τί χεῖρας; ὥς τί δὲ θίλων; and see *Matth. ad Phœn.* 621, from whose reasoning I dissent. Similarly, ἔτι τί; *Demosth.,* ἔτι τί δὲ; *Lucian. Enc. Dem.* § 22, are referred to what has been said previously; just as when a person having denied that he is about to do this or that, another asks ἔτι τί (*sc. γιγνησθαι*); ὥς τί (*sc. γίνηται*); Andocides, in *Or. III.* p. 26. 26, appends this verb to the final particle, writing ἵνα ἡμῶν τί γίνηται; although it is generally omitted: ἵνα δὲ τί προσίδηται, *Ar. Nub.* 1192. See *Herm. to Vig.* p. 849; *Matth. Gr. Gr.* § 620; and this is also imitated by later Latin writers, ut *quid autem coletur?* *Aug. Civ. IV.* 18, whilst more ancient authors seem to have said *ut quid?* only. Indeed, the collocation ἵνα τί by frequent usage coalesced so entirely into one word that the *Etym. M.* 471. 16 calls it an *ἰσμήνημα ἱερωνήσις*, and hence, whether the dependent verb is expressed or omitted, it is often written with but one accent, as in *Ar. Eccl.* 719, *Plat. Apol.* p. 26. c, *Evang. Matth.* ix. 4, in which passages the more recent editors have erased the hyphen. That this was, nevertheless, an exceedingly ancient mode of writing is testified

by Arcadius, p. 184, and by the *Grammaticus Hermanni*, p. 460, τὸ ἰσχυρὸν καὶ διατρίβει ἐν τῇ συνουσίᾳ (συνουσίᾳ) ἔχονταί. LOBECK. — πρὸς δὲ οὐκ ἀνὴρ ὁδ' ἦν, "Nonne hic vir antea fuit tecumque versatus est sine ullo tuo periculo? cur ejus hominis praesentiam extimescis, quem toties antea vidisti imperterritus? The goddess marvels that Odysseus should now fear the appearance of Aias, whom he had so frequently seen before without any such emotion." LOBECK. "ἀνὴρ hic non virum, sed hominem, i. e. mortalem, neque ultra mortale robur validum significat." HERMANN. The last critic objects to the explanation of Lobeck, num antea non fuit vir fortissimus? which is adopted by Wunder and Dindorf, that it can be admitted only upon the supposition that Aias had been previously the foe of Odysseus. Since this was not the case, and Odysseus could therefore have no reason to fear Aias, he holds that the explanation of the Scholiast must not be rejected. Both explanations are, however, frigid, and inappropriate to the rejoinder of Odysseus, Ἐχθρὸς γὰρ τῷδε τάνδρῃ καὶ ταῦν ἦν, in which the words καὶ ταῦν ἦν, referring clearly to πρὸς δὲ ἦν, distinctly show that the whole verse is to be connected closely with the language just uttered by Athene. As, then, the thought nonne antea hic vir fuit is not absolute, it would seem that Odysseus in his reply interrupts the language of Athene, who was intending to pay a tribute to the prowess of Aias, and to remove the fears of Odysseus. If this view be correct, we ought to follow the example of those who place the sign of interrogation after ἦν, and the sign of interruption after ἦν.

78. τῷδε τάνδρῃ. SCHOL.: διηκτικῶς ἀντὶ τοῦ ἡμῶν, τῇ Ὀδυσσεῦ. Cf. Schäf. *Meletem. Cr.* p. 114; Seidl. *Eur. I. T.* 1402; Matth. *Gr. Gr.* 470. 9. See below, vv. 397, 421. Similarly, τῷδε χυρῇ. Cf. Porson to *Eur. Med.* 389.

80. ἐν δόμοις μένειν. Such is the reading of Aldus and the majority of the manuscripts. In the Codd. Ien. Dresd. a. εἰς δόμους, for which the MSS. La. Lb. exhibit εἰς δόμους, the former, however, with ἐν εἰς suprascriptum. SCHOL. ROM.: ἐς δόμους· ποιητικῶς ἀντὶ τοῦ ἐν δόμοις. Hermann has received this latter reading, believing that it could not have sprung from the copyists or interpreters, and defending it by *Eur. I. T.* 620, ἀλλ' εἰς ἀνάγκην νείμει, ἢν φυλακτίον, where, however, the preposition is referred to πεινῶν καμίν, in place of which νείμει, or the result of falling, has been substituted.

81. Join μεμνημένα περιφανῆς, and comp. v. 66 above, περιφανῆ νίσσον. The inquiry of Athene must not be understood as made with the intention of depreciating Odysseus in the estimation of the audience. It serves merely to

convey a more exalted idea of the violence of the malady which could inspire so redoubtable a warrior, in the presence even of his guardian goddess, with emotions of terror and alarm.

82. Φροσύντα, κ. τ. λ. The MSS. La. Ien. Aug. b. Dresd. b. *ἰξίστην ἰδεῖν*, for which the MS. Dresd. a. substitutes *ἰδών*, evidently from interpolation. The true reading is exhibited by Suidas s. 'Ορνῶ, the Schol. Rom., Aldus, and the majority of the ancient copies. On the construction *ἰκτεῖναι τινα*, *declinare, vitare aliquem*, see Matth. Gr. Gr. 393, and compare Demosth. p. 460. 1, *ὅτι δὲ δόξης οὐδὲνα πάποτε κίνδυνον ἰξίστησαν*; Id. p. 891, *ἰξίστηκα τὰ τοιαῦτα*. Many additional examples are cited from later writers by Lobeck in his note to this passage, and by Schäfer to Demosth. p. 331. 8. It is, however, to be observed, that, although many intransitive verbs, which acquire an active signification by composition with prepositions, retain more or less of their own strict meaning, it seldom happens that such verbs when compounded with *ἐκ* or *ἐκτε*, are used in any other than a figurative application. Cf. Plat. *Phædr.* 58, *εἰσὶν μοι ἴλιος* (for which we find *εἰσέρχεται μοι δῖος*, Id. *Pol.* 1. 330); *ἐκβαίω τὴν ἡλικίαν τοῦ γυναιῶν*, Id. *Rep.* 5. p. 461. B; *ἐκβαίω τὰ τριάνοντα ἔτη*, *Ibid.* 7, p. 537. E; *ἐκβαίω τὸν ὄρεον*, Id. *Symp.* p. 183. B; *εἰσπίπτειν δουλοῖον ἥμαρ*, Eur. *Ion.* 700; . . . *ξυμφορᾶν*, Id. *Andr.* 99, 984.

83. The Cod. Flor. reads *καί* in place of *μή*. On *οὐ μή* with the conjunctive aor. 2, in negative sentences, with the force of the future, see Matth. Gr. Gr. 517. The full expression would perhaps be: *ἀλλὰ νῦν οὐκ ἔστι φόβος μή ἴδῃ σε παρόντα*, *there is no fear lest, or that . . .* Compare *Æsch. Theb.* 38, *καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλῳ*, where we have a similar ellipse; and on the other hand, Xen. *Mem.* 2. 1. 25, *οὐ φόβος μή σε ἀγάγω*, etc. Sometimes, instead of the conjunctive aorist, we find the indicative future, without any perceptible difference of signification. Plat. *Krit.* 44, *τοῖούτου ἰστίρημαι ἰππηδίου, οἷον οὐδένα μήποτε εὐρέσω*; Xen. *Hell.* 1. 6. 32, *Καλλιμαχίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κάποιον εἰσιεῖται αὐτοῦ ἀποθανόντος, φεύγειν δ' αἰσχερὸν εἶναι*. In Soph. *Elektr.* 43, *οὐ γὰρ σε μὴ γήρα τι καὶ χεῖρον μακροῦ γυνῶς οὐδ' ὑποπτεύουσιν*, we have a blending of both constructions.

85. Ἐγὼ σκοτώσω . . . διδορόντα. Wunder compares *Æd. R.* 408, *οὐ καὶ δίδωρας, καὶ βλίπεις*. Add *Æsch. Prom.* 447, *οἱ πρῶτα μὲν βλίσποντες ἱβλίσπον μάτην, | πλύοντες οὐκ ἤκουον*; Psalm. cxxxv. 16, 17, "Eyes have they, but they see not; they have ears, but they hear not"; Isaiah vi. 9, 10, xlii. 20; Shakspeare, *Henry V.*, Act 5, Sc. 2, "For maids, well summered and warm kept, are like flies at Bartholomew-tide, blind, though they have their eyes."

86. *Γίναται*, κ. τ. λ. Odysseus does not express acquiescence in the proposal of Athene, or a wish that she should carry it into execution. He simply states, as a general truth, that when a deity contrives, every project it may form will be realized.

87. *Σίγα νυν*. Johnson, in violation of the metre, has edited *νυν*. See, however, Eustathius, p. 1312. 19; Moschopoulos, *Sched.* p. 45; Liddell and Scott, s. *Nūn*; THOMAS MAGISTER: *χεῖνται δὲ αἱ τραγικοί τε καὶ ποιητικοὶ καὶ ἱστῶν νυν, λαμβανομένη μὲν ἀντὶ τοῦ δῆ, ἔχοντι δὲ ἱμφοσί τινα χερίου, ὡς παρὰ Σοφοκλεῖ ἐν Αἴαντι· Σίγα νυν*. It is, in fact, the same word as *νυν*, the "now" of time, but used quite unemphatically, so as not to refer the whole sentence to present time, but only the word which it follows as an enclitic. Hence it corresponds precisely with the unemphatic "now" which we so frequently connect with imperatives, both in conversation and in writing. It is found chiefly in dramatic poetry (the quantity is long in Aristophanes, and common in the Tragedians), and never occurs in prose, except in the compound *ταῖνον*. See, by all means, Liddell and Scott, s. *v*.

88. *Μίνομι' ἄν· ἦέμεν δ' ἄν*.... *I am willing to remain, but I could have wished....* (*Ed. R.* 95, *λίγομι' ἄν* ὃ' ἤνευσα; (*Ed. Kol.* *χερίον μάθοις ἄν*; *Antig.* 1108, *ᾧδ' ὡς ἔχω στείχομι' ἄν*. The indicative future represents the future action as certain to happen; the optative with *ἄν* expresses this less positively, and generally with an appeal to the approbation of the person addressed, or a reference to some condition either previously expressed or existing in the mind of the speaker. The commentators generally render: *manebo, vellem autem*. — In place of *ευχῶν*, the Cod. Γ. *κυρίων*.

89. *ὦ εὖτος, Αἴας*. Hermann, with Aldus and most manuscripts, *Αἴαν*. So Suidas: *ὦ εὖτος, ἀντὶ τοῦ σύ. ὦ εὖτος Αἴαν*. The MSS. Laur. a. Par. 2712, 2884, Mosq. B. exhibit the writing in the text. The identity in form between the nominative and the vocative is supported also by the testimony of Eustathius, p. 1469. 59; Greg. Corinth. *de Dial. Att.* p. 53; Chæroboscus in Bekk. *Anecd.* p. 1183, *αἱ Ἀντικαὶ τὰς αὐτὰς εἰώθασι καλεῖν ἐρβὰς καὶ κλητικὰς, οἷον ὁ Θόας ὁ Θόας, ὁ Αἴας, ὁ Αἴας. εὖτος ὁ Αἴας διότι τρεῖς αἱ περισσεύουσιν*. Cf. below, vv. 276, 351, 460, 504, 561, 874, 921, 940, 959, 1270. The Homeric form *Αἴαν* is unquestionably due to the copyists.

90. *Τί βαιὸν*, κ. τ. λ. Eustathius, p. 610. 9: *ἐνταῦθεν λαβὼν Σοφοκλῆς βαιὸν ἐνταῖσθαι λίγην τὸ αὐτὸ ἔλως ἐπιστρέφισθαι*. Cf. *Electr.* 519, *οὐδὲν ἐνταῖσθαι ἱμοῦ γα*. On the genitive, see Kühn. *Gr.* 496, ed. Jelf.

91. Ὡ χαῖρ' Ἀθήνα. SCHOL.: ἰαίγω μὲν τὴν Ἀθηναίαν· τὰ δ' ἔξω τοῦ παρακείμενου· οὐ γὰρ ἂν προσέψαιεν ἡ ὑπόθεσις· οὐ παντελῶς δὲ ἀπόλιτο αὐτοῦ τὸ ἡγεμονικόν, ἀλλ' ἡ μακρία γίγνεται περὶ τὸ λογιστικόν· ἐμύνητο μὲν γὰρ ὡς ἰχθρὸς ἀνελών, περὶ τὸ πρόσωπον δὲ ἰσθάλλετο, ὅτι ποίμνια ἀνέλιε, καὶ διολογίζετο ἄνδρας ἀνηρηκίμους. The arrangement of the words will show that ὦ must be joined with χαῖρ, and not with Ἀθήνα. Cf. *Oed. R.* 646; *Eur. Med.* 664; *Or.* 470.

95. Ἐβαψας ἴγχος πρὸς . . . στρατῷ; *ensem bene tinxisti in Argivorum exercitu?* Cf. *Plut. Moral.* p. 914. D: χρησμένον τινα λίγουσιν ἄλλοις κομισθῆναι προστάττεται βαπτίζειν τὸν Διόνυσον πρὸς τὴν θάλατταν, for which we read, in the citation of the same oracle in the scholion to *Hom. Il.* 6. 136, ἐν πόσσῃ Διόνυσον βαπτίζουσι. On the pregnant force of πρὸς, here = *προσβαλεις καὶ ἱβαψας ἴγχος Ἀργ. στρατῷ*, see Kühn. *Gr.* 645. d, ed. Jelf; Abresch, *Anim. ad Aesch.* p. 528. In its strict signification, βάπτειν, to dip, is usually constructed with εἰς or ἐν. It has the same tropical sense as that in which it is here employed, in *Aesch. Prom.* 863, δίδηκτον ἐν σφαγαίῃ βάψασα ξίφος; *Eur. Phœn.* 1594, (φάσγανον) εἰσω παρεὺς ἱβαψιν; *Lycophr.* 1121, εἰς σπλάγχχ' ἰχθύος αὐτόχουε βάψου ξίφος; *Dion. Hal. Antt.* 4. 82, τὸν εἰδμεν διὰ σπλάγχχων; *Ibid.* 5. 15, τὴν αἰχμὴν εἰς τὰς πλευράς. Cf. *Hor. Od.* 3. 23. 12, *Victima pontificum secures Cervice* (i. e. sanguine ex cervice ebulliente) *tinget*; *Virg. Æn.* 12. 357, *dextræ mucronem extorquet, et alte Fulgentem tingit jugulo* (i. e. sanguine tingit ensem jugulo infixum). — On ἴγχος, *gladium*, compare vv. 274, 622, 862, with vv. 30, 786, 978, and consult the notes of Brunck to v. 622 below; Seidler to *Eur. Electr.* 691; Hermann to *Trach.* 1026.

96. Κέμπως πάρεστι. Equivalent to ἔξιστι κομπάζειν, *the boast is mine*. — οὐκ ἀπαρνοῦμαι τὸ μὴ. By ellipsis for τὸ μὴ οὐχὶ βάψαι τὸ ξίφος ἐν τῷ στρατῷ. Cf. *Ant.* 443, καὶ φημὶ δρᾶσαι οὐκ ἀπαρνοῦμαι τὸ μὴ; *Plat. Gorg.* 461. C, τίνα οἷα ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπιστάσθαι, where see the admirable note of Woolsey, 2d ed. pp. 151, 152; *Xen. Hell.* 5. 2. 36, ὁ Ἰσμενίας ἀπειλογεῖτο μὴν, οὐ μὲντοι ἔπειθε γὰρ τὸ μὴ οὐ μεγαλοπράγμων εἶναι καὶ κακοπράγμων εἶναι; *Dem.* 19. 63, οὐδ' ἄρνησις ἔστιν αὐτοῖς τὸ μὴ; *Lucian. D. M.* p. 94, νῦν μὲν, ὦ Ἀλιζάνδρει, οὐκ ἂν ἔπαρτος γίνοιτο, μὴ οὐκ ἱμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis*. The infinitive with τὸ μὴ and τὸ μὴ οὐ is often placed where in Latin *quoniam* with the conjunctive would be used, i. e. after verbs or expressions which convey the notions of preventing, denying, omitting, dissuading, even when the infinitive, or the accusative with the infinitive, is not the regular

or grammatical construction. See Kühn. *Gr.* 750. 2, ed. Jelf. *Herm. ad Fig.* p. 800. The poet had here an election between three different modes of expression: ἀρνεῖμαι or οὐκ ἀρνεῖμαι τὸ δρᾶσαι; τὸ μὴ δρᾶσαι (where μὴ serves merely to strengthen the negation); τὸ μὴ οὐ δρᾶσαι, = *ut non*, or *quin*.

97. χίρα. The Cod. Γ. χίρας, La. χίραι (to be written χίρας), a reading which is rendered objectionable by the termination of the preceding word. The phrase αἰχμάζειν χίρα, explained by the Scholiast ἐν αἰχμῇ χίρα κινεῖν, but more accurately, perhaps, *to arm the hand with the spear*, is objected to by Musgrave, who proposes in its stead ἡμαξας χίρα from v. 428, below. Lobeck justifies it by the Homeric αἰχμὰς αἰχμάζειν, but is opposed by Wunder, *Cens.* p. 35, who observes, that, as no accusative is ever found with αἰχμάζειν except that of its cognate word, the expression is not Greek. Assuming that no example exactly similar can be found, this inference appears too strong after such expressions as ἦξεν χίρα, v. 40 *supra*; πῶλα ἀκουσίζισο, Eur. *Iph. T.* 1381; χιῦρας ἐξηκόντισσα, *Ibid.* 362.

98. "ὦστ". Elmsley, comparing v. 39 above, would substitute ὡς, as the particle especially employed in confirmatory rejoinder. The observation is both accurate and acute, but alteration is unnecessary. The *plena locutio* would be τοσοῦτον ἥχμασθαι ὥστε . . ., as we learn from Eur. *Phœn.* 1606, οὐ τοσοῦτον ἀδύνατος πύφωνα, ὥστε ἰμνῶμεν αὐτῇ. A like omission of the demonstrative pronoun occurs in Eur. *Or.* 379, ὥστ' οὐκ ἂν αὐτὸν γινώσκωμεν' ἂν ἰσιδῶν, cited by Lobeck. — For οἷδ' the Cod. Θ. οἷδ'. Hence the remark of the Roman Scholiast: ἰὰν δα συνδῇ τὸ οἷ, ἵσταται ἐπὶ τῷ 'Ἀργεῖδῳ, ἰὰν δὲ ψιλόν, τὸ οἷδα, ἀνεπὶ τοῦ ἰωίσταμαι. "Inanis de lectione dubitatio, quum οἷδα debile sit et inutile, οἷδε necessarium." DINDORF.

99. τὸ εὖν, scil. ἵππες, *thy language*. Below, v. 1339, ἱεραιῶνας τὸ εὖν. Cf. Markland to Eur. *Suppl.* 257; Matth. *Gr.* 267. 1. The MSS. ἄνδρες, but the article is essential.

100. ἀφαιρείσθων. Billerbeck follows Brunck in considering the dual to be here used for the plural, as often in Attic writers. Mitchell, from his reference to Matth. *Gr.* 203. 4, would seem to receive ἀφαιρείσθων as that form of the 3d pers. plur. imperat. which we often meet with in Ionic, Doric, and occasionally in some of the older Attic writers. Both are mistaken. The dual is here properly employed, since Aias refers to the Atreidæ only. The language is sarcastic, and by τᾶμα ἔπλα we are to understand, not his own arms, but those of Achilles, which he represents not only as belonging of right to him, but, through the death of Agamemnon and Menelaos, as virtually in his own possession.

101. Εἰς, τί γὰρ.... Hermann first erased the coloff after εἰς, in order that its coherence with what follows might be more distinctly seen. See his note to Eur. *Suppl.* 795, and to Vig. p. 750. This punctuation best accords with the well-known definition of this word by the Grammarians, that it is a *συνκατάθεσις μὲν τῶν εἰρημίων, εὐνοίη δὲ πρὸς τὰ μέλλοντα*. Moschopoulos, *Dict. Att.*, εἰς· ποτὶ μὲν ἐπιβήματα ἀποδοτικὸν καὶ προκαταστατικὸν τῶν τι εἰρημίων καὶ ῥηθευμάτων· εἰς, τί δὲ σοι καὶς ὁ τοῦ Λαιρτίου. Grammaticus ap. Bekk. *Lex. Segner.* p. 243. l. 24, εἰς· ἀντὶ τοῦ ταῦτα μὲν δὲ οὕτως· ἔστι γὰρ ἐπιβήματα ἀφοριστικόν· ἐπὶ γὰρ τοῖς ἅδῃ εἰρημίους ἐπιλιγόμενοι ἀφορίζει αὐτά. This word is very frequently used in Attic dialogue, either to express acquiescence in a statement already made, with an intimation that enough has been said respecting it (cf. Plat. *Phædon.* p. 260, εἰς· εὐ γὰρ πιστεύω· τί χρὴ ποιεῖν;), or to intimate the desirableness of passing on to the consideration of a new point or circumstance (cf. Demosth. *Philipp.* 1, p. 46, εἰς· τί πρὸς τούτοις ἵτι;). In the first case, it may be rendered, *enough of this!* in the second, *but to continue*, or *well*. Compare *Œd. Kol.* 476; *Electr.* 534; *Philokt.* 1308; Ar. *Nub.* 176; *Thesmoph.* 407; Eur. *Suppl.* 1123. If it begins a verse in iambic trimeters, the last syllable is long; as in *Æsch. Choeph.* 646; Aristoph. *Pac.* 664. Some of the old Grammarians direct us to write (εἰς), in order that it may be distinguished from the Attic form of the 3d plur. optat. of εἶναι.

102. Ποῦ.... οὐχί. Cf. v. 367 below, οὐχ' ἔρεξ' ἦν' ἃ παυοῦ; Kühn. *Gr.* 527, ed. Jelf. With the expression τί γὰρ.... ἔστηκεν; Wunder aptly compares v. 928, τί γὰρ τίκουν | τὸ ταῦδε ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος; *Philokt.* 421; *Trach.* 336; Demosth. p. 242. 2, τί δ' Ἀρίστεμτος ἐν Σικυῶνι; καὶ τί Περίλαος ἐν Μεγάραις; οὐκ ἀπερρίμνιν;

103. τοῦπίστιστον κίναδος. SCHOL.: τὸ ἐξῶλιν θηρίον. κίναδος γὰρ ἢ ἀλώπηξ· πάνυ δὲ κατατρίχυν τοῦ Ὀδυσσεύς, ὡς ἐχθίστον. "Others with greater accuracy render ἐπίτριστον *versutum*, from a comparison of the words τρίμμα, περίτριμμα, ἐπίτριμμα, and of the highly apposite language of Andocides, *de Myst.* p. 49, ὃ συνεφάντα καὶ ἐπίτριστον κίναδος. Cf. Osann *de Ai.* p. 100, sqq." WUNDER. A prior question is perhaps the true meaning of κίναδος, which occurs in Ar. *Nub.* 448; *Av.* 429; Demosth. p. *Cor.* 281. 22 (162 ed. Disa.), where the Scholiast: κίναδος, τό, οὐδένιστος, θηρίον τι, οὐ τὸ δίεμα εἰς περιπεφυλαίας κατασκευὴν ἐνταφίστου. Σκεπλιᾶται δὲ τὸ κίναδος ἀλώπηξ καὶ ἰκάλων. Heyschius explains by *θηρίον, ὄφις*, and Cicero, *de Or.* 8, by *bellua*. Hence it would seem to be identical in signification with κινώπιον, and to have been employed as a general

term for any wild animal, especially those that were dangerous or poisonous. Cf. Democr. *ap. Stob.* 6. 44. 18, *περὶ κινάδων τε καὶ ἰερώνων*. However this may be, it is certain that *κινάδος* was used by the Attics as one of their rather extensive vocabulary of abusive epithets. See Eustathius, p. 481. 2; *Etym. M.* p. 514. 9. "Observe here the admirable skill and foresight with which the poet has constructed this whole scene. That his design might be apparent from the very outset, and the wretched fate of Aias excite the deepest commiseration in the minds of his audience, he brings together upon the stage the hero himself and his greatest foe, Odysseus. Now, since this could not be consistently accomplished unless through the non-recognition of Odysseus by Aias, the intervention of a divinity was necessary; and that this might not seem the result of mere casualty, instead of being connected most intimately with the circumstances and main action of the play, this office is with peculiar propriety assigned to Athene, as the patron goddess of Odysseus and the inflexible enemy of Aias. That such a part should be performed by her contributes greatly to the splendor of the drama's opening scenes. Care was nevertheless necessary not to portray Athene as too eagerly intent upon the destruction of Aias, in revenge for the injury she is said to have sustained at his hands (although Kalchas had declared him the object of her wrath, as the Messenger narrates, v. 715 below); for this would have been a revolting exhibition of cruelty and bloodthirstiness. Hence she is represented as saying that she has inflicted madness upon him in order to preserve the Atridae, and is moreover described as lavishing her pity upon the afflicted hero, apparently with entire freedom from all vindictive feeling. The language, too, of the deluded Aias, when he makes his appearance upon the stage, is so framed as to impress us with the conviction, that we are not listening to the incoherent words of a raving maniac, but rather to those of a man overmastered by a simple error in opinion. Accordingly, the terms in which he expresses his sentiments and plans differ but slightly from his ordinary phraseology; and it is only from such phrases as *ἐντρέποντο κινάδος* that we can infer them to be less refined or choice than usual. In this way the dignity of his character is most skilfully preserved, and our pity for his misfortune raised to the highest, since we find his greatest enemy bewailing the fate of so illustrious a man, and a goddess teaching us in weighty words the necessity of abstaining from haughtiness and arrogance, and the duty of forbearing to triumph over the objects of our vengeance." HERMANN.

104. *Ἐγώ γε, γὰρ σέ γε*. The answer to inquiries is very frequently

given in Attic dialogue by merely placing a pronoun with the omission of the verb which is used in the question. Compare Eur. *Hippol.* 90, *οὐδ' οὐν βροταῖεν δε καθίστηναι νόμοι*; — *Οὐκ οἶδα*, with Demosth. p. 14. 20, *εἰ οὐν*; — *εὐ γράφεις ταῦτ' ὡς σερατιωτικά*; *Μὰ Δί', οὐκ ἔγωγε*. Should the answer be affirmative, the negative particle is of course omitted. The addition of the strengthening adverb *γι*, as well to pronouns as to other words which reply to a question (*μάλιστα γι*, *ἥμιστά γι*, *πάνυ γι*), is very common. See below, v. 1285; *Trach.* 1248; and very frequently elsewhere: — *τὸν σὸν ἱεστάτην*. SCHOL.: *ἦτοι κατὰ πάντα ἱεστάμινόν σε, ἢ ἰδῶς ἐπὶ τῆς κρείττους μόνου, οἶον τὸν ἀντιδίκου. κρείττος δὲ ἱεστάτης, ὃ ἐν τῇ ᾧ ἀντιστάσῃ τινι, ὡς εἰ λίγου τις τὸν Οὐδίσωδα τοῦ Λαίου ἱεστάτην γιγνημῖνον. [Εἰς τὸ ἀντό.] ἰχθρὸν, ἀντίπαλον. Etym. M. p. 625. 24, παρὰ Σοφοκλεῖ ἐν Αἴαντι μαστιγοφόρον, τὸν σὸν ἱεστάτην λίγου ἀντὶ τοῦ ἀντιστάτην. Cf. *Ælian. ap. Suid.*: *ὃ τῷ οἴκῳ γιγνημῖνος ἱεστάτης δαίμων*; *Synes. Ep.* 67, *ὃ δῆμος παρῆν ἱεστάτης*; *Scholiast to Oppian, Hal.* 1. 152, *τὴν γὰρ ἐν κρείττειν ἀντὶ τῆς ἀντι ἐκρίσκαμιν, ὡς παρὰ Σοφ. ἐν Αἴαντι οἶον τὸν σὸν ἱεστάτην λίγου, ἢ ἀντιστάτην*. — Observe that 'Οδυσσεῖα is to be pronounced as a trisyllable. It is very doubtful whether the Attic poets preferred in such cases to avail themselves of synzesis or contraction. Eur. *Alk.* 25, *ἰεῖῃ*; Ar. *Ach.* 1151, *ἐυγχεαφῇ*; Eur. *Rhes.* 710, 'Οδυσσῇ (but *Phœn.* 927, *σφάζει Μινωικία τότῃ*); *Lycophron.* 1038, *φονῇ*, where the Scholiast remarks, *κατὰ συναιρέσειν ἄττικῇν*. Cf. *Lascaris, Gramm.* L. III. E. 8, *Τυδῇ, Ἀχιλλῇ, φωνῇ... ὃ Κίρκος φησὶ κατὰ συναιρέσειν ἄττικῇν γινίσθαι*, quoted by *Lobeck. Kühn. Gr.* 96, *Obs.* 2, ed. Jelf; *Dindorf ad Ar. Theophr.* 26.*

107. *κινδάνης*. The MS. Lips. a. *κινδανίης*, with *ης* suprascriptum. The conjunctive is required with *πρὶν* on account of the negative in the preceding verse. See *Kühn. Gr.* 848. 4, ed. Jelf; and on the rhetorical change of the dependent sentence introduced by a conjunction into the form of direct interrogation, *Id.* 882. 1. So *Xen. Mem.* 1. 4. 14, *ὅταν εἰ ποιήσῃσι, νομίς αὐτοὺς σὺ φροντίζῃσι*; Eur. *Med.* 663, *πρὶν ἂν εἰ δράσῃς ἢ τιν' ἐξίπῃ χόλον*. Cf. *Fritzsche. in Quæst. Luc.* pp. 134 – 136. On the aorist *κινδάνη*, see *Kühn. 232, Obs.* 1; *Lobeck to Phryn.* p. 25.

108. The particles *πρὶν ἂν* at the commencement of this verse, repeated from the words just uttered by *Athene*, and the absence of a finite verb in the conjunctive, show that the language of *Aias* is interrupted by the goddess. The books generally read *ἱεταίου*, which is defended by *Schneider*, from the analogy of similar adjectives with two forms, e. g. *βάνχιος* *βάνχιος*, *ἴσπιος* *ἴσπιος*, but is objected to by *Elmsley*, who observes as

follows: "Read *ἱερκίου*. Erfurdt, who passes over *ἱερίου* in silence, seems to have forgotten his own words (*ad Ant.* 483 (487), ed. min.): '*Ἐρκίου* haud dubie rectius est quam *ἱερίου*.' See *Æsch. Choeph.* 559, 569, 651; *Eur. Tro.* 17, 483. When a word of three syllables, of which the first and third are long, is always placed in the senarius, as *ἱερίου* is placed in the present verse, there is reason to suspect that the second syllable is also long. In the following fragment of the younger Cratinus (*ap. Athen.* p. 460. F), the old Edd. read *Ἱερκίος*, although the metre requires *ἱερκίος*: *Εἰς τὸ πυλίκιον ἐνιγράφην· Ζεὺς ἰστί μοι Ἐρκίος· ἰστί φρατέριος· τὰ τέλη τελεῶ.*" SCHOL.: *ἱερίου στίγης· τοῦ περιφράγματος τῆς αὐλῆς ἣ τῆς τοῦ δώματος στίγης· Ἱερκίος (sic) γὰρ τὸ δῶμα.* Moschopolus, *Sched.* p. 101, *ἱερίου τὸ περιφράγμα, παροξύτονον.* Aristid. XIV. 206, T. I., *αὐλῆς ἱερία* (the MSS. *Ἱερία*); *Hom. Il.* 9. 476, *ὑπέρθερον ἱερίον αὐλῆς*; *Od.* 18. 102, *καί μιν ποτὶ ἱερίον αὐλῆς ἴσιν | ἀνακλίας.* The error in the reading is probably due to those grammarians who, regarding it as a substantive, interpreted by *δῶμα*, in which sense the Homeric noun is used by *Apollon. Rh.* 2. 1073. The Tragedians, however, do not appear to have received this word as a substantive, any more than *παίδιον*, *θηρίον*, *τειχίον*, *Ἱεριον*, *Ἰχθυον*. As an adjective, the form *Ἱερκίος* is destitute of all authority; and the fact that adjectives from paroxytone substantives of the neuter gender in *ος* (with the exception of those which have *α* in the antepenultima) take the diphthong in the penultima (cf. *τίλειος*, *γῆρειος*, *κῆδειος*, *κῆττιος*, *Ἰστίος*, *θάλειος*, *Ἰλίου*, *ὀρείος*, *ὀνείδιος*, *τίγχιος*) renders it extremely improbable that any adjective could have been formed from *Ἱερκος* which did not follow the analogy of those derived from similar nouns by terminating in *ίος*. "The *κίων ἱερκίου στίγης*, as the Scholiast says, was either a kind of pillar or prop supporting the main beam of the roof, τὸν τὴν ἐρεφὸν ὑπερίδοντα κίονα (*Plut. V. Rom.* c. XXVIII.), which *Æschylus*, in *Agam.* 897, calls *ὑψηλῆς στίγης στῦλον ποδῆρεν*, or some other pillar or column placed in the court of the tent. The latter was especially used for securing offenders for punishment: *προσδεθείς κίον ἱλαβι πλεγὰς πολλάς*, *Artemid.* 1. 68, p. 114; *δέσαντες πρὸς τὸν κίονα αὐτὸν ἱμαστίζουσι*, *Æschin.* c. *Tim.* p. 83; and in the same way, *Lysias*, *Fr.* XLV. 407. 4; *Hyperides ap. Poll.* 3. 80, all of whom employ *ἰ κίων*, as also *Ar. Vesp.* 105, *Aristot. Nicom.* 10. 3. Upon the last point, our own Scholiast observes: *ἰ κίων ἄρσινικῶς, παρὰ δὲ τοῖς Ἰωσιν ἢ κίων καὶ πολλὰ ἴτερα ἄρσινικῶς γραφόμενα θηλυκῶς οὕτοι προφέρουσι.* Schol. *Pind. Ol.* 1. 10, *ἢ αἰδὲ παρὰ τοῖς Ἰωσιν ὥς ἢ κίων καὶ ἢ Μαραθίων. οὐ πάντα δὲ τοιαῦτα ἰωνικά ἴσται· ἱπτι καὶ οἱ Ἀττικοὶ πολλὰ τῶν ὀνομάτων ἄρσινικά ὄντα θηλυκῶς ἐκφέρουσι.*

The Etymologicon Magn. s. v. assigns it the same gender, nor can I perceive any reason why our own lexicographers should so stoutly defend the opposite opinion." LOBECK. The Oxford translator remarks, that this peculiar punishment was "a common custom; and is described by Homer in the 22d book of the Odyssey as the fate of Melanthius, who fares much the same with Sir Topaz, in Parnell's 'Fairy Tale.'"

110. *Μάστιγι, πρῶτον*. SCHOL: *ἰστυῖθιν ἡ ἱστυραφὴ τοῦ δράματος. οὐ πρότερον φονεύει αὐτὸν πρὶν εἶναι μαστιζόμενος*. Bothe contends that this verse should be united with the preceding by omitting *τὸν δούστηνον ἰστέσαι παλὸν μάστιγι*, the words *εἰ δὴτα* being assigned to Athene, and the remainder to Aias. This is not only opposed to all authority, but to the *σχιζομυθία*, or mode in which the alternate replies in this whole conversation are arranged, whilst a perfectly satisfactory periphrase in illustration of the sense is given by Wunder: *Nolo eum ante mori, quam flagello terga ejus ita cruentavero, ut ea ipsa re mortem consequatur*. Cf. *Trach.* 1135, *τίθηναι πρὶν ἔξ ἡμῶς θανῶν χερσὶς*; *Philokl.* 1329, *παῦλαν ἴσθι μήποτε ἰστυχῶν πρὶν εἶναι νόσου μαλαχθῆς τῆσδε*, cited by Neue. — On *ῥῶτα*, see Jelf's *Gr. Gr.* 584. 1; *Apollon. Rh.* 3. 725, *φαινίχθη παλὸν χεῖρα*.

112. *ἰγὼ σ' ἰφίμαι*. SCHOL: *ἰγὼ γὰρ σ' ἰφίμαι· ἰφίμαι σι εἰς τὰ ἄλλα κελύουσιν μοι, καὶ χαίρουσι ὡς παιδομάνου μοι· εἰς τοῦτο δὲ μόνον οὐκ ἀκούσομαι σου*. Three manuscripts follow the reading exhibited in the lemma of the Scholiast. Lobeck translates the verse, *de ceteris, omnia, quæ vis, fieri cupio*, and detects in the language a certain air of disdainful indifference, which is not always found in the more customary formula, *χαίρουσι σὶ κελύουσιν*. Others render *ἰφίμαι* by *jubeo*; but it seems to be employed here rather in place of the more hackneyed verb *ἴαν*, *sinere*, as in *Hom. Il.* 23. 82, *Odys.* 13. 7, *Xen. An.* 6. 4. 31, and *infra*, v. 116; the sense being rightly given by Hermann: *cetera tibi ex sententia tua cedant, sinam; ille vero hanc, neque aliam dabit pœnam*. It may be observed, that the Greeks used the formula *χαίρουσι ἴαν*, or *κελύουσιν τινά*, of those *quibus nihil secum esse volebant*. Hesychius: *χαίρουσι ἴασαι, καταφρονεῖν*. Cf. *Hdt.* 9. 41, *τὰ σφάγια τὰ Ἑγησιπέρδεσσι ἴαν χαίρουσι*, where see Valckenær; *Plat. Symp.* p. 176. E, *τὴν αὐληγεῖδα χαίρουσι ἴαν*; *Xen. Kyr.* 7. 5. 42, *χαίρουσι ταύτην τὴν εὐδαιμονίαν κελύουσιν*; *Soph. Trach.* 816, *ἱερίστῃ χαίρουσα*. Consult Heindorf to *Plat. Theat.* II. p. 441; Blomfield to *Æsch. Agam.* 555. On the construction, see *Matth. Gr. Gr.* 537.

114. Some manuscripts *ῥῆσι* and *ῥῆσι*, in place of *ῥῆσι*. The MSS. ΓΘ. Heidelb. and Lips. b. exhibit *ῥῆσι* a priori manu, *ῥῆσι* from the hand of some corrector. Hermann, retaining the writing of the far larger number of

the books, thinks that Matthiä, in *Gr. Gr.* 541, 542, has not given a sufficiently distinct explanation of the use of the article before the infinitive. He observes that "the insertion or omission of the article is any thing but an immaterial point, and that the infinitive with the article, except in cases where it is simply a substantive, is employed in two ways. The first is explicative, *τοῦτο* being either supplied or understood; as, *τὸ δρᾶν, τοῦτο λίγω*, or *τοῦτο λίγω, τὸ δρᾶν*. In this use it relates to something which is about to follow, or which has preceded. In addition to the examples cited by Matthiä, I may add *Soph. Ant.* 79, *τὸ γὰρ βίῃ πολιτῶν δρᾶν ἴφην ἀμήχανος*. This is stronger than without the article. For Ismene says this, *τὸ γὰρ βίῃ πολιτῶν δρᾶν, τοῦτο ἀμήχανός ἐμι*; *Æd. Kol.* 441, *οἱ δ' ἰσχυροὶ οἱ τοῦ πατρὸς τῷ πατρὶ δυνάμει, τὸ δρᾶν οὐκ ἐβόλῃσαν*; *Antig.* 707, *ἔστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκῇ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπυρρύνει ἀφθνεύει κινεῖ. ἀλλ' ἄδρα, καὶ τῆς ἢ σοφός, τὸ μανθάνειν πᾶσι, αἰσχροὶ οὐδὲν, καὶ τὸ μὴ τίειν ἄγαν*, i. e. *ἀλλὰ τὸ μανθάνειν πολλὰ καὶ μὴ τίειν ἄγαν, τοῦτο οὐδὲν αἰσχρόν*. So also in the same play, v. 266; and in *Philokl.* 1241, *ἔστις τις, ἔστις, ἢς σε πωλύσι τὸ δρᾶν*. The second is that in which the article is joined with the infinitive, in precisely the same power as that elsewhere assigned to *ᾧςτις*, a usage which differs less in reality than in appearance from the former. For here, also, the sense is strictly *τοῦτο, τὸ δρᾶν*, but yet with the absolute signification *quod attinet ad hoc*. This use is most frequent in negation, *τὸ μὴ δρᾶν*, and *τὸ μὴ οὐ δρᾶν*. *Antig.* 264, *ἤμιν δ' ἵτοιμι καὶ μύθευς αἰεὶν χρεῖται, καὶ πῶρ διέσταν, καὶ θεοὺς ἐκκαμνοῖν, τὸ μᾶτι δρᾶσαι, μᾶτι τῷ ξυνοδῖναι τὸ πρᾶγμα βουλεύσαντι, μητ' ἐργασμίνῃ*. Sophocles particularly delights in this form of expression without a negation: *Æd. R.* 1416, *ἀλλ' ὦν ἰπαιεῖς ἐς δῖον πάριθ' ὀδὸν Κρείων, τὸ πρᾶσσει καὶ τὸ βουλεύει*; *Elektr.* 466, *δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον δυοῖν ἐρεῖται, ἀλλ' ἰπαιεῖται τὸ δρᾶν*, *ægre quidem, sed cedam, ut faciam*; *Philokl.* 118, *μαθὼν γὰρ οὐκ ἂν ἐρεοίμην τὸ δρᾶν*, on which verse see *Addenda* to my edition of the *Supplices* of Euripides, 1095; *Ai.* 1086, *ἦδη ποτ' εἶδον ἄνδρ' ἰγὰν γλώσση θεᾶντα νῆατας ἐφορμήσαντα χιμῶνες τὸ πλεῖν*, i. e. *ᾧςτις πλεῖν*, not *cohortantem ad navigandum*, but *cohortatione efficientem, ut navigent*. The passage in *Antig.* 262, *εἰς γὰρ τις ἦν ἱκανὸς ἐρεῖταιργασμίνῃ, ποιδῖς ἱναργῆς, ἀλλ' ἴφρυναι τὸ μὴ εἰδῖναι*, is corrupt, and inapplicable to the illustration of this kind of expression." See, also, Jelf's *Gr. Gr.* 670. — With the asyndeton, in the next verse, so frequent in exhortation, Neue has compared vv. 769, 802, 932, *Ant.* 1037, *Trach.* 1255.

116. *Χωρῶ... παριστάμεναι*. Having uttered these words, Aias with

great eagerness embraces the opportunity of returning to his tent, in order to consummate his vengeance, and leaves Athene, as if unable to tolerate a conversation which protracts the pleasure he imagines himself about to reap in the punishment of Odysseus. Erfurdt punctuates *χωρῶ πρὸς ἱερὸν τοῦτο* · *οὐ δ' ἰβήμας*, which Hermann justly pronounces frigid. On the prospective use of the neuter demonstrative pronoun, as preparing the way for something about to be added, see Jelf's *Gr. Gr.* 657. 2. Ellendt takes exception to the position of the conjunction *δέ*: "debut enim *τοῦτο δέ* *εἶναι* esse, cum pronomen *εἶναι* sono et vi careat plane." A similar collocation occurs below, v. 1347, *παῖ, οὐ δὲ πατέρες γ'.*

119. *τίς ἄν . . . εὐρίθῃ*, who could have been found (if such a person had been sought, or if I had not visited him with this affliction). The addition of the particle *ἄν* is to be referred to some implied condition similar to those given. Cf. *Matth. Gr. Gr.* 599. 2. b. Neue quotes in illustration vv. 388, 405; *Æd. Tyr.* 117; *Ant.* 390, 502; *Trach.* 709; *Philokl.* 443, 869. Elmsley, to *Med.* 190, would prefer his favorite form *εὐρίθῃ*; but see Lobeck *ad Phryn.* p. 140; Poppo *ad Thuk.* 1. 58. The *Cod. Γ.* *τίς ἀνδρῶν ἄλλος ἢ προνοήστειρος* (*γρ. προνοήστειρος*). In place of *ἢ*, some manuscripts of inferior reputation and Suidas *ἦν*. *Antiatticista*, p. 111. 25, *Προνοήστειρος, ἀντὶ τοῦ προνοητικώτερος*. *Σοφοκλῆς Αἴαντι μαστιγοφόρῳ*. *PHOTIUS*: *προνουστίρως, ἀντὶ τοῦ προνοητικωτέρως*. See Elmsley to *Eur. Herakl.* 544. With the construction *δεῖν ἀμύνειν*, here placed antithetically to *προνοήστειρος* = *προμηθεύστειρος*, *ad consilia prudentior*, compare *Hdt.* IV. 157, *ἀμύνειν πράττειν*; the phrases *ἀμ. μαντεύεσθαι, προνοῆσαι; ἀγαθοί, ἰσθλοὶ συρίζειν, αἰεῖδιν*; *Theokr.* 8. 4, "Ἀμφω συρίσδιν διδασκείνω, ἀμφω αἰεῖδιν"; *Virg. Ecl.* 5. 1, *boni inflare*; *Id.* 7. 5, *cantare pates*; *Georg.* 1. 284, *felix et ponere vitem*.

122. *ἱμῶας*. All the manuscripts and Suidas *ἱμῶας*. The true reading was restored by Heath. *SCHOL.*: *Ἰωνες ἱμῶας φασίν, Ἀττικοὶ δὲ ἱμῶας καὶ ἱμῶα*. The latter form is read below, v. 539, and there are some metrical considerations which may suggest the belief that Sophokles employed it here also. In v. 1276, we read *ἀλλ' αὐτὸν ἱμῶας ὄντ' ἰγῶ*. So, too, at *Antig.* 845. Homer, and the poets generally, put *πρὶν ἱμῶας* after the participle; but by Sophokles, in our own play, the customary arrangement has been reversed. See Jelf's *Gr. Gr.* 697. c. The comma after *οἷν* was not found in the older manuscripts; that subsequently appended was erased by Schäfer, in order that *ἱμῶας* might be connected with *ἰπποκτείρω*, and restored by Hermann, who refers the restrictive particle directly to *δύστηνον*, *miserrum tamen etsi inimicum*, or, to use his own

words, *miseret me Aiacis, qui, ut sit inimicus, at miser tamen, ideoque miseratione dignus est.* It appears to us that the comma must be placed after *ἡμῶν*, or entirely omitted, and that, instead of the lengthened interpretation by which Hermann defends the punctuation he adopts, the true rendering is, *attamen me miseret Aiacis miseri, quanquam inimicus est.*

123. 'Ομόνεια'. The manuscripts ὅ' οὐνεια. See Liddell and Scott, s. v.; Lobeck to Phryn. p. 657; Matthiä to Eur. *Alk.* 813. On the indicative mood, here placed on account of the absence of any condition, see Jelf, 849. 4. With the eminently beautiful and peculiarly Sophoklean expression, *ἄτη συγκιζέσθαι κακῇ*, Wesseling compares *Philokl.* 1011, *ἀνάγκη ζυγαίς*. Add *Antig.* 1311, *δουλαίᾳ δὲ συγκίεσθαι δύᾳ*; below, v. 850, *οἷα τῇδε συγκίεσθαι*; *Æsch. Choeph.* 744; Eur. *Hippol.* 1387; Ar. *Plut.* 854, *πολυφύρῳ συγκίεσθαι δαίμονι*. So also in prose-writers. Plat. *Menex.* p. 240. C, 'Αθηναίους ἐν τῇ αὐτῇ ἀνάγκῃ ζυζαντες' *Ἐπετρεῖσιν*; Dion. Hal. 4. 83, *τινὰ μεγάλαις ἀνάγκαις ζυγύναι*; Clem. Al. p. 4, *ισχάτῃ δουλείᾳ κατίζιυχε*.

125. 'Ορῶ γὰρ "This entire passage, to the end of v. 132, is found in Suidas, s. *Ἐἰδωλον*, and the first six are transcribed by Stobæus, *Tz. XXII.* 22. 188. This last author, *Ibid.* XLVIII. 4, attributes a verse to Sophokles which presents a very great resemblance to the second: *ἄθροαίς ἔσσι πνεῦμα καὶ σπῆδόν μινον*. Some writer, whose name I do not know, in Clem. *Strom.* II. 64, represents Aias as thus speaking:

Πᾶμα δ' οὐδὲν ἰλιυθέρου
 ψυχὴν ἰδανεν ἄνδρες ὡς ἀτιμία.
 οὕτως πίπτοντα καί με συμφορᾶς αἰὶ
 βαθύτα κηλὶς ἐν βυθῶν ἀνασσίφει
 λύσσης πικρῆς κίντροισιν ἡρδισμένον.

These verses are ascribed by Grotius (p. 461) to Sophokles, and many critics imagine, from the mention of insanity, that they are the words of Aias. The Scholiast to Aristid. T. II. 143, assigns them, in express terms, to this tragedy, although they are in no way appropriate to it: *τὸ δουλίας γίρας ἀκινδυνον Σοφοκλῆς ἐν Αἴαντι μαστιγοφόρῳ λέγει. Αἴας γὰρ εἰ δουλὸς ἦν καὶ μὴ θρασύς, εἴληφεν ἐν γίρας τῇ δουλίᾳ τὸ μὴ κινδυνεύειν αὐτοχειρίᾳ*. Could it be shown that Sophokles re-edited this play, it would not be difficult to trace the source of these verses. I prefer, however, to suppose that the Grammarians err in assigning them to our tragedy, and cannot agree with those who represent them to have been lost from it by the mutilations of time. The remark of Osann (*Ueber Sopho-*

Aias, p. 130), that, in making the above observation in my former edition, I was not far from conjecturing the truth, I entirely deprecate : for I long ago came to the conclusion, that this suspicion of a second edition of the *Aias* is altogether untenable, and that the proofs alleged by Osann in support of it are but little to be trusted." LOBECK. The poets frequently employ similar figures to set forth the brevity and evanescent nature of human life. Our own author, in *Stob. Serm.* 96, p. 127, *ὡς οὐδὲν ἴσμεν πλὴν σκιαῖς ἰσχύοντες* ; *Tyrol. fr.* 587. 6, *εἰδῶλων σκιῶς* ; *Philol.* 946, *πᾶντοῦ σκιάν, εἰδῶλον* ; *Ced. Tyr.* 1186, *ἴδω γυναιὶ βροτῶν, ὡς ὁμῶς ἴσα καὶ τὸ μηδὲν ζώσας ἰναρῖμῶ* ; *Æsch. Prom.* 449, *ἰνιέσθων | ἀλίγιστοι μορφαῖται* ; *Agam.* 840, *εἰ γὰρ ἐξιστάμεαι ὁμιλίας κάτοπτρον, εἰδῶλον σκιῶς | δοκοῦντας εἶναι κάρτα περιμυνῖς ἰμοί* ; *Id. Fragm.* 282, *τὸ γὰρ βρόντιον σπέρμ' ἰφήμερα φρονεῖ καὶ πιστὸν οὐδὲν μᾶλλον ἢ πᾶντοῦ σκιά* ; *Eur. Fr. Æol. op. Stob.* 116. 4, *ἰνίρων δ' ἴσμεν μισήματα* ; *Pind. Pyth.* VIII. 135, *σκῆς ὄναρ ἄνθρωπος* ; *Hor. Od.* 4. 7. 14, *Pulvis et umbra sumus*.

127. *ὕπνεκτος*. SCHOL. : ἀντὶ τοῦ ὑπνεκτοῦ. φασὶ τὸν Ἀἴαντα τρεῖς ἡσυχάζειν περὶ τοὺς θεούς· πρῶτον μὲν ἐμβαλεῖν τοῦ δίφρου τὴν Ἀθηναίαν, βουλομένην αὐτῷ συμμαχεῖν· δεύτερον ἀπαλιῦσαι τὴν γλαῦκα τὴν ἰγγεργεμμένην τῇ ὄπλῃ αὐτοῦ ἐξ ἔθους πατρὸς· τρίτον ὅτι οὐκ ἐπίσθην τῇ πατρὶ συμβουλιούσῃ πείθεσθαι τοῖς θεοῖς. The Scholiast is undoubtedly correct in the third circumstance he mentions (see below, vv. 723, sqq.), but it may fairly be doubted whether the alleged story of the erasure of his hereditary device, or the rude rejection of Athene's proffered aid on the battle-field by Aias, are here specifically alluded to by the poet, on account of the language he employs at v. 118 *supra*, where prudence in counsel is mentioned by the goddess as having previously been no less a characteristic of Aias than his well-known bravery in action. In place of *ὕπνεκτος*, some manuscripts *ὕπνεκτομος*, which Blomfield to *Æsch. Theb.* 795 considers a mere form of *ὕπνεκτος* (the letter *μ* being frequently introduced, by an error of the copyists, before *β* and *π*, as in *δμβριμος* for *ὄβριμος*), and would always correct, even in opposition to the testimony of the manuscripts and old Edd., because, in all the passages in which it is read, the metre admits of *ὕπνεκτος*, whilst in some, as in *Æsch. Choeph.* 143, *Theb.* l. c., and our own verse, it is wholly adverse to the retention of *ὕπνεκτομος*. He adds, however, at the end of his note, that they possibly may be different words ; and that this is the case is shown by Lobeck, who compares the three adjectives *ὕπνεκτομος*, *ὕπνεκτος*, and *ὕπνεκτος*. In the first, each part of the compound is of equal force ; — in the second (fr. *κόστω*), the meaning of the verb is somewhat overshadowed, and that of the preposition predominates, as in *μισόκοπος* ; — whilst *ὕπνεκτος*,

the third, which Matthiæ to Eur. *Herc. F.* 1059 supposes to have been corrupted from the second, he rightly defends by the analogy of those cognate words in which either the simple idea of some assailing evil is contained, like *πρῶτος νόστος*, *Æsch. Theb.* 804, *Pers.* 257, and *παλίγοντος τύχη*, *Agam.* 557, or a mere indefinite signification of manner, *ἀλλόττος γνώμη τῶν πάρος* = *διάφορος*, *diversa priori sententia*, *Heliodor.* p. 146, where see Coray. Compare the similar use of *δίχολος*, and the remark of Zenobius: *Δίχολοι γινῶμαι κατὰ μετάληψιν, χόλος γὰρ ἡ ἐργή, ἐργή δὲ ἡ ἐρώσος*. Hence, then, it would appear that *ὕπτεκμος* strictly means *boasting extravagantly*, and is metaphorically applied to things that are highly exaggerated, whilst *ὕπτεκτος* and *ὕπτεκτος* are simply *excessive*, *enormous*, or *vehement*.

129. *ἔγκει ἄρη*, *ne superbiam sumas, concipias*. I have followed the MSS. La. Ven. Θ. Mosq. a. Aug. C. Lips. a. b., in opposition to the majority of the manuscripts, *Stobæus*, l. c., and *Eustathius*, p. 807. 20, all which authorities exhibit *ἄρης*. Both *αἶρεν* and *αἰρεῖσθαι* are used in the sense of *sibi sumere* or *animo concipere*, as may be learnt by referring to v. 75 above, and by comparing the following passages: *Trach.* 80, 491, *Eur. Iph. Aul.* 1574, *Diodor.* XXXI. p. 127, *Theokr.* 5. 20, *Oppian. Cyn.* 2. 63, cited by *Lobeck* and *Wunder*. The tyro will observe that in the aor. 1. act. and mid. the *α* is always long; see *Eur. Or.* 3; *Kykl.* 471. On the quantity of the future, see *Porson* to *Eur. Med.* 848; *Elmsley* to *Eur. Herakl.* 323; *Wellauer* to *Æsch. Pers.* 781; *Spitzner's* *El. of Greek Prosody*, 50. 4, note.

130. *βάβη*. Such is the reading preserved by *Suidas* and *Stobæus*, ll. cc., and exhibited by the MSS. Laur. a. Ven. Γ. and the majority of the ancient copies. *Aldus*, and some few manuscripts of lower reputation, *βάβη*, which, from a comparison of such passages as *Eur. Iph. T.* 419, *Elektr.* 129, is preferred by *Wesseling*, *Lobeck*, and *Schäfer*. *Brunck* remarks that *βάβη* is a mere gloss introduced by some corrector into the text, from a belief that it harmonized better with *βεβίβη*. Calling to mind, however, such words as *βαθυπλούσιος*, *βαθύπλουτος*, *βαθυκτίμος*, and such passages as *Μίδιον βαβιον πλουτιῖν*, *Tyrt.* III. 6, the Homeric *βαβὺ λήϊον*, and *βαβίς τε καὶ ἱππώμινους ἄνδρας*, *divites ac potentes*, *Xen. Œk.* 11. 10, we can see no grammatical or poetical reason for preferring *βάβη*, and subscribe fully to the observation of *Hermann*: "*Virtus hæc est Græcæ poesis, quod in consociandis translationibus non logicam veritatem, sed vim, quam singula ad animum movendum habent, respicit.*" Cf. *Blomfield, Gloss. ad Æsch. Pers.* 741, and *Dorvill. ad Chariton*, p. 232.

134. SCHOL.: *Πιθανὸς αὐτῷ ὁ χορὸς ἐκκυῖσθαι ἀπὸ Σαλαμινίων ἄν-*

δεῶν, τοῦτο μὲν παρρησιαζομένοις ὡς ἐλευθέρων, τοῦτο δὲ συμπαθῶς ἰχόντων ὡς πολιορκῶν, καὶ αἰδημόνως λαλούντων ὡς ὑπηκόων · οὐ γὰρ πῖθάνειν ἔξ Ἀχαιῶν εἰσάγειν, καὶ διὰ τὸ μὴ ἐντάχθισθαι, καὶ διὰ τὸ μὴ προσκρούειν τῷ βασιλεῦ · τὸ δὲ τῶν αἰχμαλώτων ηὐδαιμονικὸν μὲν, ὡς Αἰσχύλος ἐν Θηέσσει, οὐ μὴν ἐπιδείκνυσεν · ἔρα γὰρ, οἷον αἰχμαλώτους ἱπτιμᾶν τῷ Μενελάῳ. (V. 1035.) Πῶσθ' ἢ καὶ ἡ εἴσοδος · ἀκούσας γὰρ ὁ Ὀδυσσεὺς παρὰ τῆς Ἀθηναίης · Δαῖξ' ἢ σοὶ καὶ τῇ περιφανίᾳ νίσει, ὡς πᾶσι ἀνδρώπαισι εἰσιδὼν θροῖς · καὶ μάλ' ἐν τῷ εὐφροί, διδῆλωσι τοῖς Ἀχαιοῖς · ταύτης οὖν τῆς φήμης ἀκούσαντες οἱ Σαλαμῖνιοι παραγυιγόμενοι, μηδίσαν ὑπὸ τῆς ὑνίας πιστευμένοι ὡς αὐτὸς εἴη ὁ πράξας, ἀλλ' ἀπιστοῦντες ὡς ὑπὸ ἰχθρὸς πιστάσθαι οἴοντο. Ὁ δὲ τοῦ · σοῦ μὲν εἰς πρᾶσσοντες ἐν χερσὶ ἱσμι, καὶ τὸ ἀνάσταλιν · τὸ δὲ ἔλιν ἐν σοὶ ἱσμι · τὰ δὲ πράγματα νῦν τοῦ Αἰάντος φαῦλά εἰσι, καὶ οὐκ ἐνιχῶρει αὐτῷ δηγήσασθαι τὰ ἀνδραγαθήματα. On this system of anapaests, see the Scholiast to Eur. *Phæn.* 246, and Introduction. — Τελαμώνι παῖ. "The poets often substitute an adjective derived from proper names, in place of the genitives of those names." Matthiä, *Gr. Gr.* 446. 10. Cf. v. 759 below, τῷ Θιστορείῳ μαντίης; Hom. *Il.* 1. 69, Κάλχας Θιστορείδης; *Ibid.* 13. 67, Αἴαντα.... Τελαμώνιον νίον; Soph. *Œd. Tyr.* 267, τῷ Λαβδακίδῳ πατρί; *Elektr.* 570, Ἀητῶα κίρη; Eur. *Herc. F.* 136, τὸν Ἡράκλειον πατρίαν. For an imitation of this usage by the Latin writers, see *On. Met.* 1. 473, Virg. *Æn.* 7. 1, Tibull. 3. 6. 24, and consult note to v. 49 *supra*.

135. ἀγχιάλου. "Salamis was so near the shore that it appeared to touch the Ægean Sea on the other side only: see Strabo, 9, p. 603. A. Hence it could be called both ἀμφίευτος and ἀγχιάλος, as is proved by the example of Geminus, who, in *Anth. Pal.* IX. 288, thus writes: ὑβρίζον Μαρεσσῶνα καὶ ἀγχιάλου Σαλαμῖνος ἔργα." LOBECK. See Porson's *Advers.* p. 183; Blomfield, *Gl. in Pers.* 889. This explanation is far from satisfactory; and the circumstance that a later writer, in all probability with our own passage before his eyes, has applied this epithet to Salamis, is certainly no proof of the accuracy of the otherwise not very luminous interpretation *near the sea*, because the island itself is *near the shore*. Hermann, approving the rendering of Lobeck, thinks that the epithet is applied to the city, and not to the island, of Salamis. Yet in *Æsch. Pers.* 898, Lemnos, which had no city of that name, and to which this adjective, if it is to be taken as signifying *near the mainland* (πρόσγεινος), does not apply, is called ἀγχιάλος. Wunder considers the meaning of ἀγχιάλος to be *in mari situs* (just as in *Antig.* 953, ἀγχίπελος is used in the same sense as ἑμπολις or ἰχχώρις), and that of the two adjectives combined, *Salamina*

circum circa mari adluī. In this view he is supported by the eminent authority of Professors, Felton and Sophocles. SCHOL.: βάθρον ἀγχιάλου· τὸ θμίλιον, τὸ ἴδρασμα· ἀντὶ τοῦ, δι' ἐν ἴσταται ἡ Σαλαμῖς, οὐ πάντως δὲ αἱ ἀγχιάλοι καὶ ἀμφιαλοὶ εἰσιν, οἷα ἴσθι καὶ ἡ Ἀλιζάνδρεια, ἀγχιάλοι μὲν, οὐκ ἀμφιαλοὶ δέ· αἱ δὲ νῆσοι καὶ ἀγχιάλοι καὶ ἀμφιαλοὶ εἰσιν. For the connection of two epithets with one noun in comparisons, see Hom. *Il.* 11. 32, *Æsch. Agam.* 155, and consult the scholarly note of Elmsley to Eur. *Heraklīd.* 750. "Σαλαμῖνος βάθρον is periphrastic for Σαλαμῖνα, as Δωδώνης βάθρα, Eur. *Phœn.* 1010; Τροίας βάθρον, *Iph. Aul.* 1273." MUSGRAVE. So below, v. 818, πατρῶν ἰστίης βάθρον.

136. Σὶ μὲν εὖ πρᾶσσοντ' ἱππικαίρω. SCHOL.: ἀντὶ τοῦ, σοῦ μὲν εὖ πρᾶσσοντος. ἢ οὕτως· εἰς ἐλ μὲν εὖ πρᾶττοντα ἱππικαίρω, ἵνα λίσσῃ ἡ εἰς. Brunck to *Philokt.* 1314, and Elmsley to *Iph. T.* 930, *Æd. Kol.* 1119, erroneously suppose, with many of the ancient critics, as for example the Scholiast to Hom. *Il.* 6. 479, καὶ ποτὶ τις εἴπῃ ἀνόντα, that in this and similar passages in which we find an accusative of the person constituting the feeling of joy, dislike, &c., there is an ellipsis of the participles ἴδων, ἰρῶν, or ἀκούων. Suidas, s. v. χαίρω εἰ (see Eur. *Rhes.* 390, and compare Id. *Hippol.* 1340, χαίρω θήσκοντας; Fr. *Sisyph.* III. χαίρω εἰ ἰλθόντα τόν τι μιᾶρ ἐξολωλότα; Fr. *Dan.* 17, ἥδεται δέμους πλερουμένους; Soph. *Philokt.* 1314, ἥδην πατρίδα τι τὸν ἱμὸν εὐλογοῦντά εἰ; Cratinus, *Fragment.* p. 43, γίγνηται τὸν ἄνδρα; Heliod. VIII. 16. 28, ἥσθη ἀπαγγιλλόμενα μὲν τὸν νησίαν; Hom. *Il.* 13. 352, ἥχθετο δαρναμένους; *infra*, v. 748, ἦν ἤλπε' ἰγώ), gives no explanation of the construction, but merely says that it was denominated the *Schema Oropicum*. An old gloss interprets by χαίρω ἰπὶ εἰ εὖ πρᾶσσοντα, which is not Greek. Schäfer and Erfurdt, condemning the opinion of Brunck, represent the accusative as immediately dependent upon ἱππικαίρω, as in fact a legitimate and ordinary syntaxis, to be received without doubt or explanation. With the Scholiast and Lobeck, we believe the construction to be rhetorical, and not grammatical. "That an infinitive could not be tolerated is evident at once; and although σοῦ μὲν εὖ πρᾶσσοντος is required in strictness, yet because the subsequent words εἰ δ' ὅταν . . . comprise the gist of the whole declaration, this accusative has attracted the preceding pronoun into its own case." Ammonius teaches that the verb ἱππικαίρω is said "de ἱππικαίρε-πάκῃ," as below, v. 905; but, here, also "de ἱππικαίραγάθῃ," as ἱππικαίρω in *Trach.* 1263, *Æsch. Agam.* 704. Hence the observation of the Scholiast: ἱππικαίρω· ἀντὶ τοῦ ευχαίρω.

137. ζαμινής. SUIDAS: ἀντὶ τοῦ ἰργίλος, καὶ λοιδορος, καὶ βίαιος,

violent, vehement, or malignant. The word is derived from μένος and ζά, which some consider the Æolic or Doric form of διά. See *Etyim. M.* p. 407.

18. That it is used as a preposition, at one time with the accusative, at another with the genitive, may be learnt from Theokr. 29. 6, a quotation from an ancient writer in Joann. Gr. *de Dial. Æol.* p. 394, and the *Etyim. M.* l. c. HESYCHIUS: ζαβάλλειν· ἀντί τοῦ διαβάλλειν, whence *zabolus*, for *diabolus*, the *Devil*, Lactant. *de Mort. Pers.* 16. So in a fragment of Sappho *ap. Hephest.* p. 69. G, ζαλιζάμην, instead of διελιζάμην. It is, however, better, with most grammarians, to regard it here as an inseparable prefix, used ἐπίτασιν δηλοῦν, like ἀρι-, ἐρι-, ἀγα-, and evidently one and the same with δια- in διαφονίς, δάσκιος. See Schol. Ap. Rh. 1. 1029, 1159. Kidd on Dawes's *Misc. Cr.* pp. 346, 144; Blomfield, *Gl. Pers.* 321; Boeckh. *Corp. Inscr.* 1, p. 724. b, extr.; Liddell and Scott, s. v.; Müller's *Dorians*, Vol. II. p. 494. — Upon ἐπίβη, *invasis*, see Hermann to Eur. *Iph. T.* 826, and cf. *Elektr.* 492, *Philokt.* 194; on the accusative, consult note to v. 82 above.

138. ἐν Δαναῶν. With the pleonastic use of the preposition, compare the similar employment of ἐπὶ in v. 201 below; *Elektr.* 619; *Antig.* 95, 193; Plat. *Sympos.* p. 197. E, οὗτος ὁ παρ' ἰμοῦ λόγος. SUIDAS: πανόθρους· διάβολος.

140. Πτηνῆς ὡς ὄμμα πτελίας. SCHOL.: ἐπὶ περιδίδς τὸ ζῶν. ὄμμα δὲ πτελίας περιφραστικῶς ἢ πτελίαια. And so Brunck, declaring that ὄμμα πτελίας means no more than πτελίαια itself. Lobeck more accurately shows that Sophokles has designedly so written, because mental emotion is especially betrayed by quivering movements (*nictatio*) of the eyes. Hence Aristotle, *Physiogn.* p. 154, pronounces the οἱ σκαρδάμυνταί timid and fearful. So Arist. *Egg.* 292, βλίσαιιν ἀσκαρδάμυντον, without blinking, as eaglets at the sun. Compare *Æd. Kol.* 729, *Trach.* 527. With the expression πτηνῆς πτελίας, cf. *Philokt.* 288, τὰς ὑποστίρους βάλλον πτελίας.

141. Ὡς καὶ . . . νυκτός. SCHOL.: ὡς καὶ τῆς παρελθούσης νυκτός ἐν φόβῳ γιγνόμεν ἐπὶ τῇ σῇ δυσκλίᾳ· πτελίας δὲ οὐκ ἐλίγχει τὸν βασιλῆα ὡς ἡμαρτητότα, ἀλλὰ τὴν δυσπραξίαν προσίλαβεν ὡς ἀπὸ τῆς ἡμαρτημένης· πάντῃ δὲ ὅντις ἀπιστοῦσι, καὶ ὑπολαμβάνουσιν αὐτὸν ὑπὸ τοῦ ἰχθρῶς συκοφαντισθεῖαι· ἐν δὲ οὖν καθίστηκα, ὅταν ᾗ τι τοιοῦτο περὶ σί. With φθιμῆς νυκτός, Musgrave compares *Æsch. Pers.* 377, φίγγος ἡλίου κατέφθιτο. Add *Odys.* 11. 330, νῆξ φθίτ' ἄμβροτος; 13. 338, φθίνουσιν νύκτες τι καὶ ἡματα; 10. 470, μνηῶν φθινόντων. *Æsch. Agam.* 7, ἀστέραι, ὅταν φθίνουσιν, ἀντολάς τι τῶν; Virg. *Æn.* 1. 374, Ante diem clauso componet Vesper Olympo. On the genitive, see Jelf's *Gr. Gr.* 523.

143-145. Dindorf thinks that a better arrangement of these anapaestic verses would be as follows: 'Ἐπὶ δυσκλίῃ | ἰπιβάττ' | λίσαν, and in the antisystema, *infra*, 150, Καὶ σφόδρα πίθι· | λίγυ | λίζαντες | χάρυ μᾶλλον. On the phrase μεγάλοι θόρυβοι ἐπὶ δυσκλίῃ for θόρυβοι δυσκλιῷ, loud and malignant rumors, see Matth. Gr. Gr. 586. 7.

143. ἰππομανῆ. SCHOL.: τινὲς τὸν μέγας μαϊνόμενον ἐξιδίξαντο. [cf. Eustathius, p. 1524. 48, ἰππομανῆς Ἀίας, ἤγουν ὁ πᾶν μαϊνώδης.] ἀλλ' οὐκ ἰστίστινος ὁ χορὸς, ὅτι ἱμαίνετο ὁ Αἴας, οὐ τὸν ἴππον μαϊνόμενον καὶ ἰππικόν· ἀλλ' οἱ νηϊῶται οὐχ ἰππομανοῦσιν, οὐδὲ ἰπτήλατοί τισιν αἱ νῆσοι. τὸ ἰππομανῆ τοῖσιν περὶ τὸ λειμῶνα ἐκλεπτέον. "Ἄλλως. ἰππομανῆ ἢ αὐτὸν λίγυ τὸν Αἴαντα, ὡς μέγας μαϊνόμενον, ἀπὸ μεταφορᾶς· ἢ γὰρ τὸν ἴππον μανία χαλισταίᾳ ἰστί· ἢ ἰπὸ ἴππου μαϊνομένην. ὡς βοῦσινα, ἢ τοὶ τὸν μέγας μαϊνόμενον· τὸ γὰρ ἴππος ἐπὶ μεγάλῳ τάσσειται, ὡς ἰπποσίλιον, καὶ ἰππογνώμονα, τὸν μεγαλογνώμονα· ἢ ἰπὸ τοῦ λειμῶνος, οἷον τὸν εὐανθῆ, ἐφ' ᾧ οἱ ἴπποι μαΐνονται, ἢ τὸν ἄγαν μαμάνοντα, καὶ ἀνθούτα, καὶ ἰνυβερίζοντα τῇ χλόῃ διὰ τὸ πλῆθος. [Eis τὸ αὐτό.] μεγαλομανῆ, ὡς βοῦσινα. Of these various interpretations, there can be no doubt that that which connects ἰππομανῆ with λειμῶνα, not in the sense given by Toup, *Emendat.* I. p. 272, *pratum quod abundat equis, quod multos equos alit*, nor in that of the *Etym. M.*, *pratum herbarum ubertate equos exstimulans*, but in accordance with the more accurate exposition of the Scholiast, *pratum equis pervulgatum*, or *quod equi persultunt et perfurunt*, is the more correct. Musgrave compares Strab. 14, p. 1008, τὰ πεδία ὑλομανί. Theophrast. *H. P.* 8. 4. 7, δίδρα φυλλομανοῦντα, and in proof of the fact mentioned by Nikander, *Ther.* 669, that the ἴπποι λειμώνες were situated in the immediate neighbourhood of Troy, cites Hom. *Il.* 20, 221, Quint. Cal. *Il.* 486, Virg. *Georg.* 3. 269, Plutarch. *V. Eumen.* p. 1073. HESYCHIUS: ὑλομανής, ὁ ταῖς ὕλαις χαίρων. With the passive signification here attributed to ἰππομανής, compare the similar use of *θιομανής* and *ἡλιομανής*.

145. Βοτά καὶ λίσαν. The MS. La. βοτά. Schneider erroneously supposes that by these words two distinct classes of cattle, the one strictly their own, the other obtained by plunder, are meant. On the contrary, the expression, for which a prose-writer would have used either an adjective in agreement, or λίσαν as a mere appositum with βοτά, is exactly analogous to πείμναι καὶ ξύμμιντα λίσας at v. 55 above. Cf. v. 1005, μῆλα καὶ πείμνας; Eur. *Iph. T.* 1411, δισμὰ καὶ βρόχους.

147. αἰθωνι. SCHOL.: λαμπρῶ. "It is quite evident that σιδηρος is

here called *αἶθων* on account of its black color, or its brilliancy. We find in the same sense, v. 225 below, *συγκρατάσας κελαινοῖς ἔφρυνεν βοτά*. Nor are we to receive the expression of the poet at *Trach.* 845, *ἰὼ κελαινὰ λόγχα προμάχου δορός*, in a different signification, although the Scholiast there gives a diametrically opposite interpretation. In precisely the same way, moreover, as iron is here called *αἶθων*, is the epithet *αἰόλος* applied to *κνώδων* at v. 969 of this play. Cf. *Trach.* 94, *αἰόλα ῥύξ*. WUNDER. The expression is Homeric, as may be learnt from *Il.* 4. 485, 7. 473.

148. *Τοιούτοι . . . πλάσσαν*. SCHOL. : ὁ τοῦς · οὐδὲν ἰχυρὲς εἰδὼς ὁ Ὀδυσσεὺς πλάττει ψευδῆς λόγους, ἀκούσας μόνον, ὡς τοῖς σὺν νοηφόρῳ ἔϊφιν. καλῶς δὲ καὶ τὸ ψεύδους λόγους ἀντὶ τοῦ διαβόλους, ὡς διὰ πανουργίαν ἀδιῶς οὐ λήγοντες, ἀλλὰ πρὸς ἵνα ἵκαστον, ἐξαπατῶντα λάβρα πλάσσαν, *forging, fabricating*. Cf. *Æsch. Prom.* 1032, *ἦδ' οὐ πιπλάσμενος ὁ κόμπης*, *this is no made-up, or fabricated vaunt*; *Xen. Mem.* 2. 6. 37, *οὐκ ἂν ἰδίῳις πλάσας τι εἰπὼν ἐπὶ τῇ ἐμῇ ὀφελείᾳ*; *Plat. Phædr.* p. 246. C, *πλάττεται οὗτε ἰδόντες οὐδ' ἱκανῶς νοήσαντες θίον*; *Demosth. p. Cor.* p. 268. 121, *τί λόγους πλάττεις*; p. 305. 232, *παρεδίδίγματα πλάττων*. In this metaphorical signification, the middle is much more frequently employed. See Kühner's *Gr. Gr.* 366. 6, ed. Jelf; *Blomfield, Gl. in Prom.* 1066; and compare *Xen. An.* 2. 6. 26, *πλάσασθαι ψυδῆ*; *Demosth.* p. 408, *προφάσεις πλάττονται*; *p. Cor.* 228. 10, *ἄλλο γὰρ, ὡς ἰμοίως ἄπαντ' ἐπλάττεται*, where see Bremi; *Lys.* p. 157. 23, *τὸν τρίπον τὸν αὐτοῦ πλάττεσθαι*. Wesseling renders *λόγους ψεύδους clandestinas obtreccationes*; Ellendt, *insurrectantes*. Cf. *Pind. Pyth.* 2. 75. The Scholiast to Theokr. 1. 1 observes, *ψεύδους ἀπὸ τοῦ ψῶ τὸ λιπαρὸν παρὰ τὸ ψῖθος, ὃ σημαίνει τὴν λαιδερίαν . . . τοῖς δὲ ὁνομαστοποιεῖσθαι φασιν ὡς τὸ εἶξι . . . κυρίως δὲ ἐπὶ τῶν ψευδομένων λήγεται*. In the *Ep. ad Rom.* i. 30, and frequently in the New Testament, *ψευδοσῆς* is used in the sense of a *whisperer, a slanderer*; and in *Demosth.* p. 1358. 6, as an epithet of *Hermes*. So *ψευρίζειν* = *διαβάλλειν*, in *Plato* and *Lucian*. The old grammarians refer the origin of these words to *ψῖθος*; whilst some suppose the latter to be connected with *ψῖθος*, and thence with *ψεύδομαι*. The same characteristics are assigned to *Odysseus* by *Virgil, Æn.* 2. 97, 125, 164.

151. *Εὔπισστα*. The MSS. La. Γ. Harl. Ien. *εὔπισστα*, approved by Neue, Wunder, and Dindorf. SCHOL. : εὔπισστα λέγεται ὅτι ἐν ἀτυχίᾳ παύσονται, τῆς ἡττης χάριν · ἢ ἰσχυρὸς μίγας εἶ, εἶχες τὸν φθόρον συμπεράττουσα. The rest of the manuscripts and *Aldus* *εὔπισστα*, which is supported by the old gloss *εὐκόλως πισθόμενα*, and furnishes a more appropriate

meaning. For *εὐπιστα* is said of things *quæ facile creduntur*, and *εὐπειστα* of those *de quibus facile persuadetur*. Cf. Arist. *Eth. N.* 7. 9. 2, *εἰς δι τινος καὶ ἱμμενιστικοὶ τῇ δόξῃ, οὗς παλοῦσιν ἰσχυρογνώμονας, εἰς δ' ὅσπερ εἰσται καὶ οὐκ εὐπειστοί.*

153. *Τοῖς τοῖς ἀχισιν καθυβρίζων.* Lobeck has adhered to the punctuation of the common copies, and placed a comma after *μᾶλλον*. But the participle must be joined with *χαίρει*, or the passage will yield a very flat and spiritless sense. Render, *And every one who hears, in a still higher degree than he who has recounted (them), joys in malignant triumph over thy misfortunes.* On the construction of *καθυβρίζων* with the *daticus incommodi*, see Kühner's *Gr. Gr.* 629, *Obs.* ed. Jelf, and compare Hdt. 1. 212, *τριτημορίδι τοῦ στρατοῦ καθυβρίσας*; Plut. *Symp.* VII. *καθυβρίσας τοῖς ἀνθρώποις*; Pausan. 4. 27. 3, *τῇ θυρίῃ*; Hdt. 7. 9, *τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἴσους καταγέλασσαι ἡμῖν.*

154. *ἰίς.* SCHOL.: *ἀφίς, τοξίου.* ἀπὸ κοινοῦ δὲ τὸ *εἰς*. κατὰ μὲν τῶν μεγάλων ψυχῶν ἰίς τις οὐκ ἂν ἀμάρτει, κατ' ἑμοῦ δὲ ἰίς τις οὐ πείθει τὸν ἀκούοντα. Elmsley to Eur. *Med.* 188 suggested *ἀμάρτεις*, and this reading was subsequently found in the MS. La. m. pr. and also in a MS. Suidas ap. Pors. *Adv.* p. 184. The subject of the verb, as pointed out by the Scholiast and as required by the *conciinnitas sententiarum*, must be taken from the participle. Cf. *Æsch. Agam.* 69, *εἴθ' ὑπεκλαίων . . . ἱεργὰς ἀνιῶς παραβίλξαι*; Hes. *Opp.* 12, *τὴν μὲν καὶ ἱεραιήσεαι νοήσας*. On the construction of *ἰίς* with the genitive, see Kühner's *Gr. Gr.* 506, ed. Jelf; and on *ψυχῶν* in the signification here intended, *Antig.* 1069, *Elektr.* 775, *Philokl.* 715, *Æd. Kol.* 499. With the sentiment expressed in this passage, the Oxford translator aptly compares Juv. 8. 140: *Omne animi vitium tanto conspectius in se Crimen habet, quanto major, qui peccat, habetur.* Wolsey, in Shakspeare's *Henry VIII.* Act 1. Sc. 2:—

"If I am traduced by tongues which neither know
My faculties nor person, yet will be
The chronicles of my doing, — let me say
'T is but the fate of place, and the rough brake
That virtue must pass through."

157. *Περὶ γὰρ τὸν ἱχονθ', κ. τ. λ.* SCHOL.: *τὸν ἱχοντα · λίσσι τὸ εὖ · πρὸς τὸν εὖ ἱχοντα, cujus res bene se habeant.* This explanation, however, and that of the old gloss *τὸν ὑπερίχοντα*, are rejected by Hermann, who observes truly, "*Οἱ ἱχοντες sunt divites, opulenti, factioni, potentes.*" See Valckn. to Eur. *Phæn.* 408; Wetsten. *ad Matth.* xiii. 12; Cic. *de Offic.*

II. 20; *Ep. ad Fam.* VII. 29; and compare Eur. *Alk.* 58, πρὸς τῶν ἰχόντων, Φοῖβι, ἐν νόμῳ τίθης; *Suppl.* 240, Οἱ δ' οὐκ ἔχοντες, καὶ σπανίζοντες βίου — Εἰς τοὺς ἔχοντας κίστερ' ἀφιᾶσιν κακὰ. The Scholiast cites, in illustration of the thought, Pind. *Nem.* 8. 21, ἔψον δὲ λόγῳ φθονεροῖσιν· ἀπαιτῶν δ' ἰσλῶν αἰὶ, χυρόνισσι δ' οὐκ ἐρίζου. On the double *ἐν* with the negation in the preceding sentence, see Kühner's *Gr. Gr.* 432, *Obs.* 1, ed. Jelf.

156. Eustathius, p. 1124. 27, ἐν δὲ τούτων ὡς καὶ ἐξ ἄλλων δῆλον ὡς οἱ μικροὶ τι κατὰ τὴν τραγωδίαν μεγάλων χωρὶς σφαλεροὶ πολιμῶν εἰσι· καὶ μέγας δὲ ὀρεῖται ἂν ὑπὲρ μικροτέρων. The fact previously stated, that the great are envied by their inferiors in station, is shown to be absurd from the consideration that the “plebs sine principibus infirmum civitatis praesidium est.” Upon this point, Musgrave acutely remarks: “Vereor ne poeta, qui optimatum partes secutus videtur, civium suorum levitatem et in principes civitatis procacitatem notare hic voluerit.” Cf. *infra*, v. 1015, sq., and see Wunder to *Oed. Tyr.* 846.

159. Σφαλιρὸν πύργου ῥῦμα πύλινται. SUIDAS: 'Ρῦμα φυλακῆ· χαλκισπὸν πύργου ῥῦμα πύλινται, τουτίστιν εὐτελὲς (SCHOL.: ἱερὸςφυλακῆς) φυλακῆ πύλινται. Hermann follows these authorities by interpreting *munitimentum civitatis*, which would require πύργων. Wunder, comparing *Oed. Tyr.* 56, ὡς οὐδὲν ἴστιν οὔτε πύργος οὔτε ναῦς, κ.τ.λ., understands πύργος as said of the *arx*, or citadel, in which a king resides; “in qua arce si plebs sine principe sit, eam se tuturam esse negat.” Lobeck believes that the expression is periphrastic for the simple πύργος, and cites Alkæos ap. Schol. *Æsch. Pers.* 349, ἀνδρὲς γὰρ πύλινται πύργος ἀρήιος; Eur. *Iph. Aut.* 189, ἀσπίδος ἔρυμα; Oppian, *Cyn.* 2. 588, σκύπας αὐτορείφωιο μιλάδρου of the tail of a squirrel; remarking, also, that “a hero who protects others may be termed not only ῥῦμα πύργου, or πυργουίδης, *tutamen quale turres præbent, ein Thurmschutz*, but with equal appropriateness πύργος ἐρύματος, *ein Schutzhurm*.” In defence of this opinion of the last-mentioned scholar, that πύργου ῥῦμα is πύργος in the sense of *praesidium*, compare, in addition to the passages just cited, Eur. *Med.* 373, ἦν μὲν τις ἡμῖν πύργος ἀσφαλὲς φανῇ; *Alkest.* 302, καὶ παῖς μὲν ἀρσὴν πατίε' ἔχει πύργον μέγαν; *Fr. Inc.* 44, ἅπας μοι πύργος Ἑλλήνων πατρίς; with many other passages in which πύργος is thus figuratively used; and for a somewhat similar periphrasis, see v. 14 *supra*.

160, 161. Μιστὰ γὰρ . . . ὑπὲρ μικροτέρων. In illustration of the sentiment conveyed by these lines, Lobeck quotes Clem. *Ep. ad Cor.* i. 37, οἱ μεγάλοι χωρὶς τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων.

λων, where see Jacobson. On the latter verse the Scholiast writes: οὐκ ἔστιν ἰσχυρίαις ὁ λόγος, ἀλλὰ καὶ αὐξήσει ἔχου. εἰ γὰρ ὁ μίγας ὑπὸ τοῦ ἰλάττοντος διασφίγγεται, πῶς τῶν μιζόντων ἔχεται χρεῖ; ποιωνικὸς δὲ ὁ λόγος καὶ φιλόνητος. καὶ Ὅμηρος. Συμφιετὴ δ' ἔριτὴ σίλις ἀνδρῶν καὶ μάλα λυγρῶν. (Il. 13. 237.) Musgrave and Erfurdt think that the verb ἔρβω here, as frequently in Sophokles, is borrowed from the application of the adjective to ships, which are said to be ἔρβαι when they maintain an upright position in the water, and heel over to neither side. Cf. *Antig.* 83, 167, 190, 994; *Æd. Tyr.* 695. This, however, is incorrect, for the reference is here not to a ship, but to a tower; and the verb, moreover, is employed in evident antithesis to σφαλιεῖν. Cf. Xen. *Mem.* 2. 4. 6, σφαλλομένους δὲ πλῆστα ἱπανορῶν; Soph. *Elektr.* 403, παλλὰ τοι εμπερὶ λόγῳ ἴσθην ἤδη καὶ κατώρθωσαν βροτούς. On μικροτέρων (cf. Ar. *Eqq.* 786), see Matth. *Gr. Gr.* 135.

163. Τούτων. SCHOL.: τῶν λιχθίνων. . . . γνώμας προδιδάσκων, *rectam rationem impertire*. Gaisford teaches that the preposition is redundant, referring for similar examples to Heindorf ad Plat. *Gorg.* p. 145. Cf. *Trach.* 681; *Philokt.* 1015; Plat. *Gorg.* p. 489. D, προτιόν τι προδιδάσκω (where the Scholiast: περιττοῦ ἢ πρόθις Ἀττικῶς); Id. *Euthyd.* p. 302. C; *Hipp. Maj.* p. 291. B. Woolsey ad Plat. *Gorg.* l. c. observes that "πρό means forwards, and that it is prefixed without adding much to the meaning of the verbs (*προδιδάσκω*, *προμανθάνω*), because the idea of advance is involved in learning and teaching."

164. Θερυβῆ, *art clamored against*. Cf. Thuk. 8. 50, θερυβούμενος δὲ ὁ Φρύγιος, καὶ πάνυ ἐν τῇ μεγίστῃ κινδύνῳ ὢν; Plut. *Camill.* 29, θερυβηθεὶς πρὸς ταῦτα; Nic. 28, Ἐρμοκράτης μὲν εἰπὼν, ὅτι τοῦ νικᾶν κρείττον ἔστι τὸ καλῶς χρεῖσθαι τῇ νίκῃ, οὐ μισέριος ἰθρυβήθη; Luc. *Bacch.* 5, θερυβηθεὶς τῇ παραδίξῃ τοῦ πράγματος.

166. Ἀπαλίσσασθαι. SCHOL.: ἀντὶ τοῦ ἀντιτάξασθαι. In the manuscripts used by Triclinius, the last word, ἀπαξ, is wanting, but was restored by Dawes, *Misc. Cr.* p. 224.

167. Ἀλλ' ὅτι γὰρ δὴ . . . In the MSS. Lips. a. γὰρ is omitted, and in the quotation of the verse by Thomas M. p. 14. 4, δὴ.

168. Παταγοῦσιν . . . ἄφωτοι. The MS. La. exhibits ἄπειρ for ἄτι in the lemma of the scholion, and this is received by Wunder. SCHOL.: ἄπειρ πτηνῶν ἀγίλαι. θηλυκῇ τῇ ἀγίλῃ ἰσθήγαυιν ἀρσινιαὴν μιστοχὴν τὴν ὑποδίσκωνται, πρὸς τὸ νοητόν. ἐν γὰρ ταῖς ἀγίλαις εἰσὶ καὶ ἄρσινες καὶ θήλειαι. ὁ δὲ νοῦς. διὰ τοῦτο πομπάζουσι, σοῦ ἀφανοῦς ὄντος, ὡς πτηνῶν ἀγίλαι παταγοῦσιν. καὶ τοῦτο εἰς τὸν κινδὸν ψόφον. This passage has given the

commentators much difficulty. The manuscripts *μίγαν αἰγυπῖον ὑποδείσαντις*, with a full stop after the participle. Toup, *ad Suid.* T. III. p. 22, conjectured *παταγούσιν, ἄτε πτηνῶν ἀγίλαι μίγαν αἰγυπῖον, σ' ὑποδείσαντις*, which is approved by Porson (*Append. ad Suid.* p. 465), but is properly rejected by subsequent critics, as opposed no less to the truth of nature than to the intention of the poet. The MS. Laur. a. exhibits *ἄτε* in place of *ἄτε*; and this has been received by Wunder, who justifies it from *Œd. Tyr.* 176, *Æsch. Eum.* 660, and the following gloss of Hesychius: *ἄτε · καθάπερ*. Dawes, in *Misc. Cr.* p. 224, placed a colon after *ἀγίλαι*, and inserted *δ'* after *αἰγυπῖον* in the following line, in order to support the metre and to connect it with the succeeding verses. This emendation has been received by Brunck, Wunder, Dindorf, and Hermann in the following sense: *Te remoto perstrepunt, avium ritu; magnum vero vulturem metuentes, si tu appareas, statim taciti latebras querant.* Lobeck appends a simple comma after *ἀγίλαι*, and accepts the interpretation of Triclinius: *Græci te sermonibus differunt* (v. 164), *neque nos sine te hoc coercere possumus* (v. 166), *si tamen derепente prodires, timide, velut conspecto vulture aves, obmutescunt qui nunc absente te vociferantur*, i. e. *ἀλλὰ πτηῆσιαν ἄν, εἰ εὐ φανίης, οἱ νῦν θεωρουμένοι σου ἀπόντες*. Bothe and Apitz assert that no anxiety need be felt respecting the metre, and that there is no necessity on this ground for the insertion of *δ'* or *γ'* after *αἰγυπῖον*, since the last syllable of this word is lengthened by the *ictus metricus* and the punctuation, whilst the asyndeton is in accordance with a frequent usage of the Tragedians. The emendation of Dawes may, however, be regarded as that which best meets the exigencies of the passage. The poet commences as if about to speak of birds *μίγαν αἰγυπῖον ὑποδείσαντις*, and then suddenly transfers the metaphor to Aias and the Greeks. The causal member of the sentence, in conformity with a frequent practice of Greek writers both in prose and poetry, has been put first, as Wunder remarks, in order to throw additional emphasis upon its close, the general sense and connection being, *Nor have we, O king, sufficient strength without thy presence to restrain the clamors of thy enemies; but if you should unexpectedly appear, they, shrinking in terror from the mighty vulture, will, without a word, crouch down in silence; for* (i. e. whereas, on the other hand) *as soon as they have escaped your eye, like flocks of winged birds, they raise a loud, tumultuous clatter.* According to this view, *ἀλλά* must be joined with *εἰ εὐ φανίης*, whilst the particle *ἵ* is inserted parenthetically for the purpose of explaining *ἀλλά*, as at *Trach.* 522, *ἀλλ' οὐ γάρ, ὥστε εἶπεν, ἐργαίειν καλὸν γυναῖκα τοῦν ἔχουσιν · ἥ δ' ἔχω, φίλαι, λυσήριον λύπημα,*

τῇδ' ὁμῶν φράσω ; Demosth. c. Timocr. p. 716. 9, ἀλλὰ γὰρ αὐτίκα ἐγὼ περὶ τούτων ; οὐν δ' ἀναγίγνωσκε τὸν ἔξῃ νόμον. Lastly, it must be observed, that the poet does not compare Aias with a great vulture by the insertion of any particle of comparison ; but the hero himself, as Hermann has acutely taught, is with great energy of expression so called, the thought being, ἀλλὰ ὅτι μὲν τὸ εὖ ὄμμα ἀπιδραυ, παταγούσιν, εἰ δὲ εὖ μίγας αἰγυπῖος φανίης τάχ' ἂν ὑποδείσαντες σιγῇ πτήξιναι. On the construction of the optative with εἰ in the conditional, as also on the optative with ἂν in the consequent clause, see Jelf's *Gr. Gr.* 855.

170. Hermann has inserted a comma after ἐξαίφνης in order to connect it with πτήξιναι ; but that it may be taken with εἰ φανίης is shown by Lobeck, aptly quoting Hippocr. *Ep. ad Philop.* T. I. p. 14, ὁμοῖς . . . θεωρυῶντες καὶ στασιάζοντες, ἐκόνται ἐξαπινάϊως ἢ δίσπωνα αὐτοῖς ἐπεισθῇ πτενηθῆναι ἀφηνευχάζουσι. Add Pind. *Pyth.* 4. 273, ἀλλ' ἐπὶ χώρης αὐτοῖς ἔσται δυσπαλὺς δὴ γίγνεται, ἐξαπινάϊως | εἰ μὴ θιὲς ἀγυμῶνισι κυβερνατῆς γίνηται.

171. σιγῇ πτήξιναι ἄφρονι. "Pind. *Pyth.* 4. 57 (101), σιωπῇ ἱσταζαν ἀκίνητοι, which is sufficient to refute the suggestion of Wakefield, *Sibb.* III. 25, φρίκη πτήξιναι. In the verse of a lyric poet cited by Herodian, π. μιν. λ. p. 23. 10, ἱερῆς αἰτὸν ἐξάπτουσαν φανίσκα, we must, I think, correct ἐξίπταζαν, *consternatae sunt.*" LOBECK. Add Eur. *Or.* 776, ὑποπτήξας σιωπῇ κατῴων. On πτήσσειν, the verbum proprium of birds dropping their wings from fright, and thence of men and gods, in a more extended signification, to crouch down in terror, see Bloomfield's *Gl. in Pers.* 214 ; Eur. *Cycl.* 466 ; *Herc. F.* 974 ; and compare *Æsch. Prom.* 29, θιὲς θιῶν γὰρ οὐχ ὑποπτήσσειν χέλον ; Ar. *Vesp.* 1490, πτήσσει Φερύκῃς ὥς τις ἀλίπτωρ ; Plut. *Thest.* 6, εἰ δὲ λαθάνοντες ἐκίνοιο παρόντος ἱπτασσαν ; Plut. *V. Alc.* 4, ἱπτηξ' ἀλίπτωρ δαῦλον ὡς κλίνας πτερόν (of Alkibiades under the influence of Sokrates).

172 - 199. The Chorus doubtfully inquire whether Artemis or Enyalios has been the cause of the calamity which has overtaken Aias. They suspect that their leader may have offended the former by some act of homage wrongfully withheld, or affronted the latter by ingratitude for, or haughty repudiation of, his friendly aid. They refuse to believe that Aias, as a free agent and in full possession of his senses, could have committed an act so fatal as the foray on the Grecian flocks, whilst they admit that a Heaven-inflicted madness may have visited their king. They urge him, in conclusion, no longer to permit, by confining himself to his tent, the circulation of disparaging whispers and innuendoes, but to come forth

without delay and defeat the malignant plans and purposes of his enemies, whoever they may be.

172. Ταυροπόλα. SCHOL. : ἢ ὅτι ἐν Ταύροις τῆς Σκυθίας τιμᾶται, ἢ ἀπὸ μέρους, τῶν ποιμνίων ἢ προστάτης, ἢ ὅτι ἡ αὐτὴ τῇ Σιλήνῃ ἴσσι, καὶ ἰσχυῖται ταύροις, ἣν καὶ ταυρωπὸν ὀνομάζουσι. . . . τοὺς πόλλους γὰρ τῶν μαινομένων ἐκ σιλήνης νοσίων ὑποτίθεται διὰ τὸ [SUIDAS, s. v. ταυρώνη· διὰ τὸ τῶν] νουκτιριῶν διασπάζειν φασμάτων. Critics differ greatly in their explanations of this epithet. According to Eur. *Iph. T.* 1457, τὸ λυσιὸν ὑμνήσουσιν Ταυροπόλον θιάῳ, it was first assigned to Artemis after the return of Iphigenia from Tauri, at which place, according to Greek legends, all strangers thrown upon the coast were sacrificed in her honor. And hence it has been proposed, in accordance with the interpretation first given by the Scholiast, to render *honored by the Taurians*, or to consider the word as equivalent in signification to "Ἀρτεμις ἡ τοὺς Ταύρους ποιοῦσα, which view is supported by the authority of Dionys. *Perieg.* 610, Diod. Sic. 2. 46. Lobeck, *Aglaoph.* p. 1089, translates *bull-hunting*; whilst others, following a third legend which would seem to identify her with *Selene*, or the goddess of the moon, whom the poets represent as borne across the heavens in a chariot drawn by two white cows, interpret *ecta tauris*. That her worship was orgiastic and originally connected with human sacrifices has been clearly shown by Lobeck, l. c.; and that it agreed in some respects with that paid to Hekate may be inferred from Clearchos, *ap. Athen.*, p. 256. E, οὐδὲ λίγην καλὸν, πλὴν ὅτι μαγνύμεται καὶ μαγνύουσαι ταυροπόλοι καὶ τριόδοί τινες, αὗται πρὸς ἀλήθειαν ἰγίνοντα, πλήρεις πάντων ἀποκαθαυμάτων. Upon the whole, it may, however, be pronounced that we are but poorly enlightened either as to the origin or the reason of this epithet, and the ancients themselves seem to have been equally ignorant, in consequence of the confusion which resulted from blending really Greek ideas respecting their own huntress, Artemis, with the borrowed attributes of the Lydian Great Mother, as well as of an indigenous Tauric virgin. The principal authorities in relation to this subject are Eur. *Iph. T.* l. c.; Ar. *Lysist.* 447; Herod. 4. 103; Strabo, XII. p. 534; XIII. p. 650; Paus. 1. 23. 9; 43. 1; 2. 35. 1. Cf. Creuzer, *Symb.* II. 127, seq.; IV. 198, seq.; Wesseling to Diod. Sic. l. c.; Spanheim to Callim. *Hymn. Dian.* p. 255; Intpp. to Liv. 44. 44; and especially Lobeck, *Aglaoph.* pp. 200, 1089. As to the inflection of this adjective, Porson to Eur. *Med.* 822 observes, that "all compound adjectives in *ος* were declined by the ancient Greeks through three genders. The feminine forms having gradually become obsolete, the poets and Attic

writers occasionally recalled them for the sake of ornament or variety. In place of *ἀταυρώτος*, which Æschylus, *Agam.* 252, has employed in the Chorus, Aristophanes, *Lys.* 217, 218, has preferred to use *ἀταυρώτη* in the senarius. The same writer, *Pac.* 978, has employed *πολυτιμήτην*, but elsewhere, as at *Theam.* 293, *πολυτίμητι Δήμητι*. In Æsch. *Agam.* 1534, τὴν πολυκλαυτὴν τ' Ἰφιγένειαν ἀνάξια δρέσσαι, erase the useless conjunction, and read *πολυκλαύτην*. In Soph. *Ai.* 499, Aldus has *δούλιον* for *δουλίαν*, in opposition to the metre." Again, in *Præf. ad Hek.* XV.: "It is true, that the Attics most commonly give to adjectives of this class (derivatives and compounds, as *ἀπόβλιπτος*, Eur. *Hek.* 355) but one form for the masculine and feminine genders. Yet the ancient authors do not invariably observe this rule. Theogn. *init.*, "Ἀρτεμι θεροφόνῃ; Pind. *Nem.* 3. 3, *πολυξίαν Αἰγίαν*; Athen. XIII. p. 574. A, *πολυξίαναι νεάνιδες*." Lobeck has cited a great number of similarly inflected epithets of the goddesses; *Ἐριπύλην*, *Anth.* V. 228; *Γεργοφόνῃ*, Eur. *Ion.* 1478 (add *Γεργολόφα*, Ar. *Egg.* 1177); *Ἰπποσέη*, Pind. *Ol.* 3. 27; *Δημήτην πολυφώβην*, Hes. *Th.* 912; *Μοῦσα ἀγρομένη*, Meleag. *Anth.* VII. 169; "*Ἐρε Ἥνιόχη*, Paus. 9. 39. 4; *Φοβισιστρέατη*, Ar. *Egg.* 1173; *Ἐγχεσιμάχη*, *Anth. Pal.* VII. 122; *Σωδὶνα Ἀρτεμις*, *Inscr. Bæot.* n. 1595; which may be compared with the proper names of women, *Ἀστυόμη*, *Ἥγησάνδρα*, *Διανοβία*, *Εὐρυδίχη*, etc. Our form being, then, regarded as legitimate, Elmsley would, in the passage quoted above from the *Iphig. in Tauris*, correct *Ταυροπόλιν διάν*, since the common reading exhibits an anapaest of a very peculiar kind. See the *Edinb. Rev.*, Vol. XIX. p. 70. On the particles *ᾧ* *ῥά* used interrogatively, consult Dindorf to Ar. *Pac.* 114; Brandreth to Hom. *Il.* 5. 416; and cf. v. 902 below, where Ellendt, "Adsignificatur consideratio rei indignæ et vix expectandæ."

173. Ὡ μοι γὰρ φάτις. SCHOL.: διὰ μέσου ἡ ἀναφώνησις. ὧ θαυμάσῃ φήμη, ἥτις ἰγίννησάς μοι ταύτην τὴν αἰσχύνην. κακὴ γὰρ φήμη ὑπὲρ ἐξ ἐμοῦ Αἴαντος. In refutation of Musgrave's conjecture, ὧ μοι γὰρ φάτις, O infelix rumor, Erfurdt aptly cites Æsch. *Agam.* 1492, *Choeph.* 479, *Pers.* 903, in order to prove that the adjective *μῖγας* is frequently used by the Tragedians in the same signification as *δινός*. With the expression *μᾶτις αἰσχύνας* ἱμῶς, compare *Philokt.* 1360, οἷς γὰρ ἡ γνώμη κακῶν μῆτηρ γίνηται; Æsch. *Theb.* 225, *πιναρχία ἐστὶ τῆς ὑπεραξίας μῆτηρ*; Eur. *Troad.* 1222, *οὗ τ' ὧ ποτ' οὔσα καλλίνας μυρίων μῆτις τροπαίων*, "Ἐπτορες φίλον σάκος. So, too, even in prose: Xen. *Æk.* 5. 17, τὴν γιωργίαν τῶν ἄλλων τευχῶν μητίερα καὶ τροφὸν εἶναι; Plutarch. *V. Alc.* 6, *τυραννὶς μῆτηρ ἀδικίας*.

175. *πανδάμους*. SCHOL. : ἡ τὰς παντὸς τοῦ δήμου, ἢ τὰς συνηγμένας. The former is the true interpretation. With *βοῦς ἀγυλαίας*, Wesseling compares Hom. *Od.* 17. 181, *ῥεῖται δὲ σῶας σιάλους καὶ βοῦν ἀγυλαίην*.

176. "H *του*. Lobeck, whom Wunder follows, ἡ *του*, i. e. *ῥους*, *εικότως*, from his own conjecture. In the words which follow, *ἀκάρτων* is constructed with *χάριν*, by an enallage of cases very frequently met with in the Tragedians, instead of with *νίκας*. Compare below, v. 818; *Antig.* 794, *τοῖσι νῦκος ἀνδρῶν ζύναιμον*; *Ibid.* 852, *ματρηῖαι λίντρων ἄται*; *Æsch. Choeph.* 40, *τοιάνδε χάριν ἄχαριν μ' ἰάλλει*; *Eur. Iph. T.* 566, *παυῆς γυναικὸς χάριν ἄχαριν ἀπάλλετο*; *Soph. Trach.* 485, *κίονυ τι καὶ σὴν ἐξ ἵσου κοῖνῃν χάριν*; *Plat. Legg.* 853. E, *ὧν δὲ χάριν οὐκ ἄχαριν λίγουμε' αἶν νόμον*. Similar instances abound in Latin writers; as in *Cic. N. D.* 2. 39. 38; *Tac. Hist.* 1. 12; *Hor. Od.* 2. 3. 8; and other passages quoted by the critics. The whole expression is well translated by Wunder: *ob non perceptum fructum alicujus victoriae*, i. e. as Matthiä, *Gr. Gr.* 576, accurately explains, *διὰ τὸ μὴ κικαρῆσθαι νίκην τινά*.

178. *Ψυθεῖς*, *ἄδωροι*. The manuscripts, old Edd., and the Scholiast, ἡ *ῥα* *κλυτῶν* *ἰνάρων* *ψυθεῖσα* *δώροις* *εἴτ' ἱλαφθελίας*. *Lecapenus* in *Matthiä's Lect. Mosq.* I. p. 79, *ψυδομαι καὶ τὸ ἀπατᾶμαι καὶ ἀποσυγχάμαι, συντασσόμενοι γυναικῇ, ὡς παρὰ Σοφ. ἐν Αἴαντι· ἡ ῥα κλυτῶν ἰνάρων ψυθεῖσα δώρων, ἀντὶ τοῦ ἀποσυγχάσθαι*. *TRICLINIUS*. *πρῶτον μὲν εἰς αἰτιατικὴν συντάξιν ψυθεῖσα χάριν* (which construction is followed by *Neue*) *εἴτα πρὸς δοτικὴν ἰσλαγίσει, ψυθεῖσα δώροις*. If the reading of the common copies is retained, it will be better to connect ἡ *ῥα* *κλυτῶν ἰνάρων* with the preceding words, and *ψυθεῖσα* with *δώροις* *εἴτ' ἱλαφθελίας* by a syntaxis similar to *ψυθεῖσαι γνώμη*, *Her.* 7. 9. 3, upon which consult *Bernhardy, Synt.* p. 101. *Hermann* more correctly refers *δώροις* and *ἱλαφθελίας* to *ἔρμαιος*; *an te instigavit, decepta ob dona a spoliis vel ob venationem*. Lobeck, *Dindorf*, *Wunder*, and most recent editors, have received the exceedingly felicitous emendation of *Musgrave*, *ψυθεῖς, ἄδωροις* *εἴτ' ἱλαφθελίας*, *ob cervos jaculo confixos nullo postea munere deo oblato*. On the dative, see *Matthiä, Gr. Gr.* 397. "Bothe has expressed a doubt as to the correctness of the collocation ἡ and *εἴτ*. To remove this it will be merely necessary to cite *Eur. Alk.* 114, ἡ *Λυκίας* *εἴτ' ἐπὶ ταῖς Ἀρμυονιάδας Ἰδρας*; *Iph. T.* 273, *εἴτ' Διοσκῶρων ἡ Νηρείως ἀγαλμάτα*; *Plat. Legg.* 862. D, *εἴτ' ἔργοις ἡ λόγοις*. See *Schäfer, Mel. Cr.* p. 5." *LOBECK*.

179. "H *χαλκοθώραξ ἡ τιν' Ἐνυάλιος*. SCHOL. : διαστίλλει τὸν Ἄρηα ἀπὸ τοῦ Ἐνυαλίου ὡς ἔτιρον δαίμονα ὑπουργὸν τοῦ μαιζονος θιού, καὶ δῆλον ἐκ τῶν συνδίσμων· δηλοῦται γὰρ ὁ Ἄρης ἐκ τοῦ χαλκοθώραξ. ἡ καὶ ὁ Ἄρης

μισφόμενός σοι, ὡς ἀπαρχὰς δορὸς οὐ λαβὼν, τίσις αὐτό σοι τῆς λώβης, τῆς εἰς αὐτὸν γινόμενης λήθης· τίσις αὖτε δι' ἰνυχίου μηχαναῖς ἐπὶ σοῦ ταύτης τῆς νυκτός. πῶτα δὲ πλίσσας αἰτίας τῶτασιν ἀποροῦντις· οἱ γὰρ στοχαζόμενοι οὐ καὶ' ἐν ἴστανται. "The first interpretation, as Brunck justly observes, is absurd. Even if we allow Mars and Enyalios to have been different deities, we cannot suppose that the poet would designate Mars by a single word, which is equally applicable to Enyalios. Brunck has adopted the emendation of Johnson, "Ἡ χαλκοθώραξ ἦντιν' 'Ενυάλιος. So, also, Bothe and Lobeck. This emendation ought not to be admitted, unless it can be proved that ἴσσις is capable of being used instead of τῆς, *aliquis*. Reiske proposes σοὶ τιν' 'Ενυάλιος. Erfurdt reads ὁ χαλκοθώραξ ἦντιν' 'Ενυάλιος, Hermann (to Eur. *Hek.* 991) ἦ τιν' 'Ενυάλιος, Musgrave μή τιν' 'Ενυάλιος. The object of all these conjectures is to get rid either of the first or second ἦ, so as to connect the adjective χαλκοθώραξ with the substantive 'Ενυάλιος. A better mode of accomplishing this end than any which we have mentioned is to read "Ἡ χαλκοθώραξ ἦντιν' 'Ενυάλιος. So v. 879 (841), Τίς ἄν δῆτά μοι . . . τὸν ὠμόθυμον εἴ ποθι πλαζόμενον λύουσιν ἄνιοι; *Philokl.* 1204, ξίφος εἴποθεν, ἣ γίνυν, ἣ βελών τι προπέμψασι. This pleonastic use of εἰ, which the editors of Sophokles do not appear to have understood, has not escaped the observation of Weiske, whose words we subjoin (p. 115, *ed. Oxon.*): 'Offendit particula εἰ adjuncto pronomine τῆς, ut apud Zonaram, v. 8, Εὐτέρσιος δὲ πάντες, ὧν εἴτις λόγος (*qui aliquo essent numero*), ἰκποδὼν καταστῆσαι βουλόμενος, etc. Sed sic imminuunt Græci τὰ τῆς et τινὲς, *aliquis, nonnulli*, ut dubitationis notam, εἰ, structura minus accurata, præponant. Loca in *Xenoph. Jud.* sub εἰ monstravi.' These words might pass for a note on the passage before us, according to our representation of it." ELMSLEY. The emendation of Johnson received by Lobeck, who subjoins the following explanation, ἦ ὁ "Ἀρης ἐξίμηνεν αὐτὸν ὀργισθεὶς δι' ἥντινα δὲ ὀλιγωρίαν τῆς συμμαχίας, is sufficiently set aside by the acute observation of Elmsley, that such an employment of the pronoun ἴσσις is altogether alien to the practice of the Tragedians. It is, moreover, equally opposed to the sense of our passage, for ἥντινα μομφὰν ξυνοῦ δορὸς ἔχων must signify *cherishing some dissatisfaction, whatever it may be, on account of his (unrecompensed) assistance in the battle*. Such an interpretation might, perhaps, stand, if the poet had not, by the genitive limiting μομφὰν, intimated a specific reason for the discontent of Enyalios. Hermann is now disposed to receive the suggestion of Elmsley, but remarks rightly that it is highly incorrect to describe this use of εἰ as pleonastic, since it is in fact elliptic, and requires that

we should supply εἶχιν from the participle ἔχων, in the following sense : *μομφὰν ἔχων, εἴ τινα εἶχιν*. Yet this explanation, *from dissatisfaction, if he has entertained any*, seems entirely opposite to the meaning of the Chorus, who would not have enumerated Enyalios among the deities hostile to Aias, had it entertained so decided a doubt upon the subject. A more satisfactory use of Elmsley's emendation is that suggested by Lobeck, who proposes that we should connect εἰ with the primary verb, ἢ εἰ "Ἄρης ἐτίεατο λῶβην, *aut Mars si forte ultus est injuriam*, for on *this* point the Chorus was involved in some uncertainty. In the midst of all this doubt, we have thought it best, although with considerable hesitation, to follow Dindorf in admitting Hermann's original correction ἢ τιν' into the text, but cannot avoid expressing a wish that the conjecture of Reiske, σοί τιν', was sustained by some manuscript authority. Another difficulty has arisen from the circumstance that Homer represents Ares as fighting for the Trojans, whilst Aias is intimated in our passage to have received assistance also from this deity. Lobeck supposes that the aid referred to was bestowed in an expedition against Teuthras, or some adjacent town. Yet it appears improbable that Ares, whilst friendly to the Trojans, should have lent support to their enemies in their attacks upon towns which were friendly to the cause of his allies. Although it is undisputed that 'Ενυάλιος is used in the *Iliad* as a frequent epithet of Ares, or as a proper name for Ares, (cf. *Il.* 17. 211 ; 2. 651 ; 7. 166 ; 13. 519 ; 17. 309 ; and many other places,) it seems equally clear, from the language of the Schol. Ven. to *Il.* 17. 211, that, in later times, the Athenians honored Enyalios as a distinct deity ; and the same inference may be drawn from *Ar. Pac.* 457 ; *Dionys. A. R.* 3. 48 ; *Eustathius*, p. 944. 55 ; and the form of the oath taken by the Attic Ephebi : ἑσπορες θεοί, "Ἀγαυλος, 'Ενυάλιος, "Ἄρης, Ζεύς. *Eustathius* l. c. represents him as a son of Saturn and Rhea, and this legend probably induced the Scholiast to speak of Ares as his ὑπαινετός and inferior in dignity ; others, again, describe him to have been the *πατέρας* of Ares, *παρίσταται αὐτῷ τὸν 'Ενυάλιον, ὡς 'Αθήνη τὴν Νίκην καὶ 'Αρτίμιδι τὴν 'Εκάτην*, *Etyim. Gud.* p. 188. 12 ; whilst a third tradition, narrated by *Eustathius*, p. 673. 22, derives the appellation from a Thracian king slain by Ares on account of his inhospitality. For more detailed information see *Creuz. Symb.* II. 611, and the long and learned note of Lobeck to this line.

180. *Μομφὰν ἔχων*. "*Elektr.* 897, 1176, 1233 ; *Philokl.* 1309 ; *Æsch. Prom.* 445, λίξω δὲ, μίμψιν οὖτιν' ἀνθρώποις ἔχων ; *Eur. Or.* 1062, πρὸς τὰ σοὶ μομφὴν ἔχω ; *Phæn.* 773, εἴστω ἰμοὶ μομφὰς ἔχιν. The sense is

somewhat different in Pind. *Isthm.* 3. 54, *μομφὰν ἔχου παιδίσσῃ* 'Ελλάδων, *invidiam facit*, and in Eur. *Herakl.* 969, *πολλὴν ἄρ' ἵξις μίμψιν, subibis.*" NEUE. — With *ξυνοῦ δορεῖς*, here equivalent to *ξυμμαχίας*, and to which *δέρυ μοινοστόλον, δέρυ μοινομάχον*, are opposed in Eur. *Phæn.* 759, 1356, compare Eur. *Andr.* 525, *δέρυ σύμμαχον*. Lobeck is in error when he asserts, that, besides the present passage, *ξυνός*, which is a mere dialectic variation of *κοίνοις* from the root KTN, is found only in *Æsch. Theb.* 379, *Suppl.* 370, since it occurs also in *Æd. Kol.* 1752, unless Hermann's emendation *ξυναπόκειται* should be admitted there, and is used as an epithet of 'Ευνάλιος by Homer, *Il.* 18. 309. The general sense of the entire passage is as follows: *Or is it that Enyalios with brazen breastplate, feeling indignant on account of his assisting spear* (i. e. on account of some enterprise in which he lent you a support you never gratefully acknowledged), *has avenged the insult by means of* (i. e. by leading you into) *these nightly machinations.*

182. *φρενίδιν, propriae mentis impulsu, of your own free will.* SCHOL.: *φρενίδιν · ἦγουν ἰσθεῖν, ἀπὸ οἰκίας γνώσεως.* Compare *Æsch. Choeph.* 107, *ἐκ φρενός*; *Agam.* 1515, *φρενὸς ἐκ φιλίας*; *Soph. Antig.* 492, *φρενῶν ἐπήβολος . . . ἐκ' ἀριστιᾶς.* SCHOL.: *οὐ γὰρ ἐπὶ τοσοῦτον ἀφρονεῖς, ὥς ἂν αἰτίας ἐμπιστῇ τοῖς ποιμήνις. ἀριστιᾶ δὲ τὰ μὲν αἰ παλαιὸν ἐκάλουν, διζῆα δὲ τὰ συντά.* Passow renders *du wichest linksin, d. i. vom Rechten ab*, but see Liddell and Scott, s. v.

184. *τίσσειν.* Some manuscripts and Suidas *τίσσειν ἐν ποιμήνις.* *τίσσειν* is read in *Æsch. Agam.* 140. Below, v. 369, *ἐλίσσας*; *Antig.* 1223, *μίση*; 1236, *μίσειν*; *Philokt.* 1163, *πίλασσειν.* See Monk to Eur. *Alk.* 234; Wellauer to *Æsch. Agam.* 138; and the numerous examples cited by Lobeck to this line. It is doubtful whether we should join *τίσσειν* with the preceding words, *ἐκ' ἀριστιᾶς ἴβας*, or with those which follow, *ἐν ποιμήνις πίττων.* The Scholiast appears to sanction the former course, and so Hermann, who inserts a comma after the pronoun.

185. "Ἦτοι γὰρ ἔν. SCHOL.: *ἴσται γὰρ εἶναι θῆα νόσος. θῆα δὲ ἡ ἐκ θεοῦ κατασκήψασα εἰς αὐτόν. τὴν δὲ νόσον αὐτοῦ φήμην Ἀργείων ἀνέμασιν.* With the expression *θῆα νόσος* compare v. 137, *πληγὴ Δίος.* "In this clause, as also in the preceding, *οὔποτε . . . πίττων*, a reason is advanced for the opinion expressed in the strophe. Hence the particle *γὰρ* is placed at the commencement of both sentences, in opposition to our own usage, which would demand the employment of an adversative particle in the last. Similarly in *Æsch. Agam.* 538, seq.: *τὰ δ' αὖτε χίρσεν καὶ προσήν, πλείον στύγος · εἵται γὰρ ἦσαν δῆτιον πρὸς τεύχεσιν · ἐξ οὐρανοῦ γὰρ πᾶσι γῆς λειμῶνιαι δρέσει καταψέλαζον.*" WUNDER.

187. ὑποβαλλόμενοι κλίπτουσι μύθους, are surreptitiously circulating secret accusations. SCHOL.: ὑποβαλλόμενοι· ὑποβλήτω; λίγοντες, ἢ διωκουμέναι· εἰ δὲ οὐκ ἔστιν ἀληθὴ ταῦτα, ἀλλὰ πινυλάσματα ὑπὸ τοῦ βασιλῆως ἢ Ὀδυσσεύς.

188. Κλίπτουσι. SCHOL.: ὑποσπείρουσι. Neue directs us to compare v. 1081 below; *Elektr.* 37; *Ant.* 493; *Trach.* 437; *Philokl.* 57. On βασιλῆς, for which the greater number of the manuscripts give βασιλεῖς, see note to v. 369 *infra*.

189. Σισυφίδαν. SCHOL.: γρ. Σισυφίδα. λίγεται γὰρ ἡ Ἀντίκλεια ἀποστειλλομένη ἀπὸ Ἀρκαδίας ἐπὶ Ἰθάκην πρὸς Λαίρτην ἐπὶ γάμον, κατὰ τὴν ἑδὸν Σισύφου συνελθῆναι, ἐξ οὗ ἦν φύσει Ὀδυσσεύς. ὁ δὲ Σίσυφος Κορίνθου βασιλεὺς, πατρὺς γένος ἀνδρ., περὶ οὗ φησιν Ὅμηρος· (Π. 6. 153.) ὁ κίρδιστος γένος· ἀνδρῶν· ὅστις ὑπὸ τοὺς θυχας καὶ τὰς ἐπὶ τῶν ζώων ἑαυτοῦ μονογαμέματων ἔγραψεν τὸ ὄνομα αὐτοῦ. Αὐτόλυκος δὲ κατ' ἐκείνην καιρὸν Ἐπίκαστο κλιπτοσύνη θ' ἔρεκε τι· (Od. 19. 395.) καὶ αὐτὰ τὰ κλιπτόμενα παρ' αὐτοῦ τὴν μορφὴν ἥλλασεν. κλίψας οὖν καὶ Σισύφου θέρματα καὶ μεταβολὰν, ὅμως οὐκ ἔλαβε τὸν Σίσυφον, ἐπὶ γὰρ αὐτὰ διὰ τῶν μονογαμμάτων· ἐπὶ τούτοις δὲ ἱξυμνιζόμενος τὸν Σίσυφον ἱξίσιναι αὐτὸν, καὶ τὴν θυγατέρα αὐτοῦ Ἀντίκλειαν συγκατέκλιναι αὐτῇ, καὶ ἔγκυναι ἐξ αὐτοῦ γινόμενῃ τὴν παιδα συνήκισεν Λαίρτην, διὸ Σισύφου ὁ Ὀδυσσεύς. τὸν δὲ Ὀδυσσεῖα Σισύφου συνήκως φησὶ Σοφοκλῆς καὶ ἐν Συναίστην· Ὡ πάντα πρῶστων, ὡς ὁ Σίσυφος πολλὸς ἰδὼλος ἐν σοὶ πανταχοῦ, μητρὸς πατὴρ. καὶ Αἰσχύλος ἐν Ὀπλων κρήσει· Ἀλλ' Ἀντικλείας ἄσπον ἦλθε Σίσυφος, τῆς οἷς λίγων τοὶ μητρὸς, ἢ σ' ἰγνίστατο. καὶ Εὐριπίδης ἐν Κύκλωπι (v. 102)· Χαῖρ', ὦ ξέν'· ὅστις δ' εἰ, φράσον, πάτραν τι σήν. Ἰθακὸς Ὀδυσσεύς, γῆς Κιφαλλήνων ἀναξ. Οἷδ' ἀνδρα κρόταλον, δριμύ Σισύφου γένος. φαίνεται δὲ τὸ παρόντος αὐτῇ καὶ διὰ τῆς γένεως. The later tradition, to which the Scholiast refers, that Antikleia was pregnant by Sisyphus previously to her marriage with Laërtes, and gave birth to Odysseus either after her arrival at Ithaca or on her journey to that island, is stated by Hyginus, *Fab.* 201. Cf. *Philokl.* 417, with the note of the Scholiast; Eur. *Iph. A.* 514; Ov. *Met.* 13. 32; Serv. *ad Virg. Aen.* 6. 529; Plut. *Quæst. Græc.* 43; and the passages cited by the Scholiast to our own line. To the genitive τῆς ἀσώτου . . . γινιάς, Brunck directs us to supply τις; Wunder, ὁ, from the article in the preceding verse; Hermann, βασιλεὺς; and Lobeck, ἔγκυνος, which he derives from γινιάς. See Matth. *Gr. Gr.* 323 and note; comparing v. 202 below, Eur. *Kykl.* 41, πᾶ δὴ μοι γινναίων μὲν πατρίων, γινναίων τ' ἐκ τοκῶν, scil. γινίθλα; Arist. *Ach.* 549, ἀλλ' ὦ τῶν ἀνδρειοτάτων, scil. θέρματα. — ἀσώτου. SCHOL.: τῆς ἐξώλου;

καὶ μὴ δυνάμενης εὐρίσθαι; Aristot. *Eth. Nicom.* 4. 1, τοὺς ἀρεταῖς καὶ ἐς ἀκαλασίαν θάπνησιν, ἀσώτους παλοῦμεν. The use of ἀνολβος, below, v. 1100, is somewhat similar. Klausen to *Æsch. Agam.* 1513 renders *perniciosus*.

190. Μὴ μὴ μ', ἀναξ. SCHOL.: τὸ πλῆρες· μὴ μὴ μοι. "So also Suidas. Nevertheless it is incorrect that μοι can suffer elision before a short vowel." HERMANN. This eminent scholar decides that μ' is the accusative, and explains by stating that two constructions are blended into one in the sense, *ne tibi malum in me opprobrium contrahe*. The dative *ethicus* is, however, so appropriate, and the expression μὴ μοι, μὴ μοι σῶγε, is so frequently found before the imperative, or conjunctive used imperatively, that it is better to suppose, with Wunder, that Sophokles has availed himself of a license found in the epic poets (cf. Hom. *Il.* 14. 165), than to have recourse to the involved reasoning by which Hermann and Matthiä (*Gr. Gr.* 633. 7) would have us believe μ' to be the accusative. That the diphthong *oi*, as strongly maintained by the greater number of authorities, is never elided in the dramatists, seems doubtful. Cf. *Philokl.* 718, ἀλλὰ δίδουκ', ὦ παῖ, μὴ μ' ἀτιλῆς εὐχῆ; Eur. *Bacch.* 820, τοῦ χρόνου δι' ε' οὐ φθινῶ, where see Elmsley. With the concluding words ἱφθαλμοῖς κλισίαις (= σκηναῖς ναυτικαῖς, *supra*, v. 3) ἔμμ' ἔχων, Lobeck aptly compares Hör. *Carm.* III. 20, *eripe te moræ; ne semper uduum Tibur et Æsula declive contempleris aruum*.

191. ἄρη. The MSS. Ric. Aug. B. Dresd. a. and Suidas a. Μή μοι read ἄρης. SCHOL.: ἄρη καὶ περιποιήση, ἥτοι ἰσάξη, αὐξήσῃ ἀπὸ σοῦ, scr. ἰπὶ σοῦ. HESYCHIUS: "Ἀρη, λήψη, ὄλη· Σοφοκλῆς Ἀλάνει μαστιγοφόρη. See note to v. 129 *supra*."

192. "Ἄνα, for ἀνάσσει, is amongst those words whose pronunciation is preserved entire even where a vowel follows; and which, consequently, never throw away the final vowel." HERMANN. See Matthiä, *Gr. Gr.* 42; Monk to Eur. *Alk.* 285. Eustathius to *Il.* 1, p. 75. 9: 'Εαῖνο δὲ καινότερον, ἰὰν ἢ ἀπὸ πρόθεσις ἀναβιβασθῆντος τοῦ τόνου, λαμβάνεται ἀντὶ ῥήματος τοῦ ἀνασσεῖ, ὡς τὸ ἀλλ' ἄνα ἐξ ἰδράνων. SUIDAS: "Ἄνα· ἀνάσσει. "Ομηρος καὶ Σοφοκλῆς. ἀλλ' ἄνα ἐξ ἰδράνων. ἀντὶ τοῦ, ἀλλ' ἀνάσσει ἢ ἐν τῶν θρόνων. καὶ ἄνα, ἀντὶ τοῦ ἀναξ, κατὰ ἀποκοπὴν τοῦ ξ. The hiatus is permitted in words of every description, and in every kind of metre, which are used as exclamations. So *Philokl.* 832, ἦ ἦ μοι παῖον; Eur. *Troad.* 98.

192, 193. ἵπου μακράϊωνι στήριζι ποτὶ τῷδ' ἀγωνίῳ σχολῇ. "I have written ποτὶ (i. e. πρὸς) from conjecture, in place of ποσί, the reading of

the books, which particle could only have been joined with *ἔστω* if the Chorus had been unacquainted with the whereabouts of Aias. Hermann interprets ἀγώνιος σχολή, a *bellicis negotiis cessationem*. See to v. 49. But Aias is represented as intent upon maintaining this cessation, from deliberate choice and resolution. For such is the meaning of στήριξις πρὸς τινι, which is a very similar expression to γίγνεται πρὸς τῇ σκοπῇ, πρὸς τοῖς πράγμασι. With the epic form ποτὶ compare *Trach.* 1214, ποτιψάυν; *Tham. fr.* 230, ed. Dind., ποτιμαστῖον." WUNDER. The emendation is unnecessary. "Οπου ποτὶ is *ubi tandem*, and conveys no doubt as to the locality of Aias. It is a simple expression of impatience at not seeing him, as in *Æd. Kol.* 12, ὡς πυλώματα ἔπου ποτ' ἱερῖν. Render: *but rise up from the seat wheresoever thou art resting in this long-continued cessation from the combat.*

194. Ἄταν οὐρανίαν φλίγων. Wunder, in conformity with the explanation of the Scholiast, τὴν ἐκ τοῦ οὐρανοῦ τιμωρῆσαι ἄτην, renders *calamitatem divinitus immissam augens*, and believes οὐρανίαν to have nearly the same meaning as *θία* at v. 185 *supra*. He supports this explanation by citing οὐράνιος ἄχος, *Antig.* 418, where, with Blomfield to *Æsch. Pers.* 579, he interprets οὐράνιος *divinitus ortus*. Yet, as the Chorus cannot be understood to refer to the mental derangement of Aias, of which as yet it has received no certain information, but must be thought to allude simply to the reports spread abroad by Odysseus, the explanation given by the Scholiast in *Parall.*, εἰς οὐράνιον ὄψος ἀναπτῶν τὴν βλάβην, i. e. τὴν κακὴν φάσιν, seems the more correct. So Hermann: *malum, quod est in rumore positum, in immensum accendens*, i. e. *augens*. On the construction of ἄταν (*the accusative of closer specification*) with the intransitive verb φλίγειν, see Jelf's *Gr. Gr.* 555, and compare *Ar. Thesm.* 1041, πολυδάκρυτοι Αἴδα γόον φλίγουσαν; *Eur. Phæn.* 250, Ἀρης αἶμα δάϊον φλίγει τᾷδ', ὃ μὴ τύχει, πόλιν.

195. Ἀτάεβητος. "The common copies exhibit δδ' ἀτάεβητα. I have rejected δδ' on the authority of Suidas: ἀτάεβητος· ἀφροβος, ἀτρεμος· καὶ ἀταεβήτως ἀντὶ τοῦ ἀνιμίνας παρὰ Σοφοκλεῖ, ἐχθρῶν δ' ὄβρις ἀταεβήτως ἰομῆ. The genuine reading, and that which alone accords with the metre, is ἀτάεβητος, on which compare the observation of Brunck: *Apposita in quibusdam codd. varia lectio ἀτάεβητος, quæ orta e glossa videtur, ἀτρεμῶς, ἀφρόβως*. The Scholiast, however, from his interpretation, ἀντὶ τοῦ ἀταεβήτους, ὃ ἴστιν ἀνιμίνας, seems to have read ἀτάεβητα." DINDORF. Hermann has restored the feminine form ἀταεβήτα, "mistaken by some grammarians for the neuter plural." Aldus and many manu-

scripts read *ἐρμᾶτ'*, but the majority of the ancient copies support the reading of the text. Render, *but insult flies fearless forth*, and compare Hdt. 3. 56, *ὁ λόγος ἄρμηται*.

196. *Ἐν ἐνάνιμοις βάσσαις*. SCHOL. : *λείπει. ὡς πῦρ ἐν ἐνάνιμοις βάσσαις*. "These are not *convalles ventis perflatae*, but *ἐνάνιμον παρίχουσαι*." ELLENDT. The observation of the Scholiast would apparently warrant the suspicion, that some words have dropped from the text, and that Sophokles probably wrote *ἀτάρβητα πυρὸς δίκαν ἐρμᾶται*. With this conjecture, compare the passage cited by Neus from Hom. *Il.* 14. 396, *Οὐτε πυρὸς τίςσος γι πῖλοι βρέμοις αἰδομένοιο Οὐρίος ἐν βήσσης, ὅτε τ' ἔριτο καίμιν ὕλην*. If nothing has perished, then *ἐνάνιμοι βᾶσαι* must refer to the valley in which the camp of the Greeks was situated.

197. *καχαζόντων*. "I have corrected the writing of the manuscripts and of Suidas (s. *καγχάζω*), since the form *καγχάζόντων* (corrupted by the Cod. Γ. into *βανχαζόντων*) is not used by Attic writers. Ar. *Eccles.* 849, *Γίρων δὲ χωρεῖ χλανίδα καὶ κονίποδα | ἔχων, καχάζων μὲθ' ἱππέων ναίου*. By a similar error, Suidas in Ar. *Nub.* 1073, *παίδων, γυναικῶν, ποττάβων, ὄφων, πότων, καχασμῶν*, writes *καγχασμῶν*. The true reading, for which some books exhibit *κίχλισμῶν*, is preserved in the MS. Rav. That the metre of our verse may correspond with that of the preceding verses, I would suggest a further emendation : *ἀπάντων καχαζόντων*." DINDORF.

199. *ἴσταται*. HESYCHIUS : *ἴσταται · κίῳται*. Compare below, v. 1018, *ἴθα μὴ καθιστήκη δίος* ; v. 1028, *ἀλλ' ἴσάτω μοι καὶ δίος* ; Lucian, *Dea Syr.* 6, *καὶ σφισι μεγάλη πίνθια ἴσταται* ; Diod. XIII. 55, *τοσαύτη κατάπληξις ἰσότητι*. Other instances are cited by Dorville *ad Char.* p. 383.

200, sqq. SCHOL. : *καὶ δὲ ἀρωγὰι · ἔχισι Τίμησσα καὶ διδάσκει τὸν χορόν, ὅτι Αἴας ἴσται ὁ σφάξας τὰ ποίμνια · πυνθάνεται δὲ παρὰ τοῦ χοροῦ, ὅτι Ἑλληνικὰ ἦν τὰ σφαγίντα · ἰκάτιρος οὖν παρ' ἰκατίρου τὸ ἀγνοοῦμενον μανθάνει · ἢ δὲ Τίμησσα αἰχμαλutos γυνὴ τοῦ Αἴαντος · πιθανῶς δὲ ἔχισιν · οὐ γὰρ ἰσὶ πολὺ δι' ἀπολοφύρεσθαι τὸν χορόν, ἀλλὰ προκίπτειν τὰ τῆς ὑποδείσεως. Ἡ δὲ διάβησις εἰ ἔχει τῇ ποιητῇ · ἰσὶ γὰρ ἄριστοι Τίμηρος, καὶ Εὐρυδάκης ἴσι νῆπιος, Τίμησσα πατολοφύρεται · οὐ γὰρ ἴτιρον πρὶς ὥσον γήσιον τῇ Αἴαντι · αἱ δὲ τοιαῦται γυναικίς ὑποτίθενται εὐνοίαι πρὸς τοὺς δεσπότης, ὡς Βρισηὶς πρὸς Ἀχιλλεῖα. (*Il.* 1. 348 ; 19. 295 sqq.) "The Cod. Γ. ὁ καὶ. In the following verse, two manuscripts have *Ἐρεχιδιδῶν*. The Scholiast interprets *χθονίων* by *αὐτοχθόνων*, but his observation to v. 134, although agreeing with the popular belief *ὅτι ὁ χορὸς ἰσινύσσεται**

ἀπὸ Σαλαμῖνων, is not confirmed by the language of the poet at v. 575 and elsewhere in this play; nor does it in any way verify the opinion entertained by some (Philostr. *Heroicc.* 9. 720) that Aias devoted himself to the Athenians, as their military leader." LOBECK. SCHOL.: Γενναῖος . . . Ἐριχθιδᾶν· διὰ τὸ τὴν Σαλαμῖνα συνῆθαι τῇ Ἀττικῇ, καὶ περισπούδαστον τοῖς Ἀθηναίοις αὐτὴν κτήσει· πρὸς οὖναι οὖν τῶν ἀπρουμίνων τοῦτο φησίν. Cf. *infra*, vv. 819, 1160. Strabo, IX. p. 394, says of the island of Salamis: καὶ νῦν μὲν ἔχουσιν Ἀθηναῖοι τὴν νῆσον· τὸ δὲ παλαιὸν πρὸς Μεγαρίας ὑπέκειν αὐτοῖς ἔρις περὶ αὐτῆς, κ. τ. λ. The Oxford translator observes that the epithet here employed is "a political stroke to please the Athenians, and is probably derived from the tradition of the Æakidæ having passed over to Salamis from Ægina, which belonged to Attica. Aristotle, *Rhet.* 1. 15, alludes to a dispute between Athens and Megara respecting their title to Salamis, which the Athenians proved by citing these verses from Homer's Catalogue: Αἴας δ' ἐν Σαλαμῖνός ἄγιν δουκαΐδικα νῆας | Στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἴσταντο φάλαγγας. (*Il.* 2. 557, 558.) The second of these verses is stated by Quintilian (5. 11. 40) not to have been found in every edition, and Plutarch, in his *Life of Solon* (1. 10), mentions a report of Solon's having interpolated Homer in this passage. It is certain, however, that when Kleisthenes, the Alkmaeonid, changed the names of the Athenian tribes into appellations derived from indigenous heroes, Aias alone of foreign extraction was admitted to this honor, and the tribe Aiantis was called after him. Herod. 5. 67." For additional information upon this point, see Introduction.

203. Τοῦ Τισαμῶντος τηλόθεν. SCHOL.: ἤτοι τοῦ οἴκου, ὃ ἵσται τηλόθεν μακρὰν Φρυγίαν Σαλαμῖνος· ἢ οἱ πρὸ πολλοῦ κηδόμενοι, καὶ οὐχὶ νῦν μένον· ἢ οἱ τηλόθεν ὄντες, ὃ ἵσται ζῆναι κατὰ γίνος, καὶ ὅμως τοῦ Τισαμῶντος οἴκου φιλόδομοι, εἰ καὶ μὴ προσήκομιν. The construction is not, as stated by Musgrave, οἱ τηλόθεν κηδόμενοι οἴκου τοῦ Τισαμῶντος, but οἱ κηδ. τοῦ Τισλ. οἴκου τηλόθεν, scil. ὄντες. Philokt. 208, τηλόθεν αὐδά, i. e. οὔσα. With the sense here assigned to οἶκος, compare Antig. 594, Λαβδακιδῶν οἶκον; Philokt. 180; Eur. *Androm.* 13.

204. All the manuscripts and old edd. ὁ δινὸς ὁ μίγας. Eustathius, p. 275. 35, ὁ μίγας Αἴας, παρὰ Σοφοκλεῖ. Hermann and most recent editors have rejected the article before μίγας, in order that an anapaest may not be followed immediately by a dactyl, and because the article so referred to δινίς would cohere in sense with μίγας and disconnect it from what follows. Its insertion is probably due to the copyists, from the fact of the epithet ὁ μίγας being constantly associated with Aias in the writ-

ings of Homer and other poets. See *Il.* 2. 358; *Theokrit.* 15. 138. "The Scholiasts hesitate as to the derivation of the adjective *ἀμοιρατός*, some considering it a compound of *ἀμός* and others of *ἄμος*, ἡ διὰ τῶν ἄμων κρατῖν δυνάμις. Moschopulus, *Sched.* p. 184, ἡ ἐν ταῖς ἄμοις τὸ πρῶτος ἵχων." LOBECK. All uncertainty as to the true exegesis of this word will be removed by comparing v. 1189 below, οὐ γὰρ οἱ πλακταῖς οὐδ' ἐρύονται φῶτις ἀσφαλιστατοί, with Priam's inquiry in reference to Aias in *Il.* 3. 225, τίς τ' ἄρ' ἔδ' ἄλλος Ἀχαιοὺς ἀνὴρ ἧς τι μίγας τι Ἐξοχος Ἀργείων πιφαλὴν τι καὶ εὐρίας ἄμους. Even in the comparatively insignificant delineation of personal peculiarities, the Tragedians built upon the Epos.

207. τί δ' ἐνέλλακται. SCHOL.: τί αὐτῇ παρὰ τὴν ἡμερὴν ἐχλησιν γίγνοι βάρεις; οἷον ἐν τίνι γίγνοι ὁ Αἴας βάρει, ὥστε ἄλλοις γινέσθαι πρόσθεν ἢ κατὰ τὴν ἡμέραν; τί αὐτῇ βάρεις ἐνέλλακται αὐτῇ ἡ νύξ; τῆς ἀμειρίας· γρ. δὲ ἀμειρίας (γρ. αἰμειρίας Γ.), ἀντὶ τῆς ἀνδρῶν φορῆς· καὶ ἔσται ὁ νῦν· πῶον βάρεις ἵλαβεν αὐτῇ ἡ νύξ ἀπὸ τῆς προτέρης ἀνδρίας; Triclinius explains τίνα βαρεῖαν ἐναλλαγὴν ἥδε ἡ νύξ ἐνέλλακται τῆς ἀμειρίας καὶ τῆς ἡμερίνης καταστάσεως; *quam malam mutationem diurnus Ajaxis status hac nocte subiit?* To this interpretation the only objection appears to be that alleged by Hermann, that *καταστάσεως* is somewhat too far-fetched, and he would therefore substitute *ῥεας*, as directed by Musgrave, who compares the similar ellipse in the expressions ἡ πρωία and ἡ ἑωθινή. So *Hom. Od.* 4. 447, πᾶσαν δ' ἡοῖον μένομεν τετληότι θυμῷ; *Androm. Ther.* p. 36, T. XIV., κατ' ἐρφναίνε τι καὶ ἡῶ; *Liban. Decl.* T. III. 153, ἡ θίρειος; *Hippokr. Protrh.* II. 188, T. I. ὑπὸ τὴν θείρην, for which we find ἡ θείρειος ῥεα, *Ælian, H. A.* II. 25. See Bernhardt, *Synt.* p. 187. Render, therefore, *What disastrous change hath this night made, or brought upon the day?* In place of *ἀμειρίας*, Dindorf has edited *ἡμερίας*, as the more ancient reading, and conjectures that the erroneous writing *ἀμειρίας* originated from the Doric α being written above the more genuine *ἡμερίας*. *Ἐνέλλακται* seems to have been generally employed in an active rather than a passive signification. See Bernhardt, *Synt.* p. 178. *Diod. Fragm.* L. X. p. 65, ἰγίνετο βασίλισσα ἰδιωτικῆς ἰστορίας ἐξηλλαγμένη ἡγεμονίαν.

209. Παι τῷ Φρυγίῳ Τιλιύταντες. The majority of the manuscripts and old edd. *Φρυγίου*, which is defended by Lobeck, Schäfer, Erfurd, Wunder, and Matthiä. "Porson's tacit emendation (*ad Eur. Hek.* 120), Παι τῷ Φρυγίῳ ἐν Τιλιύταντες, is rejected with contempt by both Lobeck and Erfurd, the former of whom seems half inclined to believe that Porson's insertion of *ἐν* was a mere slip of the pen. These editors defend

the common reading by the comparison of the well-known *senarii* of Æschylus, which begin with the words Ἰππομίδοντες and Παρθινοπαῖς (*Theb.* 488, 547). They ought to have recollected that these two proper names cannot be admitted at all into the tragic *senarius* without a violation of the metre. The anapæst, which the tragic poets usually employ on these occasions, causes as great a violation of the ordinary rules of the metre, as the trochee, which Æschylus has admitted in these two instances. The proper name Τιλύτταντες, on the contrary, is perfectly well adapted to the measure in which it is used, especially if the last syllable be lengthened by position, as it is in the present instance. Ἐνέλλαπται, a word of exactly the same quantity, occurs in the next preceding line but one. So, also, Ἐρεχθιδᾶν, v. 201, and ἀνιβήγνυ, v. 236. Honest Bothe, who does not seem to have been aware of Porson's emendation, goes a shorter way to work, and bravely cuts out Τιλύτταντες, leaving only the words Παῖ τοῦ Φρυγίου. He observes, that, from Tekmessa's account of her family (vv. 463, 464), her father appears to have been so great a man, that he may fairly be called *the Phrygian κατ' ἔξοχόν*. In the same manner, we presume, as Buonaparte is called *the Corsican*. Leaving this solution of the difficulty to the consideration of our readers, we shall content ourselves with mentioning, for the comfort of such of them as prefer Porson's emendation, that another instance of the omission of εὐ after a word ending with ου may be found in his *Adversaria*, p. 65. In the tragedy before us, one manuscript omits εὐ after τοῦ, v. 1044." ELMSLEY. The emendation of Porson has been adopted by Hermann, Gaisford, Apitz, and others. Bentley suggested Τιλλύτταντες, which Brunck received, and this is actually written in three manuscripts. Cf. Matth. *Gr. Gr.* 19. c. We have followed Jaeger in admitting the Ionic termination of the genitive. Cf. *Antig.* 100; Wunder to *Æd. Tyr.* 1070 and 1191.

210. ἱπεί σε, κ. τ. λ. SCHOL.: ἱπεί σε ἔχου ὁ Αἴας δοριάλωτον, στήθεξαι τὸ λίχος σου· ἢ ἀλλ' ἱπεί σε ἀνίχου ὁ Αἴας, τὸ δοριάλωτόν σου στήθεξαι λίχος. ἀνίχου δὲ ἀντί τοῦ ἔχου· περιλίπεται γὰρ ἡ ἀνά. ἔμεινον στήθεξαιαν γρ. On the great diversity exhibited by the manuscripts in regard to the forms δουριάλωτος and δοριάλωτες, see Blomfield to Æsch. *Agam.* 115, and Lobeck to this line. The Scholiast errs in supposing that ἀνίχου is placed here for the simple ἔχου. On the contrary, it possesses far more significance, imparting, in connection with the participle, this sense: *Since thee, a spear-won bride, impetuous Aias constantly has loved.* Eur. *Hek.* 119, τῆς μαντιπύλου βάκχης ἀνίχων Δίκατ' Ἀγαμέμνων; *Alkest.* 311, τούτους ἀνάσχου διασώτας ἱμῶν δέμων; *Æd. Kol.* 674, τὸν εἰδῶπ' ἀνί-

χοῦσα κισσός, of the nightingale; Pind. *Pyth.* 2. 88, *χρὲ δὲ πρὸς θεὸν οὐκ ἐρίξιν, ὅς ἀνίχμι παρὶ μὲν τὰ κίονα, τοτ' αὖθ' ἱτίρεις ἴδωκεν μίγα κῦδος*, where ἀνίχμι is usually regarded as equivalent to ἀνυψοῖ, τιμᾷ, although its own stricter meaning, to uphold, is, to say the least, equally appropriate. With the sentiment, compare Hor. *Od.* 2. 4. 5, *monit Ajaxem Telamone natum Forma captiva dominum Teccessa*.

212. 'Ὡστ' ἔν ὑπίπαις. The potential optative with ἔν, in the accessorial signification of purpose and aim, is frequently found in dependent clauses with ὥς, ὥσπερ, ὅτι, without reference to the time of the principal verb, where the same form would also stand in the *oratio recta*. Xen. *Mem.* 4. 4. 14, *διάφαρον οὐν τι οἷα ποιῶν, τοὺς τοῖς νόμοις πιστομένους φανλίζων, ὅτι καταλυθεῖν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις ὑπανταστῶντας ψίγοις, ὅτι γίνεσθ' ἂν ἐρήνη*; In this view, our passage would yield the following sense, *because thou wilt not ignorantly reply*. There is, however, in all probability, a reference to some suppressed condition, as Ellendt supposes. Below, v. 1280, *ἄστ' οὐκ ἂν ἰνδίκως γ' ἀτιμάζουσό σοι*. See *CEd. Tyr.* 857; Kühner's *Gr. Gr.* 865, ed. Jelf.

214. *ἐκπίπαις*, you will learn as the result of your inquiries. Wunder aptly quotes *CEd. Kol.* 529, *θάναντος μὲν τὰδ' ἀκούεις*.

216. *Νύκτιρος*, in the night. The adjective in apposition with the subject of the sentence is substituted for an adverb or a preposition with its case, in order to give greater emphasis and attract more attention to the statement. Cf. *Antig.* 785, *φοιτᾷς ὑπερπόντιος*, for *ὑπὲρ τὸν πόντον*; *CEd. Tyr.* 32, *ἰφίστιοις ἐξίμιθα*, for *ἐπὶ τῇ ἱστοίᾳ*; *Philokt.* 808, *ἥδε (νόσος) μοι ἔξιτα φοιτᾷ καὶ ταχυῖ' ἀπέρχεται*, for *ἐξίως, ταχίως*. — *ἀπιλωβήθη*. SCHOL.: *ἰνυβρίσθη καὶ λωβητὸς γίγιναι*. Eustathius, p. 920. 2: *τὸ ἀπυτίμησι περιττὴν ἔχει τὴν πρόθεσιν, ὥς τὸ ἀπιλωβήθη παρὰ Σοφοκλεῖ*. On the contrary, the preposition is not redundant, but imparts energy and the notion of completion to the meaning of the simple verb, — *has been thoroughly disgraced*. So *ἐξιλωβήθη*, *Philokt.* 330. On the passive force possessed by many deponent verbs, in correspondence with their existing or implied active meaning, see Elmsley to Eur. *Herakl.* 757; Hermann to *Antig.* 23.

218. *Χιροδάκτυλα σφάγι' αἰμοβαφῇ*. With the accumulated adjectives, compare Eur. *Med.* 208, *λιγυρὰ δ' ἄχια μογιρὰ βοᾷ*; Id. 214, *ἰφ' ἄλμυρὰν Ἰόντου κλῆδ' ἀτίραντος*; Id. 822, *ἱερᾶς χάρας ἀπορρόθητος*; *Phan.* 191, *περαυνίον τι πῦρ αἰθαλόεν*.

219. *Καίνου χηρησθήσια*. SCHOL.: *τὰ τολμήματα καὶ πράξεις· ἢ τὰ διφθορεμένα σείμναι, παρὰ τὸ διαχρήσασθαι αὐτά· δηλοῦ δὲ ἡ λῆξις καὶ τὸ*

μαντιῶν, καὶ τὸν χρησμὸν, καὶ τὸ ἱερίον. The last is the true interpretation, as is shown by *Æsch. Theb.* 212, where the Scholiast remarks, τὸ σφάγια καὶ χρηστήρια ἐκ παραλλήλου, οὐ γὰρ μόνον χρηστήρια τὰ μαντιύματα ἀλλὰ καὶ τὰ θύματα. Even in this sense, the word would seem strictly to denote *victims slain before consulting the gods*.

220. ἀνδρὸς αἰθώπος ἀγγελίαν. Such is the reading exhibited by Suidas s. *Αἰθώπος*, the majority of the manuscripts, and the Scholiast. From the language of Eustathius, p. 862. 10, φέρεται αἶθων βοῦς καὶ εἰδηρὸς καὶ ἄνθρωπος καὶ λίων· αἶθωψ δὲ εὐδὲς αὐτῶν λίγαιτ' ἂν, ἀλλὰ τοῦτομα εἶναι μέλανι ἰσχυρίζεται (where he appears to deny that αἶθωψ can be employed as an epithet of either animate or inanimate objects except to indicate their color), and at p. 1072. 6, αἶθων ἀνὴρ παρὰ Σοφοκλεῖ, it may be inferred that he found αἶθωνος in his copy, and this writing is preserved in the MSS. Γ. Barocc. A. B. Heidelb., and in some others, as also in Aldus and the old editions, to the manifest destruction of the metre. The MS. Laur. a. αἶθωνος, with *σ* suprascriptum, as Dindorf, believing that the penult of proper names and adjectives terminating in *ων* may be written with a short vowel in the genitive, had already edited from conjecture. The grammatical point just stated has been investigated by Lobeck with his usual ability, in a note of immense learning, which furnishes the most conclusive proof that no appellative word can be inflected in two ways, that is, by *ωνος* and *ονος*, in writers of the same dialect. The Scholiast explains as follows: αἰθώπος· διαπύρου, θερμῷ ἐν ταῖς μάχαις· ἢ τὸ θερμὸν οὖν ἐπὶ τοῦ παρακινηθέντος κείσθω. The dictum of Eustathius quoted above is clearly overthrown by the fact, that αἶθωψ is used as an epithet of λιμὴς in Hes. *Opp.* 363, of χαλκός in Id. *Scut. Her.* 135, of βασιτανία in Agath. *Epigr.* XIV. 10, of the Ἴνδοι in Nonn. 18. 176. Compare Silius *It.* 6. 208, *igneus* in pugnas; Cic. *Balb.* 15, duo fulmina imperii; Virg. *Æn.* 11. 746, Volat *igneus* sequore Tarchon. With reason, therefore, does Lobeck inquire why we should hesitate to believe that the adjective αἶθωψ may be applied, in the same way as our own epithet "fiery," to denote a man of passionate disposition and who is quickly roused to wrath, to such a one as, in the ordinary language of the Greeks, was termed *θεραίος* and *διάπυρος*. That other adjectives ending in *-ωψ* and *-ωνος* were transferred from their strict use, as descriptive of physical peculiarities, to illustrate mental dispositions and qualities, may be learnt from v. 302 below, *κίλαινώσαν θυμόν*, and the numerous examples cited by Lobeck in his note to that passage. With the genitive, compare below, v. 942, Ὀξεία γὰρ σου βάζεις; Thuk. 8. 15, ἀγγελίᾳ τῆς Χίου; 1. 140, τὸ

Μιγαρίων ψήφισμα, for which we read, in c. 139, τὸ περὶ Μιγαρίων ψήφισμα; Xen. Mem. 2. 7. 13, ὁ τοῦ πυνὸς λόγος. Heinrich to Cic. Orat. fr. p. 95; Spohn, Lectt. Theokr. 1. p. 17.

223. τὸ προσέειπον. SCHOL.: τὸ ἀπαθροσόμενον. Cf. Esch. Prom. 127, πᾶν μοι φοβιεῖν τὸ προσέειπον; v. 272, τὰς προσεποιούσας τύχας. — Περιφαντος ἀνὴρ. SCHOL.: φανερὸς ἐστίν, ὅτι ταῦτα ἑαυτὸν διαθέσει. In construction, περιφαντος must be joined with θανιῖται. Œd. Tyr. 506, φανερὰ ἦλθε; Antig. 520, λήθουσά μ' ἱξίωσις. See note to v. 216 *supra*. Wunder, referring to v. 242 below, would prefer to the ordinary rendering: *videbimus eum mori*, or *ante omnium oculos morietur*. We have received without hesitation Hermann's emendation ἀνὴρ, in place of ἀνίηρ, the reading of the books.

224. παραπλήκτω. SCHOL.: τῇ μανικῇ. παραπλήξ γὰρ ὁ μανικός. Melanipp. ap. Athen. p. 429. C, ἰμφὰ παραπληκτος. It is applied in the same sense to persons by the LXX. in Deuterom. xxviii. 34. Hermann has retained the punctuation of Aldus, and placed a comma after χιεῖ. The preposition in συγκατακτάς indicates the joint slaughter of the cattle and their shepherds. See note to v. 27 *supra*.

225. Κελαϊνοῖς ξίφισιν. On the enallage of number, so frequent in Greek writers, not merely with appellative, but with abstract or material nouns, see Krüger, Griech. Sprachl. 44. 3, Anm. 5; and compare Pind. Pyth. 4. 431, Φεῖξεν μάχαιραις; Eur. Ion. 191, ὕδραν ἰναίειν χερσασὶς ἄρπασις; Manetho, l. 316, σφαγίσις ξίφισιν διδαίγμινος. The employment of the plural by the poets originated, in all probability, from a wish to give weight or prominence to the idea. Aristot. Rhet. III. 6, εἰς ὅγον τῆς λίξιως (ad sermonis granditatem) συμβέλλεται τὸ ἐν πολλὰ ποιῆν. In place of ἰσπανώμας all the manuscripts and old editions exhibit ἰσπανόμενος. Porson, in Adv. p. 186, first restored the genuine reading, indistinct traces of which, according to Elmsley and Gaisford, are found in the MS. Laur. a., on the authority of Eur. Hipp. 1399, οἶδ' ἰσπανώμας οἶδ' ἀγαλμάτων φύλαξ, and Ar. Nub. 571, τὸν δ' ἰσπανώμαν. The art by which the poet represents the Chorus, in the preceding lines, as already filled with gloomy apprehension respecting the life of Aias, in consequence of the intelligence it has just received, and intimates to the spectators the catastrophe which subsequently happens, has excited the admiration of all students of this play.

226. Ὡμοι . . . ἡμῖν. SCHOL.: ὡς οἰκορῶσα τὰ ἔξω ἢ Τίμηττον ἀγνοεῖ. διὸ οὖν τὸν χερσὶν τὰ μὲν ἴδον ἀπ' αὐτῆς γινώσκει, τὴν δὲ ἀπὸ τοῦ χερσὶ τὰ ἔξω.

227. ἤλυθε. This Homeric form is very rarely met with in the tragic *senarius*, as at Eur. *Rhes.* 662, *Troad.* 378, *Elektr.* 602. See Elmaley to Eur. *Med.* 1077; Meineke, *Quest. Menandr.* I. p. 35.

228. τὴν μίν. Such is the reading of the MSS. Laur. a. T. Harl. and others, with Aldus. Brunck has received τὰ μίν from the Triclinian copies. The former, without doubt the genuine writing of Sophokles, has given offence to editors and transcribers, in consequence of the transition from the feminine singular to the neuter plural in the verse that follows. Supply ποίμην with the Scholiast, and compare *Trach.* 548, ἐγὼ γὰρ ἤβην . . . , ὡς ἀφραπάξω φιλεῖ ὀφθαλμοῖς ἄνθρωπος; *Elektr.* 142, ἄλγος . . . , ἐν οἷς ἀνάλυσις ἵσται εὐδιμία παπῶν; Bernhardt, *Synt.* p. 296; Hoogeveen *ad Vig.* p. 56.

229. Τὰ δὲ . . . ἀναρήγνυ. *Alias medias dirumpebat, costas dissecans.* The Scholiast explains πλισυκοπῶν · κατὰ τῶν πλισυῶν τόπων; Ellendt, more correctly, *latera scindens*. With the sense assigned to ἀναρήγνυσαι, compare the similar use of the German verb *aufbrechen* in the language of the chase.

230. "Critics differ greatly in opinion as to the individuals specially alluded to by the poet in the words δύο δ' ἀργίποδας κριούς ἀνιάν, to which one Scholiast has noted ἴσως τὸν μὲν ἵνα ἰνόμεζεν Ὀδυσσεύς, τὸν δὲ ἄλλον Νέστορα ἢ Μενέλαον, whilst a second comments as follows upon the verse immediately succeeding: τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν ῥίπτει θείσας · ἴσως τοῦτον ἰνόμεζε Νέστορα, ὡς ψυδομαρτυρήσαντα κατ' αὐτοῦ. Hermann considers Agamemnon to be referred to by τοῦ μίν, and suggests that he was in all probability so punished on account of the judgment he had given in the contest respecting the armor of Achilles. And that Agamemnon, or, as the Scholiast supposes, Menelaos, is to be understood in preference to Nestor, is shown by many passages in this tragedy, and with peculiar distinctness in vv. 289 sqq.: λόγους ἀνίστα τοὺς μὲν Ἀτρεΐδων πάντα, τοὺς δ' ἄμφ' Ὀδυσσεῖ, συντιθεῖς γίλων πολλόν, ὅσην κατ' αὐτῶν ἔβρεν ἐκτίσσαι· ἰών. The accurate interpretation of our passage by Zenobius, when explaining the meaning of the proverbial expression Αἰάντιος γίλων, has escaped the notice of the commentators. He observes, l. 43, that it is used ὡς τῶν παραφρόνους γιλάντων. ὁ Αἴας γὰρ παραφροσύνην φροήτας καὶ μαινίς διὰ τὸ προσημῆναι τὸν Ὀδυσσεύς εἰς τὴν τῶν Ἀχιλλεΐων ἰσχυρὴν κατοχὴν κατὰ τῶν Ἑλλήνων ζήφους ἄρμηση, καὶ κατὰ τῶν βοσκῆμάτων κριοῖς θῶν τραπίς ὡς Ἀχαιοὺς ταῦτα φοινοῦ. δύο δὲ μεγίστους κριοὺς κατασχόν ὡς Ἀγαμέμνονα καὶ Μενέλαον διςμύσας ἐμάστιξε καὶ κατιγίλα τούτων μαινόμενος, ὕστερον δὲ σωφρονήσας ἐαυτὸν πείθει. Hence,

then, by *ἰ μίν* Sophokles designates Agamemnon, and by *ἰ δί*, not Odysseus, but Menelaos, whilst the *δύο ἀργίποδες κρείοι* represent both the Atreidae, whom Aias calls *δισσάρχας βασιλῆς*, v. 369, and subsequently associates in express terms as the authors of the unjust judgment which had deprived him of the arms, v. 420 : *νῦν δ' αὖτ' (sc. Ἰπλῶ) 'Ατρεΐδαι φωνὴ παυροργῇ φρίκας ἱπράξαν ἀνδρὲς τοῦδ' ἀπώσαντις κρέατη.*" DINDORF. *Δύο*, although in the dual number, is frequented constructed with a plural substantive, as in the present passage. Cf. *Æsch. Agam.* 1395, *κἂν δυοῖν οἰμώγμασιν*; *Eumen.* 597, *δυοῖν μισομάτων*; *Plat. Rep.* p. 614. C, *δύο χέσματα ἰχομίνω ἀλλήλων*; *Il.* 9. 4, *ἄνιμοι δύο*; *Od.* 12. 73, *οἱ δὲ δύο σκίπυλοι*; *Theokr.* 5. 47, *κρῶναι δύο*. Elmsley, however, to *Eur. Med.* 798, pronounces the expression *δυοῖν παίδων*, *Æd. Kol.* 531, ungrammatical. See Osann. *Syll. Inscript.* p. 86, not. 47; Götting to *Arist. Polit.* pp. 367 sq.; Poppo to *Thuk.* 5. 84.

232. *ῥίπτει*. So Hermann, upon the authority of the MSS. Mosq. b. Heidelb. and others, in preference to *ῥίπτει*, which is retained by Lobeck and other editors. Elmsley to *Eur. Herakl.* 150 observes that *ῥίπτειν* is not used by the Tragedians, an opinion which is rejected by more recent critics. The Scholiast to *Eur. Orest.* 116 has remarked, *παρὰ Σοφοκλεῖ καὶ γλῶτταν (sic) ῥίπτει θρίσας*; in opposition to whom we read in the scholion to Epictet. *Enchir.* 34. 236, ed. Heyne, *ῥίπτω, ῥιπτήσω, παρὰ Σοφοκλεῖ ῥίπτει θρίσας τὴν ἄκρην γλῶτταν, καὶ τύπτω τυπτήσω*. On the difference in signification, Hermann writes, "*ῥίπτειν*, nisi fallor, est *jacere*, *ῥιπτειν* autem *factare*." The old grammarians, also, represent these verbs to differ in meaning, but in another way. Thomas Magister, p. 327, *Etym. Gud.* p. 647, and our own Scholiast: *ῥίπτω τὸ ἀπλῶς ῥίπτω, ῥιπτῶ δὲ τὸ μετὰ σφοδρότητος*. In *Trach.* 780, *μέρψας ποδὶς νιν ῥιπτει*, *Eur. Hel.* 1096, *ὠλίνας πρὸς οὐρανὸν ῥιπτοῦντι*; *Herakl.* 149, *ἐξ κίνδυνου ῥιπτοῦντι*, Elmsley and Hermann have restored, partly with and partly without authority from the manuscripts, the uncontracted form, which is also found in *Æsch. Prom.* 994, 1045, *Eur. Troad.* 729, 764, and frequently elsewhere. For much additional information of the most valuable kind, see Lobeck's note, from which the preceding observations have been principally taken.

234. *Μίγαν . . . παῖσι*. SCHOL.: *διπλάσας τὸν χαλινὸν παῖσι τὸν πρίον, ὡς λιγυρεῖ καὶ ἔξυφάνη μάλιστα. ἱπποδότην δὲ βυτῆρα, χαλινὸν μίγαν· μίγαν δὲ πρὸς τὸ πικρότερον καθάψασθαι τοῦ ἰχθρῶ. ἱπποδότης*, used by Pausanias, 9. 26. 1, as an epithet of Herakles at Thebes and Onchestos, from the circumstance of his having been the first to instruct

men in the training of horses for the purposes of draught, is here employed in an active signification. So *ταυροδίτης βύρσα*, Anth. Pal. VI. n. 41. That adjectives with this termination were used also in a passive sense is evident from such expressions as *ιοδίτης στίφανος*, Pind. *Fragm.* XLV.; *κηροδίτης εύριγξ*, Euphor. *ap. Athen.* p. 184. A; *συνδίτην ἶχον ἄλλοις μακρῇ Βαστάρην πιναάπηχυν*, Posidon. *ap. Athen.* p. 213. A. On the *διπλῇ μάστιγι*, or double scourge, see Blomfield to *Æsch. Agam.* 600; Klansen to *Choeph.* 356. "From this passage the title of the play has been derived, nor is there any reason to suppose, with Harles. ad Fabr. *B. Gr.* p. 196, that this appellation is a mere figment of the commentators. The names of plays were frequently selected from trivial, and, so to speak, secondary circumstances; *Ἰππόλυτος στυφάνιος, καλυπτόμιμος*. If this tragedy had been exhibited, as stated by the author of the *Ἰπποδίσκος*, under the title of ΑΙΑΣ only, or, as Dikaiarchos testifies, under that of ΑΙΑΝΤΟΣ ΘΑΝΑΤΟΣ, it could not possibly have been distinguished from Aias the Lokrian. Eustathius, at p. 757. 16, and again at p. 1139. 61, calls it simply *τὸν μαστιγοφόρον*, and conjectures, from a comparison of the expression *πληγὴ Διός* (v. 137 *supra*) with the Homeric phrase *Διὸς μάστιγι, δαμίνεις*, that Aias is so termed *ὡς θιομνηίᾳ περιπεσόντα*. Clemens (in *Strom.* 6. 470), Athenæus (VII. 277. C), and Zenobius (*Cent.* IV. 4) term it *Αἴαντα μαστιγοφόρον*, whilst the ancient grammarians, and especially Stobæus, call it more briefly *Αἴαντα*, for reasons that will be obvious to every reader. The precise time at which it was brought forward for public rehearsal is disputed. Böckh, *de Trag. Pr.* p. 137, suspects, from the language of Odysseus at the close of this play, that it was produced before the 'Philoktetes,' i. e. before the 92d Olympiad." LOBECK.

236. *δινάζων*. SCHOL.: *βλασφημῶν*. On the accusative, see Jelf's *Gr. Gr.* 566. 2. — *δαίμων*. "Musgrave rightly interprets 'malus genius.' The poet refers in these words to the insanity of Aias as the effect of divine interposition. In the same way, *δαίμονιν τις* and *οὐδαὶς ἀνδρῶν* are opposed in the *Æd. Tyr.* 1258: *λυσσῶντι δ' αὐτῷ δαίμονιν δίσκουσι τις · οὐδαὶς γὰρ ἀνδρῶν, εἰ παρῆμιν ἰγγύθει*." DINDORF. For further information on this subject, see Apuleius, *De Deo Socratis*, and Plutarch, *De Genio Socratis* and *De Defectu Oraculorum*. There is, however, considerable reason to mistrust the applicability of this explanation to the present passage, since the superstition which connected the lives and fortunes of men with demons was not prevalent among the Greeks in the times of the

Tragedians. Hence it seems preferable to understand by *δαίμων* the deity hostile to Aias. See Lobeck to this line.

238. "Ωρα τιν' ἦδη. SCHOL. : *καιρός ἐστιν ἦδη τινά, τούτῳστιν ἱκαστον, ἡμῶν κρυφάμινον καλύμμασι τὴν κεφαλὴν, ἀρίσθαι κλοπὴν διὰ τῶν ποδῶν, ἤγουν φεύγειν διὰ τῆς ξηρᾶς, ἣ ἰζόμενοι κατὰ τὸν ταχὺν ζυγὸν τῆς κωπηλασίας μεθεῖναι ἑαυτὸν καὶ ἀπολῦσαι διὰ τοῦ ποταπέρου.* Almost all the manuscripts, with Eustathius and Aldus, *ᾧρα τιν' ἦδη κῆῤατα*, whilst a few, amongst which we must name the MS. Laur. a., insert *τοι* after *ἦδη*. In Eur. *Phœn.* 1360, *ἐπὶ κῆῤα τι λιμοπέχῃσι πτόπους χιροῖν*, the greater number of the manuscripts exhibit *κῆῤατα*. On the pronoun *τινα*, placed here for *ἐμὶ*, see Jelf's *Gr. Gr.* 659. 2. That the ancients were accustomed to shroud their faces with a veil, under the influence of sorrow or for purposes of concealment, is evident from Hom. *Od.* 8. 92, *ἄψ' Ὀδυσσεὺς κατὰ κῆῤατα καλυφάμενος γυῖα σκεπν*; *infra*, v. 1089, *ὕψ' ἑμματος περὶ σῆς*; Plaut. *II.* 2. 89, *cave respexis, fuge, et operi caput*; Sueton. *Calig.* c. 51, *nam, qui deos tantopere contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, ad vero majora proripere se e strato sub lectumque condere solebat.*

240. *Ποταπέρου καὶ μεθεῖναι.* SCHOL. : *μετεῖναι, φεύγειν. ἱκαστον ἡμῶν, φρενὶ, διὲ μεθεῖναι, τούτῳστι βίβῃ καὶ ἑαυτὸν ἐν τῇ καὶ φεύγειν.* Brunck accepts this explanation, and renders the entire passage *jam tempus est ergo, ut quisque obvoluto capite clam pedibus fugam arripiat, aut pontivagam insiliat in navem, insideatque celeris remigationis transtro.* Hermann observes that it is harsh to understand *ἑαυτὸν*, and thinks that it would be more conformable with sound interpretation to supply the ellipse from the words *θεὸν εἰρεσίας ζυγόν*. He asserts that there is some confusion in the connection of ideas, and that, while the poet intended to say *εἰρεσίαν καὶ μεθεῖναι, solvere, liberum facere remorum usum*, he also wished to add *ἰζόμενον*, and hence combined both expressions in the phrase *θεὸν εἰρεσίας ζυγὸν ἰζόμενον*, which is equivalent to *ἐν τῷ θεῷ ζυγῷ ἰζόμενον, εἰρεσίαν μεθεῖναι τῇ τῇ*. Against this view it may reasonably be urged, that the expression *εἰρεσίαν μεθεῖναι* is found in no Greek writer, and that it is extremely difficult to explain satisfactorily the meaning of the dative *τῇ*. For *τῇ εἰρεσίαν μεθεῖναι* can mean nothing else than *to give up, or let go the oarage to the ship*, which is in direct opposition to the sense that is most evidently required. Lobeck supposes that the phrase *καὶ μεθεῖναι* is used in the same sense as that expressed by Virgil, *Æn.* 6. 1, *classi immittit habenas*; Ovid, *Trist.* 1. 4. 16, *aurigam video vela dedisse rati*; Oppian. *Hal.* 1. 255, *πρόμνη ἐπὶ πάντα χαλὰν ἰδυτὴρ ἀνίσσει*; i. e. that *μεθεῖναι* means *to give*

sails. Neue compares Plat. *Protag.* p. 338. A, *εὐρίε φρίστα*, where *φρίται* is employed in the same absolute signification. "I believe that a literal and exact rendering of the whole passage will show most clearly what substantive must be supplied to *μειῖναι*. The Chorus says, *Now it is time that we, with veil-enveloped head, should make our escape on foot, or, sitting on the swift seats of the rowers, intrust (our flight) to the sea-traversing ship.* As the words *θεὸν νηυσίας ζυγὸν ἰζόμενον, sitting upon the swift rowing-bank*, are opposed to the thought conveyed by the expression *ποδαῖν κλοπὰν ἀρίσθαι, on foot, or by running*, so is the second idea contained in the words *ποδαῖν κλοπὰν ἀρίσθαι* (with which compare Eur. *Rhes.* 54. 126), I mean *φυγὴν ἀρίσθαι, to take flight, or make one's escape*, placed in antithesis to that found in the words *πεντοπόρῳ νηὶ μειῖναι*. Can it, then, be doubted that the substantive *κλοπὰν*, i. e. *φυγὴν*, should be supplied to *μειῖναι*? Such an explanation removes all difficulty. The Chorus says, *We must now either make our escape stealthily on foot, or, sitting on the rowing-bench, resign (or commit) it to our ships.* Had the poet substituted *ποσὶν φυγὰν ἀρίσθαι* for *ποδαῖν κλοπὰν ἀρίσθαι*, no other interpretation would have been thought of. But that the two expressions are identical in meaning must be evident to all." WUNDER. With the accusative after *ἰζόμενον*, compare Æsch. *Eum.* 3, *ἢ δὴ τὸ μητρὸς διωτρία τόδ' ἴζητο μαντίων*; *Agam.* 983, *ἴχει θέονον*; *ibid.* 190, *εἰλμα ἡμίονον*; Eur. *Iph. Aut.* 141, *μή τι νυν μήτ' ἄλλωδῶδε ἴζου Κρήνας μήτ' ὕπτῳ θιλαχθῆς*.

241. *ἰρίσσοουσιν ἀπειλάς.* "Compare *infra*, 1267; *Antig.* 158; *Philokl.* 1135." NEUE.

242. *λιθόλυστον* "Ἀρη, equivalent to *θάνατον λίσσιμον* or *λιθόβληστον φόνον*, death by stoning. Cf. *infra*, 521, 598; *Antig.* 36; *Æd. Kol.* 434; Æsch. *Theb.* 183. The MSS. Laur. a. Γ. and others exhibit "Ἀρην. Dindorf asserts that this form was not employed by Attic writers. Yet we read in Demetr. *Phal. de Eloc.* CLXXVII. *ἔλως τὸ εἰς εὐφημίαν ἰφίλασσεται οἱ Ἀττικοί*, and in Æsch. *Theb.* 45 the metre requires "Ἀρην. Porson to Eur. *Phæn.* 950 observes, "As usual, manuscripts fluctuate between "Ἀρη and Ἀρην. For the future, I shall always adhere to "Ἀρη, without noticing it to the reader." See Matth. *Gr. Gr.* 91.

243. *αἶψ' ἄπλατος.* SCHOL.: *ἀντὶ τοῦ μεγάλην μανίαν.* The MS. Aug. B. *ἄτλατος*; the MS. Ien. *ἄπλιτος*; the MS. Γ. and Suidas *ἄπλατος*; and the two MSS. Barocc. *ἄπλητος.* Bruck renders *quem fati vis inexprugnabilis urget.* "Ἀπλατος (abbreviated for *ἄπλάτος*) denotes strictly that which one cannot or dare not approach, and is thence used in the collateral sense of *immense, monstrous, terrible.* Compare Hes. *Opp.* 147,

οὐδὲ τι εἶποι ἥσθιον, ἀλλ' ἀδάμαντος ἔχον κρασιζέφρονα θυμὸν ἄπλῃσι ; *Theog.* 151, τῶν ἱκαντὸν μὲν χυῖρις ἀπ' ἑμῶν εἰσσοῦντο ἄπλῃσι ; *Soph. Trach.* 1093, ἄπλῃσι θρίμμα πάρεσθ' ὄρεον. On the perpetual confusion in the manuscripts between the words ἄπλῃσι, ἄπληστοι, ἄπλῃστος, ἄπλωτος, see Pierson *ad Mær.* p. 25 ; Elmsley to *Eur. Med.* 149 ; Buttmann's *Gr. Gr.* Vol. II. p. 208 : and Müttzell *de emend. Theog. Hes.* p. 54.

244. Οὐκ ἔτι. SCHOL. : οὐκίτι αὐτὸν κατίχῃ ἢ μανίᾳ. — Λαμπρῆς . . . λήγῃ. "Triclinius observes that the south wind, when unaccompanied with storm, soon terminates. Hence, then, the general meaning of this passage is as follows : cito (ἔξῃς) desinit furere, ut Auster sine fulmine ortus." HERMANN.

246. φρόνιμος. SCHOL. : ἱμῶων γινόμενος ἤρξατο συμπαρᾶκολουθεῖν τῇ συμφορᾷ καὶ ἀλγῶν. In place of φρόνιμος, the reading of the majority of the manuscripts, φρόνιμον is found in some manuscripts of inferior reputation, and is preferred as "longe exquisitius" by Hermann and Ellendt.

247. "οἰκία πάθῃ, sufferings of one's own creation. Cf. *infra*, 870, ἀπ' οἰκίας σφαγῆς ; *Elektr.* 215, οἰκίας εἰς ἅτας ἱμῆστας." NEUE. In the passage just cited from the *Elektra*, Hermann's explanation, that those mischiefs are spoken of *quæ sibi Elektra gignat ipsa*, is open to the objection, that she personally is powerless to do aught that may injure her enemies, and that the Chorus intends simply to convey a warning that she should not be too profoundly affected by a sense of her own family misfortunes, lest she should thereby produce new troubles for herself. In our own verse, Ellendt renders by *familiaris*, in precisely the same force as οἰκίως is opposed to ἀλλότριος in *Plat. Euthyd.* p. 4. B ; *Rep.* p. 463. B. Cf. *Æsch. Agam.* 1220, χυῖρας κριῶν πλῆθοντες οἰκίας βορᾶς, their own flesh for food, of the children of Thyestes ; *Antig.* 1249, πίνθος οἰκίῳ στίγνῳ ; *Ed. Kol.* 769, τοῖσιν οἰκίῳ κακοῖς νοσοῦντα. Hence οἰκίως is frequently used in the sense of ἴδιος, one's own, private : *Hdt.* 7. 10, οἰκία ζώνσεις, one's own natural understanding ; *Thuk.* 2. 40, οἰκίῳ ἔμα καὶ πολιτικῶν ἱπιμίλῃσι ; *Id.* 1. 41, τὰ οἰκία χυῖρον εἰδιδόμῃ. Render, therefore, calamities all his own, misfortunes peculiar to himself.

248. παρὰπράξαντος. Wunder renders *male vel turpiter facientis*, after Weesseling. Stollberg, who edited this tragedy in 1668, quotes, in illustration of this signification of παρὰ in composition, the verbs παρὰχορδίζω, a chorda aberro ; παρὰφθίγγομαι, perperam, inconcinne loquor ; παρὰβλήσκω, παρορᾶν, hallucinari, perperam videre. Nevertheless, the interpretation of the Scholiast, συμπαράξαντος καὶ μετασχόντος, is equally sound and more appropriate to the context, although he somewhat absurdly adds, περισσὴ δὲ ἡ παρὰ κρίσις.

249. *ἰπποσίνοι*. SCHOL.: *αἴρου, ἰγίριου, ὑποβάλλου· ἀντὶ τοῦ πάντων αἰς ὕψος ἵσαντο*. See Liddell and Scott, s. v.

250. 'Αλλ' εἰ . . . λόγος. "The Chorus says, *Sed si liberatus est insania, optime se habere eum crediderim. Mali enim præteriti nulla ratio habetur*, i. e. *facile quis obliviscitur*. Hence to *πίπταται* we must supply *τοῦ κακοῦ* from the following verse, i. e. *insaniæ*. So, also, at v. 266, to *πισταυμένους* understand *τῆς νόσου* from the word *νοσῶν* immediately following. The verb *ὑτυγχῶν* must be taken impersonally (see my note to *Trach.* 189), or referred to Aias. The latter supposition is, in my judgment, the best; partly because it is more natural that the subject of this infinitive should be the same with that of the verb *πίπταται*, and partly because, if it be not referred to Aias, we shall inquire in vain, if *ὑτυγχῶν* be received impersonally, with whom the *ὑτυγχία* rests." WUNDER.

251. *Φεοῦδου τοῦ κακοῦ*, an evil that has gone by. The adjective *φεοῦδος*, although most frequently applied to persons, is also used as an epithet of things *quæ tolluntur et evanescent*. Cf. *Æd. Kol.* 660; *Eur. Hek.* 335; *Androm.* 1078; *Ar. Nub.* 718 sqq. Kühner must have forgotten this verse in asserting (*Gr. Gr.* 119, *Obs.* 4, ed. Jelf) that *φεοῦδος* is never employed except in the nominative singular and plural. — *μείων λόγος*. SCHOL.: *ἀντὶ τοῦ οὐδὲν λόγος*.

252. *Πόσιμα δ' . . . ζυνών*. The explanation of these words is given by Tekmessa herself in v. 258 sqq. With the expression *ποιὸς ἐν ποινοῖσι*, comp. v. 442, *μόνος μόνους*; 590, *"Ἀφιλα παρ' ἀφίλοις*; *Antig.* 140, *ἴσσι πρὸς ἴσους*; and many other passages cited by the commentators.

255. *Τί τοι διαπλάζον*, i. e. *τοὺς φίλους λυπῶν καὶ αὐτὸς λυπαῖσθαι*. Porson to *Eur. Hek.* 228 observes, that "the Tragedians are very partial to the introduction of the particle *τοι* in gnomes or brief moral sentiments." Cf. Stallbaum ad *Plat. Sympos.* p. 219. A; Jelf's *Gr. Gr.* 736. 1.

256. *'Ημεῖς ἄρ' . . . νῦν*. SCHOL.: *ἡμεῖς ἀντὶ τοῦ ὁ Αἴας νῦν μὴ νοσῶν ὁδυνᾷ ἑαυτὸν διὰ τὰ πισπραγμένα*. By using the plural pronoun, Tekmessa identifies herself with Aias, and indicates with true womanly feeling the intimate union of their loves and fortune. In the same way, Theseus calls the daughters of Œdipus *τὰς παῖδας ἡμῶν* in *Æd. Kol.* 1021. On the form *ἀτάμιστος*, see Matthiæ's *Gr. Gr.* 203. 3, and cf. *infra*, vv. 630, 631, 641.

260. *φρονοῦντας*. So all the manuscripts and old editions. "*Sed quum Scholiastes scribat γράφεται βλίσκοντας, hoc præferendum judicavi*." HERMANN. In this decision few will acquiesce. At v. 50 *supra*, we have already seen that these various readings are supported by no authority,

and are entirely due to some corrector anxious to improve the language of his author. The participle *φρονοῦντας* is equally appropriate to the sense of the passage, and is found in precisely the same antithesis, at *Trach.* 1230, τὸ μὲν νοσοῦντι θυμῷσθαι κακόν· τὸ δ' ἄδ' ἱερῶν φρονοῦντα τίς ποτ' ἐν φίρῳ;

262. λύπη ἰλήσεται. SCHOL.: ὑπὸ λύπης ἰλαίνονται. On the employment of *ἰλαίνω* in the figurative sense of *vexare, agitare*, see below, vv. 479, 714; Eur. *Androm.* 30; *Iph. T.* 79; *Ion.* 1619; Soph. *Ced. Tyr.* 28; *Ced. Kol.* 1747. So also in prose-writers. Plat. *Phædr.* p. 240. D, ἀλλ' ὑπ' ἀνάγκης τι καὶ ὀϊστοῦ ἰλαίνονται; Demosth. *Phil.* 3. 54, τοὺς τὰ πρᾶγματ' ἰλαίνω. On the adverbial use of πᾶς = πάντως, *prosumo*, see Jelf's *Gr. Gr.* 714, Obs. 2; Ellendt, *Lex. Soph.* II. 516, and compare *infra*, v. 494, ἐν σοὶ πᾶς ἰγῶγι σῶζομαι; v. 686, πᾶς . . . θανῶν.

264. Ἄρα. "This particle has here the same force as ἄρα οὐκ, *nonne*. So also below, v. 1220; *Elektr.* 614, 790, 816; *Ced. Tyr.* 822; *Ced. Kol.* 753, 780. Cf. Hermann *ad Vig.* p. 823, and Matthiæ's *Gr. Gr.* 614." WUNDER. Add Monk to Eur. *Alkest.* 351; Porson, *Præf. ad Hek.* p. xiv.

265. Ξύμφημι δὴ σοι. With the commencement of this senarius Lobeck aptly compares *Ced. Kol.* 1748; *Elektr.* 1257. Add *Ced. Tyr.* 553, 642; *Philokl.* 1310. — δίδαμα μὴ 'α τοῦ πλεγή τις ἦκη. Nearly all the manuscripts and old editions have ἦκη, as Plut. *V. Pelop.* X., ἱερᾷ μὴ διαταράσσεται, where Schäfer has restored the conjunctive. "Erfurdt reads ἦκη on the authority of Suidas and one manuscript. Perhaps the true reading is ἦκη. The words μὴ ἦκη or μὴ ἦκη signify *ne venerit*. Erfurdt justly remarks that ἦκη does not signify *venio*, but *veni*. In the same manner, ὄχομαι signifies *abii*, not *abeo*. Both these verbs are more nearly allied to ἰλάσθαι than to ἔρχομαι. Now it is well known that after δίδαμα μὴ, ἄρα μὴ, &c., the Greeks frequently employ the indicative to express that sense which the Latins express by the præter-perfect of the subjunctive. Thus, the Chorus in the *Orestes* of Euripides, believing that Orestes is dead, says to Elektra, v. 208, Ὅρα παρῶσα, παρῶν' Ἠλείστρα, τίλας Μὴ κατθανόν σε σύγγονος λείληθ' ὄδοι. See Budæus, p. 252, ed. 1548; Hoogeveen, pp. 708, 709. Among the examples produced by the grammarians is the following passage of Demosthenes (*De Fals. Leg.* p. 342. 8): Καὶ τὸ χροῖον γιγνησθαι μετὰ τὴν περιστάσιν πολλὴν δίδαμα μὴ τίνα λάθην, ἢ συνήθειαν τῶν ἀδικημάτων ὑμῶν ἱμπεριώσκει. Are we to read *ἱμπεριώσκει* with Lambinus and Markland, or *ἱμπεριώσκη* with Reiske? We do not condemn the subjunctive, but we strongly suspect that, if Demosthenes had

employed it in this passage, he would have said *ἰμνισαμένης* ᾗ. The orators generally, if not always, express this subjunctive and its corresponding optative by the auxiliary verb and the participle. Thus we find in the same relation *βιβηθησάντος* ᾗ, p. 345. 29; *συμβιβησάντος* εἴη, p. 351. 9; *πιστωσάντος* εἴηται (εἴη), p. 363. 19; *διδωσάντος* ᾗται, p. 411. 3. To return to Sophokles, the same arguments which lead us to suspect that *ᾗται* is the true reading in the verse before us, induce us to propose *βίβηται*, *Philokt.* 493." ELMSLEY. The conjecture of this acute critic is supported by the authority of the MS. Ven., which exhibits *ᾗται*, and by the scholion *μὴ ᾗλθῃ* in the MS. Ien. It is condemned, although without remark, by Matthiæ ad Eur. *Phæn.* 93, and is pronounced inferior to *ᾗται* by Hermann and most subsequent editors.

266. *Πῶς γὰρ*, for *πῶς γὰρ οὐ*, *how can it but be*, i. e. *yes assuredly*. See Matth. *Gr. Gr.* 611. 4; Scholefield, *Append. ad Æsch. Eumen.* 577; Koen. ad Greg. *Cor.* p. 144; and compare Xen. *Mem.* 4. 4. 13, *οὐκ οὐδ' ἰ μὲν τὰ δίκαια πρῶτον δίκαιος, ἰ δὲ τὰ ἄδιστα ἄδινος*; *Πῶς γὰρ οὐ*;

268. *Ὡς ᾧδ' ἔχόντων*, κ. τ. λ. *That this is so you must be assured*. On the construction of *ὥς* with the participle, where we might have expected *ᾗται* with a finite verb, or, as in Latin, the accusative with the infinitive, *ταῦτα οὕτως ἔχουσιν ἰσίστασθαι*, see Lobeck to this verse, Blomfield ad *Æsch. Agam.* 1364, and Matthiæ's *Gr. Gr.* 569. 7. Cf. also *Philokt.* 253; *Antig.* 1063; *Æd. Kol.* 1583; Plat. *Crit.* p. 108. B, *ὥς ὑπαρχούσης αὐτῇ συγγνώμης ἴστω*. Tekmessa, in her reply, as Jäger accurately teaches, opposes *ἰσίστασθαι* *σε χεῖ* to the language of the Chorus, *δίδουκα μὴ*, etc., in the following sense: *certa res est, a dis immissam Ajaci insaniam esse, non dubia, ut tibi videtur*, i. e. that the malady of Aias is the infliction of some deity is not a mere matter of fearful conjecture, but of certainty and fact. Wunder compares Ter. *Andr.* 3. 2. 30: *opinor, narras; non recte accipis: certa res est*.

269. *προσίσταται*. So Aldus and the manuscripts, with Eustathius, p. 527. 52. Brunck, relying upon the authority of the old grammarians, says that *πίσταται* is not Attic. He has accordingly displaced the common reading *πίσταται* for *πίσταιται* at Eur. *Ion.* 90, Ar. *Avv.* 573, 574, and in our own passage has written *προσίσταται*. Porson to Eur. *Med.* 1 observes that "the Attics employ in the present *πίσταται*, *πίσταμαι*, in the aorist *ἰσίστημι*, *ἰσίστημαι*, the former of which I consider preferable, although not to be introduced in opposition to manuscripts. Brunck, therefore, has well edited *ἠισπτόμεν* in Soph. *Aj.* 657." Moeris, p. 311, *πίσταται*—*πίσταιται* Ἀττικοί; *πίσταται*—*πίσταται* Ἕλληνες. See Matth. *Gr. Gr.*

246, p. 428; Thom. M. p. 473; Græv. ad Luc. *Solac.* t. 9. p. 485; Lobeck ad Phryn. p. 329 sq. Dindorf compares *Æsch. Prom.* 644, *θίσσυνται χυμῶνα καὶ διαφθορὰν | μερῆς, ὅτι μοι σχιστὴς προσίστατο*; Eur. *Alkest.* 420, *ἰσίσταμαι τι ποῦν ἄφρον κακὸν τόδε | προσίστατο*.

271. *ὥς κρινόνος ὤν*. The comparative particle *ὥς* in construction with the participle denotes the thought, opinion, supposition, or view in which, or the pretext under which, the action or state expressed by the participle is conceived to exist. It may be rendered by *quippe*. Cf. *infra*, 1043, *οὐκ αὐτὸς ἐξίπλισεν, ὥς αὐτοῦ κρατῶν*; *supra*, v. 64, *ὥς ἄνδρας . . . ἔχων*; *Electr.* 1025, *ὥς οὐχὶ συνδράσουσα νομιστὶς τάδε*. See Jelf's *Gr. Gr.* 701; Liddell and Scott, s. 'Ως.

272. *ἄκραι νυκτός*. SCHOL.: *περὶ πρῶτον ὕπνου. πιθανῶς δὲ καὶ τὸ τοῦ χρένου πρόσκειται· οἱ γὰρ ἐπιβουλύνοντες τότε τὰς ἑξέδας ποιῶνται, ὥστε λαβεῖν τὰς παραφυλακάς. ἡνίχ' ἴσπειροι.] ἢ ὅτι οὐκ ἴφαινοι ἵτι οἱ ἴσπειροι ἄστειροι, ἢ ὅτι ἐβίβησαν οἱ λύχνοι. συντεῶς δὲ καὶ οὐ κατὰ μαίνόμενον, καὶ ἐκ τοῦ παιροῦ γὰρ ἐννοίας ἐπιβουλύνοντες, ἐπιβίβησαι περὶ πρῶτον ὕπνου. λαμπρῆς δὲ, οἱ κατὰ τὴν οἰκίαν φαίνοντες λύχνοι.* "The former writing, *οἱ ἴσπειροι ἄστειροι*, is approved by Spanheim ad Callim. *H. in Del.* 303; the latter is justly preferred by Valcknæer to Hdt. 7. 215. For although the stars are termed *λαμπρῆς* by Manetho, 5. 426, and *ἴσπειρα λύχνα* by Nonnus, 2. 324, it is nevertheless clear that in our passage the *foculi* or *grates* are meant, upon which dry wood and pine were burnt for the illumination of the sleeping apartments. Galenus, *Exeg.* p. 512, *λαμπρῆς δὲ οἱ πολλοὶ φανόν, παρὰ μίντοι τοῖς Ἀστικαῖς ἐν ᾧ ξύλα κατὰκαίετο παρῆγοντα φῶς*. Eustathius, p. 1848. 32, *λαμπρῆς ἰσχάει μιστῆραι ἢ χυτρόποδες, ἰφ' ὧν ἔκτανον*. Cf. *Odys.* 18. 304, *αὐτίκα λαμπρῆς τρεῖς ἴστασαν ἐν μεγάροισιν, ὅθρα φαίνοντο*. Theokrit. *Id.* 25. 47. In this way the Greeks were accustomed to distinguish the appearance and decline of day, marking the commencement of night by the lighting up of lamps, *ἀρχομένης ἡμέρας, μισούσης, δείλης ἐφ' ἧς, περὶ λύχνων ἀφάς*, Liban. *Decl.* T. III. 127. So also Herodotus, l. c. Dionysius, *Antt.* 11. 33, Diodoros, 19. 43, and Nikephoros, *Breviar.* p. 42. B, call twilight *περὶ λύχνων ἀφάς*; Athenæus, XII. 526. C, *μυχρὶ λύχνων ἀφῶν*, and the same usage is attributed to the Attics by a grammarian in *Anecd. Gr.* p. 470, *ἀφ' ἰσπείρας οὐκ ἀπισπείρας ἀλλὰ περὶ λύχνων ἀφάς*. The expression *vespertina lumina* is found in Ammian. *Marcell.* 16. 8. 9, and they were brought in during the interval which followed the removal of the tables. This period of time was, moreover, called *lumina prima*, and *primam facem* (see Oudendorp. ad Apul. *Met.* II. c. 27), and by more recent writers *lucernarium*

horam, τὸ λυχινόν (see Voss. *de Vit. Serm.* 3. 21), the precise time being somewhat more accurately stated by Galen. *de Prænot. ad Epig.* 11. 638, T. XIV., *ἔσται ἰνάντης ἄρτι λύχων ἡμίονον*. In the more advanced hours of the night, these lights either went out spontaneously, or were extinguished: *περὶ πρώτην φυλακὴν, ἐν ᾗ τῆς ἔσται οἱ πλείστοι τὰς ἰσχυρίους σβινύοντες δῶδας τῇ τῶν ὕπνων ἡγιομένη τὸ τῶν βλεφάρων ἐκδιδοῦσι στάδιον*, Nikeph. *Greg. Hist.* 15. 8, unless for purposes of convivial enjoyment *in lucem proferuntur vigiles lucernæ*, Hor. *Od.* 3. 8. 14, which period is denoted by the phrase *extremæ lucernæ*, Propert. *El.* 3. 8. 1. From these considerations, it is evident that Aias did not start upon his expedition *prima nocte*, as Schäfer asserts, but when the night was considerably advanced, or *περὶ πρῶτον ὕπνον*, as the Scholiast explains and supports by the additional circumstance that this was an appropriate time for the consummation of his plot, as then all would be buried in deep sleep." LOBECK. Cf. *infra*, 278, ἀλλὰ νῦν γὰρ πᾶς εὐδῶι σπρετός; Dissen to Pind. *Pyth.* 11. 17; Klausen to Æsch. *Agam.* 737. "From the mere mention of the *λαμπτήρες* or *foculi*, we have therefore ample proof as to the time at which Sophokles intended to represent the foray of Aias to have taken place. So Quintus Calaber, 5. 352 sq., distinctly testifies that Aias sallied forth during the night for the purpose of destroying the leaders of the army, and that upon the dawn of day, discovering the mental delusion by which the execution of his project had been defeated, he laid violent hands upon himself. Pindar, *Isthm.* 4. 58, whilst making no allusion to the slaughter of the cattle, states that he destroyed himself *ὀψις ἐν νυκτί*, which expression, according to the Scholiast to that passage, may mean either the close of day, *quum noctescit*, or midnight, or the still further advanced period of the night. The last of these explanations is, however, supported by the testimony of Arktinos, who narrates that Aias destroyed himself *περὶ τὸν ὄρθρον*. Other writers, as Ovid, *Met.* 13. 391, represent Aias to have fallen upon his sword in the assembly convened for the purpose of adjudicating the arms of Achilles, and Parrhasius has followed this representation in *Armorum Iudicio*, Plin. XXXV. c. 5. The attack made upon the flocks, which is inconsistent with this statement, is expressly mentioned by Lesches, *Æcc. Proculi*, p. 10, ἡ τῶν ὄπλων κρίσις γίνεται καὶ Ὀδυσσεὺς πατὴρ βούλῃσιν Ἀθηναῖς λαμβάνει, Αἴας δὲ ἱμμενῆς γενόμενος τήν τε λίσαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναιρεῖ, as also by Lycophron, v. 454; Hor. *Serm.* 2. 3. 211; Hygin. *Fab.* CVII., and others. The same myth is adopted by Sophokles as essential to the integrity of the plot, but the mental delusion is kept carefully separate from his death. The poet

thought it more consistent with the dignity of the hero that he should be portrayed as seeking death, not from the blind impulse of madness, nor in the mere impotence of despair and rage, but from the free and unfettered decision of his own intellect and will." LOBECK.

274. *κινάς*, bootless, vain. SCHOL.: *κινάς*· τὰς οὐκίτι χρησίμως γινόμεναις. Cf. *Antig.* 749, *κινὰς γνώμας*; *infra*, v. 453, ὅστις κινᾷσιν ἰλασί-σιν θεμαίνονται; *Electr.* 403, τὸ θερᾶσθαι κινά.

275. *ἰσιπλῆσσω*, reprove, or chide. Cf. *Æd. Kol.* 1727, τί τόδ' ἰσιπλῆξας; *Plat. Protag.* p. 319. D, τοῦτοις οὐδὲς τοῦτο ἰσιπλήττει, where this verb has the construction usually found with verbs expressing similar notions; *Hdt.* 3. 142, τὰ τῷ σίλας ἰσιπλήσσω; *Æsch. Prom.* 80, τραχύτητα μὴ ἰσιπλήσει μοι. At *Plat. Protag.* p. 327. A, πᾶς πάντα καὶ ἰδίδασκε καὶ ἰσιπλήττει τὸν μὴ καλῶς αὐλοῦντα, Stallbaum observes, that, "as no other instance has yet been found in which the verb *ἰσιπλήττειν* is constructed with an accusative of the person, I prefer to regard the accusative as dependent upon the more remote verb." The example he requires may be found in *Il.* 23. 580, καὶ μ' οὐτινά φημι ἄλλον ἰσιπλήξειν Δαναῶν, where this verb is joined, in the same way as *μίμψισθαι*, with the accusative, without the notion of *transmission* of blame.

276. *Αἴας*. Hermann has edited *Αἴαν* from the MS. Par. 1 and Suidas. See note to v. 89, *supra*. — τί τήνδ' . . . ἀφορμᾷς πύραν. The MSS. Par. 1, Γ. Θ. Aug. C. Lips. 1. 2, and apparently the MS. Laur. 1, with Suidas, exhibit the reading in the text; the other manuscripts ἰφορμᾷς, which is approved by Brunck. Hermann, while admitting that the latter verb might stand, has preferred ἀφορμᾷς, "quia de habitu Aiæcis intempesta nocte sermo est." So, too, Lobeck, who remarks that τί τήνδε πύραν ἰφορμᾷς would signify τί ἐπὶ . . . πύραν ἰφορμᾷς, as *περὶ* ἢν ὀρεῖται, *Ælian. H. Ann.* 10. 34, and that Tekmessa, merely seeing Aias making preparations to leave his tent, could not, in her ignorance of his purpose and intention, have said τί ἐπὶ τήνδε τῇν πύραν ἰφορμᾷς; The Scholiast, misled by v. 274, incorrectly explains πύραν by πορείαν or ὁδόν. Compare v. 2 *supra*; below, v. 445, πύρα τις ζητητῖα, ἀφ' ἧς . . . δηλώσω, and 1001, καὶ μὴ θιῶν τις τήνδε πύραν ἰσθίσει. With the construction ἀφορμᾷς πύραν, compare *Thuk.* 1. 3, ταύτην τὴν στρατίαν ξυνηλθόν (coire societatem), which is perhaps equivalent to *στρατίαν ξυνελθόντας ποιήσαντο*. See Hermann to *Trach.* 158; *Xen. Hell.* 1. 2. 17, ἄλλας ἰξόδους ἰξίρχισθαι; *Demosth.* 1353. 24, *στρατίαν* ἐκείνην ἰξίρχισθαι; *Trachin.* 505, *παγκόνην* ἰξῆλθον ἄνδρ' ἀγώνων, where Wunder has edited ἰξῆνον from a conjecture of Wakefield, in opposition to the unanimous testi-

mony of all the manuscripts, whilst the Scholiast says that ἐξῆλθεν is for δῆνυσαν, ἐπεξῆλθεν, ἡγωνίσαντο. In its own strict meaning, however, this verb has the accusative instead of the genitive in Hdt. 8. 29, ἐξῆλθεν τὸν Πιερίδα χώραν, like the Latin verbs *egredi*, *excedere*, in Plin. *Ep.* 7. 33, *Historia non debet egredi veritatem*; Liv. 2. 2, *Nescio an Romani . . . modum excesserint*; although in their strict signification, *to go out*, they are generally constructed with *ex*. So, also, Aristot. *Pol.* 3. 14, and metaphorically Nymphiodor. *ap. Athen.* XII. p. 536. A, τὰ νόμιμα ἐξέρχονται. Besides Thuk. 1. 15, ἐκδήμους στρατίας ἐξίσταν, the verb ἐξίσταν is found with the accusative in *Trachin.* 159, which passage has not escaped Loebck, and we read in Xen. *Hell.* 4. 2. 13, τὴν ἀμφιάλον ἐξίσταν, *to march out of the Isthmus*. So, too, Eur. *Alkest.* 187, καὶ θάλαμον . . . ἐξίσταν; *Ibid.* 610, ὑμῖς δὲ . . . προσίσταν' ἐξίσταν ὑστάτην ἰδόν. In the signification *to rush upon, attack*, *φορμᾶσθαι* is joined with the accusative in *Il.* 15. 691, ἀλλ' ὄσσε' ἰονίδων πετινηῶν αἰσὶς αἰθρῶν ἴδων φορμᾶται. See Göller ad Thuk. 3. 31. On the accusative with *συνέρχεται*, see below, v. 466, ἰσὺ τὸ σὺν λίχῃς ζυνῆλθεν, in place of which we find the dative in *Œd. Tyr.* 572. Cf. Porson to Eur. *Phæn.* 831; Plato, *Rep.* 7, p. 537, ἰτυδὰν τὰ τριάνοντα ἴτη ἐκβαίνουσιν; *Ibid.* p. 462. B, ὅταν δὲ δὴ αἱ γυναῖκες καὶ οἱ ἄνδρες τοῦ γυναιῶν ἐκβῶσι τὴν ἡλικίαν; and again, p. 338. E, καὶ τὸν τοῦτο ἐκβαίνοντα καλέζουσιν, where Schneider has received ταύτου from the MS. Ven. C, although acknowledging that τοῦτο, the reading of the MS. Ven. B. and Aldus, is "æque bonum"; Eur. *Herc. F.* 82, γαίης ὅρα ἐκβαίνουσιν; Plat. *Sympos.* p. 183. B, ὅτι καὶ ὁμύνει μόνῃ συγγνώμῃ παρὰ βίῳ ἐκβάνει τὸν ὄρεον, where, although one manuscript has τῶν ὄρεων, the accusative is read in the MSS. Vat. Δ. Ven. Ξ. Vind. 2. 7, Par. Aug. and Cyrillus c. Julian. 6, p. 187. In our own passage, πῦρ is not the strict cognate accusative, nor does it express, as Mitchell observes, the actual cognate notion of the verb, but is rather what Kühner terms *the accusative of equivalent notion*, i. e. a notion substituted for the true cognate notion, as being that "wherein the action or state or effect of the verb for the time being consists, and being in a sort of opposition to it, as Æsch. *Choeph.* 144, ἀντικαταθανῖν δίκην = θάνατον, which is the δίκην, *to suffer punishment of death in turn*," where, however, Hermann directs us to write ἀντικαταθανῖν δίκην. This equivalent substantive can be resolved into a cognate substantive and a genitive; as at Eur. *Or.* 1519, ἀνταυγῖν φόρον = αὐγὴν φόρον, or *vice versa*, as ἀντικαταθανῖν δίκην = δίκην θανάτου, or it might assume an adjectival form. Consult note to v. 410, *infra*.

279. 'Ο δ' . . . αὖ δ'. "The particle δὲ is frequently repeated in the

tenor of the same sentence. When this occurs, the first *δέ* must be connected with *μίν*, expressed or understood, in an adversative relation, the second *δέ* serving merely to continue the sentence. Cf. *Trachin.* 950; *Philokl.* 882, 959; but more particularly *Elektr.* 711–714, 917–918, 997–999." ELLENDT. — *ὑμνούμενα*. SCHOL.: αἱ θευλούμενα ὑπὸ πάντων ἀνθρώπων καὶ ποιῶν, ἢ αἱ ὑπ' αὐτοῦ λιγόμενα πρὸς ἑμὶ. The first is the true explanation. *Plat. Pol.* p. 549. E, ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες περὶ τῶν ταυούτων ὕμνουν; *Xen. Mem.* 4. 2. 33, τὰ δὲ Παλαμῆδους οὐκ ἀκήκοας πάθῃ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν. Cf. *Musgrave to Eur. Andr.* 628.

280. With the sentiment expressed in this verse compare *Hom. Il.* 6. 490; *Eur. Herakl.* 477, γυναῖκι γὰρ σιγὴ τι καὶ τὸ σωφρονεῖν Κάλλιστον. In *Æsch. Theb.* 234, Eteokles is represented as rebuking the chorus of virgins in these words: σὺν δ' αὖ τὸ σιγαῖν καὶ μῖνιν ἴσω δέμων. *Heliodor. Æthiopp.* I. p. 36, πρίσιν γὰρ οἷμαι γυναῖκι μὲν σιγῇ, κ. τ. λ.; *Ælian. ap. Suid.* s. v. Κόσμος· καὶ ἄλλα εἰργάσατο ἀσιβίαις ἰχόμενα, ἃ μοι σιγῶντι κόσμον φέρι; *Plautus, Rud.* 4. 4. 70, Tacita bona 'st mulier semper, quam loquens. The Schol. Barocc. to this verse writes: ἐν τῶν τοῦ Καλλιστρατεύ· ὁσπερ γὰρ τὰ φύλλα κόσμον τοῖς δίνδεσι φέρι, τὰ δὲ ἱερὰ τοῖς προβάτοις, ἢ δὲ χαίτη τοῖς ἵπποις, ἢ δὲ γυνὴς τοῖς ἀνδράσιν, οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναῖξιν φέρι.

282. Καὶ τὰς . . . πάθας. SCHOL.: τοῦτο μὲν ἀγνοεῖ ἡ Τίκμησσα λίγιν, τοῦτο δὲ προΐσιν αὐτὰ ἡ ποιητής· ὥς ἐνοχλεῖν οὐ δι' τὴν θιατὴν ταυτολογοῦντα. *Suidas* s. v. Πάθας exhibits καὶ τὰς μὲν ἵδον . . . φεράζων πάθας, the word ἵδον being manifestly erroneous. The MS. *Dresd.* a. and the *Triclinian* editions read λίγιν τύχας, but πάθας is defended, not only by the best manuscripts, but also by *Æd. Kol.* 7, στίργειν γὰρ αἱ πάθαι, κ. τ. λ.; *Antig.* 978; *Ast to Plat. Legg.* III. 2, p. 146; *Koen. ad Greg. Cor.* p. 425. As the Scholiast observes, the term belongs rather to the poet's knowledge than to Tekmessa's. Ellendt justifies its employment "propter strages editas ab Aiace, de quibus certe infelicissime ominabatur Tekmessa."

284. κύνας βοτῆρας. SCHOL.: ὕφ' ἑν ἀναγνωστίῳ, τοὺς ποιμνικοὺς κύνας· οὐ γὰρ ἀναιρεῖ κατὰ τὴν σκηνὴν ἀνθρώπων.

285. Καὶ τοὺς μὲν, κ. τ. λ. Compare the statement made at v. 229 sqq., of which our passage is a mere repetition. "Αἰχινίζων is *cervice cædenda caput amputare*; ἄνω τρίποντα σφάζων, *capite resupinato guttur ferire*, see *Eustathius*, p. 134. 7; *βαχίζων*, *spinam dorsi secare*." HERMANN.

288. Τίλος δ' ὑπῆξας. SCHOL.: ἡ μὲν Τίκμησσα ἡγήσιν, τίνι διήλικεας.

ἡμῖς δὲ μεμαθήκαμεν ἐκ τοῦ προλόγου, ὅτι Ἀθηᾶ ἦν ἡ λαλήσασα αὐτῇ. τὸ δὲ σκιᾶ τινί, ὅτι οὐ συνίβαλε τὰ περιττὰ θείῳ. Some manuscripts and Aldus read ἰπαῖξας; the MS. Laur. B. and Scholiast ἀπαῖξας; but the preponderance of authority is greatly in favor of ὑπαῖξας or ὑπαῖξας. Ellendt shows that ὑπαῖξεν is the *verbum proprium* of persons quitting the house; ἀπαῖξεν, of persons reëntering it.

289. Λόγους ἀνίσπα. Eustathius, p. 679. 63: ἐπὶ ἀλαζονίας τὸ ἀνασπᾶν, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα. HESYCHIUS: ἀνασπᾶ, ἰπαίρει. Menander, *Fragm.* p. 153, πῶθι τούτους ἀνισπάσασιν οὗτοι τοὺς λόγους. Ar. *Ach.* 1069, τὰς ἰφρῦς ἀνισπακῶς ἀσπιρ τι διὸν ἀγγιγλῶν. Render, therefore, he uttered words of boastful vaunt.

290. γίλων πολύν. The MSS. Γ. Ien. πολὺν γίλων. Hence the proverbial expression, Αἰάντειος γίλωι, on which see note to v. 230 *supra*.

291. ἐκτίσας. "In our opinion, Lobeck and Erfardt have acted injudiciously in not reading ἐκτίσας with Musgrave and Bothe. Although Tekmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which Aias was about to inflict on Odysseus, when he was called out of his tent by Athene. See vv. 105 – 110. If we retain ἐκτίσας, Aias must be understood to speak of what he had already done, not of what he intended to do. Compare *Trach.* 793, Τὸ δυσπάρειναι λίπτερον ἰδαντούμινος Σοῦ τῆς ταλαίης, καὶ τὸν Οἰνίης γάμον, Οἷον κατακτῆσαιτε λυμάντην βίου. Musgrave observes, that, if the poet had represented Aias as speaking of a past transaction, he would not have added ἰὼν to ἐκτίσας." ELMSLEY. This eminent scholar appears to have too hastily approved the emendation of Musgrave. "Υβριν ἐκτίσας would, according to general usage, signify to exact payment for, or to revenge the insolent conduct of another. But Tekmessa here describes the exultation of Aias on account of the cruel vengeance which he had wreaked upon the Atreidae and Odysseus; so that the words ὕβριν ὑβριν make no allusion to haughty insolence on the part of the sons of Atreus and Odysseus, but are limited exclusively to the revenge taken by Aias. We should therefore have expected that τιμωρίαν or τίσιν would have been used by the poet. As Sophokles, however, wished to specify more accurately the precise character of the vengeance or atonement taken, or, in other words, to attract attention to the outrageous cruelty with which Aias had revenged the treatment he had sustained at the hands of his adversaries (vv. 111 – 113), he has substituted ὑβριν, which must be understood in a passive signification, and as expressing the idea which would have been conveyed had τίσιν occupied its place. Hence the language here employed is equivalent

to this : ὡς ὑβριστικὴν (κινιστικὴν) κρίσιν ἐκτελεῖται. Lobeck rightly defends the aorist by remarking that the ὕβρις of Aias towards his imaginary foes commenced with their captivity, many of them at the time of his conversation with Athene having been already slain, and the remainder bound, carried off, and treated with various indignities. On the participle *lús*, see Matth. Gr. Gr. 557, note 2.

292. *ἰσφάζας*. The MSS. La. Ang. C. and several others *ἀσφαίζας*.

294. *ἄτης*. "We must understand here, not only the slaughter perpetrated on the flocks by Aias, but the calamity in which he had involved himself by that act of madness." WUNDER.

295. *ἰς δ' ἐρεϊνίους . . . φόνου*. *Prostratus autem sedebat in prostratis cadaveribus caesarum ovium*. So Wunder, who observes, that, just as *ἐρεϊπια νεκρῶν* is put here for *ἐρεφθέντες νεκροί*, we find *πτόματα νεκρῶν* for *πετόντες νεκροί* in Eur. *Phæn.* 1490. Objectionable as the expression *ἐρεφθείς ἔτετο* may appear to us, it is kept in countenance by v. 312, *infra*, *ἰς μύσας βοτῶς σιδηροκμήσει ἥενυχας θακί πτοῶν*, where *θακί πτοῶν* is, to say the least, quite as incongruous as *ἐρεφθείς ἔτετο*, and by Virg. *Æn.* 7. 94, *ovium effultus tergo stratisque jacebat velleribus*. The word *φόνος* is frequently used by the Tragedians to denote *id quod occisum est*. Cf. below, v. 521, *νεοφραγῆ . . . φόνου*; Eur. *Elektr.* 92, *αἷμα μελίστου φόνου*, the blood of the slaughtered sheep, where see Seidler's note; *Orest.* 992, *Μυρτίλου φόνου διπῶν ἰς οἶμα πόντου*; *Ibid.* 1358, *περὶ ἱπύμους ἴδω τὸν Ἑλένας φόνου καθαιμακτὸν ἰν δόμοις κείμενον*. The use of *caedes* by the Latin poets is similar. Virg. *Æn.* 10. 245, *crastina lux . . . ingentes Rutulæ spectabit cædis acervos*.

297. *ἀπερὶξ ὄνυξ*. Hermann directs us to combine these words, and to regard them as a single adverb. Wakefield, *Silv. Cr.* 2. 24, substitutes *περὶ* in place of *χειρὶ*, which word, he says, cannot stand with *ὄνυξ*. The poets, however, frequently avail themselves of this *σχημα κατ' ἐσχάτην*, as it is termed, and associate the names of two parts of the body, one of which would be sufficiently indicated by the mention of the other, either with or without the copula. Hom. *Il.* 10. 158, *λαῖξ πρὸς κνήμης*. Below, v. 1091 sqq., *οὕτω δὲ καὶ οἱ καὶ τὸ σὸν λάβρον στόμα σμικροῦ νήφους τάχ' ἂν τις ἱππύσας μίγας χυμῶν κατασβέσει τὴν πολλὴν βοήν*. Eur. *Phæn.* 1390, *ἔγχος ἐν χειρὶ τῇδ' ἀπ' ὀλίγης βαλίῃ*; Quint. Cal. 13. 9, *χειρὶ δαμάδην ἔγκασ' ἔχοντες*. Plut. *V. Cat. Maj.* c. 20, *τῇ χειρὶ πῶς ποίειν*. Cf. Matthiæ's Gr. Gr. 636; Kühner, 858. 3.

299. *τὰ δαί' . . . ἴση*. "Without the article, *δαί' ἀπειλήσων ἴση*, Eur. *Suppl.* 542; with it, Dio Cass. 45. 30, *τῆς φωνῆς τὰ δαί' ἰσῶν*

λεγούσης, signifying those things which were known to the auditors, as at Eur. *Or.* 376, *ἔς τὰ δῖν' ἵσταται παῖς*. But in our own verse those threats are meant which persons grievously enraged generally utter to themselves, i. e. he threatened me with death, *τὰ ἰσχυρὰ ἠπειλήσει*, Aristid. *Panath.* p. 109, T. 1. In the same way, Eur. *Phæn.* 185, *ἔς τὰ δῖν' ἐφουβέριζεν πόλιν*, i. e. *excisionem*; Xen. *Kyr.* 4. 2. 35, *πάντα τὰ χαλίστὰ ἀνῆκε*. LOBECK. Add v. 1164, below: *οἱ δὲ τὰ δυνὰ βήματ' ἐγγύλλουσι μοι τλῆναι*. *Philokt.* 108, *οὐκ αἰσχερὸν ἡγῆε δῆτα τὰ ψυδῇ λίγων*;

300. "Brunck, who first admitted *φανοῖν* into the text, believed it to be the optative of the 2 aor. *ἴφανεν*. In this acceptation, *φανοῖν* is certainly *contra linguam*. The 2 aor. *ἴφανεν* does not exist; and if it did, its optative would be *φάνοιμι*. But if we agree with Burmann, as quoted by Erfurdt, in considering *φανοῖν* as the optative of the contracted future *φανῶ*, it may safely be pronounced a legitimate Greek word. In my note to *Æd. Tyr.* 538, I have pointed out *ἰροῖν* in Xenophon, and *διαβαλοῖν* in Plato. With regard to the construction, Erfurdt properly compares *ἀφιδάσκει*, *Antig.* 414; *ἀφαιρέσειτε*, *Philokt.* 376. So Xen. *Sympos.* 1. 7, *ὥς δὲ πᾶν ἀχρόμιον φαίριος ἦν, εἰ μὴ ἴψαντο, συνηκελεύθησαν*. We prefer *φανοῖν* to *φανίην* for the following reasons:—the difference between *εἰ μὴ φανοῖν* and *εἰ μὴ φανίην* is the same as the difference between *εἰ μὴ φανῶ* and *ἵαν μὴ φανῶ*. *Εἰ μὴ φανοῖν* has the same relation to *εἰ μὴ φανῶ* that *εἰ μὴ φανίην* has to *ἵαν μὴ φανῶ*. Now it appears to us that the active future is rather more proper in this place than the passive subjunctive. We would rather say, *I will burn your house, if you do not put ten pounds in a certain place*, than, *I will burn your house unless ten pounds are put in a certain place*. Compare *Antig.* 306, *εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου Εὐρόντης ἐφθανεῖτ' ἐς ὀφθαλμοὺς ἡμεῖς, Οὐχ' ὑμῖν Αἴδης μαῦνος ἀρείσει, πρὶν ἂν, κ. τ. λ.*; *Ibid.* 324, *Κόμφυι νυν τὴν δόξαν. εἰ δὲ ταῦτα μὴ φανῆτέ μοι τοὺς δρωῖντας, ἔξεριθ' ὅτι Τὰ δουλὰ κέρδη πημονὰς ἐργάζονται*. The passage before us would be exactly similar to these passages, if the poet had put the threats of Aias into his own mouth, instead of throwing them into Tekmessa's narrative. Lobeck reads *φανοῖν* with Brunck; Erfurdt reads *φανίην* with Porson. Bothe reads neither *φανοῖν* nor *φανίην*, but rejects the verse as spurious." ELMSLEY.

301. *πυρεῖ*. The common copies read *πυρεῖ*, and the Scholiast *πύρου*, to which he appends the following observations: *τὸ πυρεῖ περισπωμένης φησὶ ἢ συνθεῖα καὶ Ἀττικοί· ἐν δὲ ὑπκοταῖς βαρύνουσιν αὐτὸ Ἀττικοὶ μετὰ ἱκτάσιως τοῦ υ, κύρου λίγοντες ἀντὶ τοῦ πυρεῖ· νῦν δὲ ἀντὶ τοῦ πυρεῖ ὀριστικοῦ καῖται*. Elmsley, however, asserts that, with the exception of one passage

(*Ed. Kol.* 1159), the barytone form *κῦρω*, like *δέκω* and *ᾄθω*, is found only in the writings of the grammarians. Buttmann, *Gr. Gr.* II. p. 377, in allusion to our passage, says, "*die Lesart des Scholiasten, κῦρω, ist gemüthlicher.*" In the present instance, we are inclined to consider the remark of the Scholiast as a sufficient reason for changing *κυρεῖ* into *κυρεῖ*, although we do not assent to the statement of Elmsley, that the barytone verb is not found in the writings of the Attic poets. The true distinction seems rather to be this, that they employ the form *κυρεῖ* wherever the metre will permit, and *κῦρω* only where the metre requires the lengthening of the first syllable, as in *Ed. Kol.* 1159, *θύων ἱπύρον, ἀνίχ' ὀρμώμεν ἰγώ*; *Eur. Hippol.* 746, *σεμνὸν τίεμενα κῦρων | οὔρατοῦ*; and a verse cited from some unknown comic poet by Hesychius, s. v. *κῦρον*: *οὐτ' εἶπον οὐδὲν πρὸς σὲ κῦρον, ᾧ γύναι*. Elmsley remarks further, that a similar variety of both reading and construction occurs in v. 685 of the present tragedy, where Erfurdt says, "*Ἀρεῖσαι an ἀρεῖσαι scribas, ad rationem grammaticum nihil interest, sed illud meliores codices tuentur.*" A third instance is found in v. 713, where some manuscripts read *θίλει*, but all the editions *θίλει*. In all passages of this kind, we should expect to find the optative, but every tyro knows that we frequently meet with the indicative. On the omission of *δ*, see note to v. 9 *supra*.

302. *φίλοι*. Hermann draws attention to the very felicitous introduction of this word, and imagines that Tekmessa, overwhelmed with grief at the recollection that her hasty explanation of the circumstances above narrated had caused Aias such distress, made use of the epithet in order to deprecate the anger with which the Chorus must have heard the recital of her indiscretion.

306. *Πρὸς γὰρ . . . ἔχουσιν*. *For he was ever in the habit of maintaining that such a mode of lamentation was characteristic of a craven and abject soul.* Cf. vv. 557, 1015; Matthiä's *Gr. Gr.* 316. d. The adjective *βαρύνψυχος* here signifies *doloris impatiens*. Cf. *Plut. Symp.* IX. 5. 739. E, *ἰν ὀδυρομένοις καὶ βαρυνθυμίας καὶ μερίμναις*; *Id. V. Alex.* c. 70, *ὡπὸ λύπης καὶ βαρυνθυμίας*, cited by Lobeck. *Ἐξηγητὸς* may be regarded as occupying the place of the simple *ἡγίτε*, or as used in the sense of *dictitare* and *declarare*, as at *Æsch. Prom.* 214, *ἐοικαῖτ' ἰμοῦ λόγονσιν ἐξηγουμένων*. *Γίους ἔχουσιν* for *γαῖσθαι* is a periphrasis similar to *μολπὰν ἔχουσιν* for *μίλπεισθαι*, *Philokl.* 213. See notes to vv. 180, 515.

308. *ἀψόφητος ὕξιν κωκυμάτων*. *Sine acutarum lamentationum strepitu.* The Tragedians are especially addicted to the use of adjectives compounded with a *privative* in construction with a genitive, in which adjectives the

idea is implied generally which is more specifically expressed by the subjoined genitive. Cf. *Elektr.* 36, ἄσπινας ἀσπίδων ; *Æd. Kol.* 786, ἀναιτος πακῶν ; 865, ἄφρων ἀρεῆς ; Eur. *Phæn.* 334, ἀπαιτλος φαρίων. See Schäfer, *Mel. Cr. in Dion. H.* I. p. 137 ; Bernhardt, *Synt.* p. 172. 309. — ταῦρες ὡς βρυχώμενοι. "In the MS. Par. D., μυκώμενοι is suprascriptum, which has been received by Triclinius, as more appropriate to a bull. All the other manuscripts and Eustathius, p. 1145. 3, βρυχώμενοι. Cf. *Æd. Tyr.* 1265, δινὰ βρυχηθείς, for which the middle is more common. Plat. *Phædon.* p. 177. D, ἀναβρυχνησάμενος ; Apollon. IV. 19, γοιρῇ βρυχήσας ἀνὴρ ; Nonn. X. 83, κινυρῇ βρυχήσας φωνῇ ; and elsewhere very frequently of those giving vent to audible lamentation, whilst μυκᾶσθαι is not so used. The grammarians limit βρόχημα to the roar of lions, and μύκημα to the bellowing of oxen ; yet we read in Hes. *Theog.* 832, ταῦρες ἐιβρέχης ; Theokrit. *Id.* 25. 137, ταῦροι ἰβρυχῶντο. In Oppian. *Cyn.* 4. 165, μυκᾶσθαι βρόχημα, and Nonn. XXIX. 311, βρυχηδὸν ἰμυρήσαντο, both words are combined." LOBECK. Add μύκημα μίγα ἰβρυχήσαντο, Dio Cass. 68. 24 ; βρυχώμενοι σπασμοῖσι, *Trach.* 802. See Buttmann's *Lexilog.* p. 204, English translation.

312. Σιδηρομῆσιν. SCHOL. : τῇ σιδήρῳ φοιτυθεῖσιν, ὡς ἀνδρομῆσιν. Compare *Æsch. Choeph.* 360, δεικμῆς λαός, slain with the spear. That an adjective terminating in ῆς -ῆτος should be used as a neuter is exceedingly rare. In *Philokt.* 19 we read ἀμφιτεῖτος αὐλίου, and in Eur. *Elektr.* 375, ἵν' αἰνῆτι σώματι.

313. δῆλός ἐστιν ὅς τι δρασίαν. On this construction, see Jelf's *Gr. Gr.* 677, 684, Obs. 1.

317. Φίλων . . . λόγοις. All the manuscripts read φίλοι. The correction λόγους is due to Stobæus, *Serm.* CXIII. 8. According to the reading of the books, Tekmessa says that persons who are influenced by feelings of reciprocal friendship yield readily to their friends ; according to the reading of Stobæus, that such men as Aias are easily subdued by the advice of friends. Cf. *Æd. Kol.* 1193, ἀλλὰ νομιστούμενοι φίλων ἰσχυραῖς ἐξυπακούουσι φύσιν. If the former reading should be retained, we prefer the explanation of the Scholiast : οἱ τοιοῦτοι φίλοι, ὅποιοί ἴσως ὄντι, νικῶνται φίλων, ἤγονι ἡττανται. ἡττανται δὲ ὁ ἱρῶν τινος καὶ πολλὴν ἀγάπην εἰς αὐτὸν ἐρέφει. κρατεῖ δὲ ὁ ἱρώμενος. With the construction νικᾶσθαι τινος, compare v. 1291 below : παῦσαι. κρατεῖς τοι, τῶν φίλων νικώμενος ; Aristoph. *Nub.* 1088, εἰ δῆτ' ἱεῖς, ἣν τοῦτο νικῆθῃς ἱμοῦ ; Other examples are cited by Abresch to *Æsch. Suppl.* 1012, Valcknäer to Eur. *Hippol.* 458, and Matthiä, *Gr. Gr.* 357.

319. διακραιβάσθαι. SCHOL.: ἐκμνησθαι, παρὰ τὸν φοῖτον· ἢ ἀπὸ τῶν φοιβωμένων καὶ ἐθουσιώντων· καὶ γὰρ ἐκὶνὸι μανίᾳ τινὶ ὅμοιοι πάσχουσι τι. From the former part of this scholion, Valcknäer *ad Ammon*. p. 149 infers that διακραιβάσθαι is the genuine reading. The MS. Laur. a. διακραιβάσθαι. "The feeble and unnecessary ἡμῖν, separated as it is by the sense from the remainder of the line, is exceedingly offensive. In the following instance, the offensiveness is diminished by the emphasis which falls upon the pronoun. Eur. *Hel.* 310, "Ἔσται τάδ', οὐδὲ μίμνεται πόνος ποτὶ 'Ημῖν. εὐ δ' αὐτοῖς, ἰγγυὲς ἄν, ἔσσι τάδε. The following punctuation, although not quite free from objection, pleases us better than that of the common copies: Τίμησσε, θυῶ, παῖ Τελ. λίγυις, 'Ημῖν τὸν ἄ. δ. καποῖς. Compare v. 215, Μανίᾳ γὰρ ἁλοῦς ἡμῖν ἰ κλυτὸς Νύκτερος Αἴας ἀπειλωβήθη." ELMSLEY.

327. "Ὀμαι τάλαιν'· Εὐρύπαις. SCHOL.: ἀπορεύσης τὸ ἦθος· τὸ μὲν ἀποιμῶξιν, τὸ δὲ καλῶ τὸν παιῖδα· ἵστα πρὸς ἑαυτὴν ἱπαπορεῖ, τί ποτε μαινῶ· καὶ πάλιν καλῶ τὸν παιῖδα, καὶ ἑαυτὴν ἀπολοφύρεται· λιηθότως δὲ ἐπιφάνει καὶ τὸ τοῦ παιδὸς ὄνομα· ἰδιῶσι δὲ, μὴ ἀνίλῃ αὐτὸν μαινόμενος.

329. Τεῦκρον καλῶ, κ.τ.λ. SCHOL.: ἐπιζητεῖ Τεῦκρον, ἵνα παραβῇται αὐτῷ τὸν παιῖδα, ὃν ἀφίησι τῷ χρεῶ, μὴ εὐρὼν τὸν Τεῦκρον· τὸ δὲ ἀπῶναι Τεῦκρον χρήσιμον τῇ οἰκονομίᾳ· παρὼν γὰρ ἐκώλυεν ἂν αὐτὸν πρᾶξαι ἃ ἱβούλιτο· οὖν δὲ μόνης τῆς γυναικὸς ἰγίνετο κρείττων. Where Teukros was at this conjuncture may be learnt from v. 678 below. That the Greeks, whilst besieging Troy, were frequently absent from their camp upon expeditions whose object was plunder, is distinctly asserted by Thukydides, l. 11. 1: φαίνονται δὲ [οἱ Ἕλληνες] πρὸς γυνεργίαν τῆς Χερσονήσου τραπομένοι καὶ ληστῶν τῆς τροφῆς ἀπορία. For ἡ τόν, the reading of the books, Brunck has written ἡ τόν. But compare Eur. *Or.* 1423, εὐ δ' ἦτορ ποῦ τότ'; ἢ πάλαι φεύγεις φέβῃ; *Hek.* 765, εἶδες δὲ ποῦ νιν; ἢ τις ἦν γυνὴ νεκρὸν; *supra*, v. 102, τί γὰρ δὴ παῖς ἄ τοῦ Λαιρτίου, ποῦ εἰς τύχης ἴσσηται; ἢ πεφουγίει;

331. Ἄλλ' ἀνοίγει. "From the employment of the plural form, it may perhaps be inferred that Tekmessa was accompanied by one or two female attendants." HERMANN. Lobeck more naturally supposes, that by the use of the plural nothing more is meant than *aperite aliquis*, on which formula see Huschke to Tibull. l. 6. 39; and compare *Æsch. Choeph.* 873, ἄλλ' ἀνοίξαι; *infra*, v. 568, εὐ ξυνίεξιθ' ὡς τάχως;

332. καὶ ἰμοί. "The particle καὶ refers to the mention of Teukros just made by Aias. The Chorus says, *Even if Teukros is not present, yet Aias will probably be more moderate at the sight of me.*" HERMANN. "On

the contrary, *καί* must be referred to *αἰδῶ* in the following sense: *fortasse etiam moderatio, or verecundior erit me conspecto*. See my note to *Antig.* 280." WUNDER. We dissent from both Wunder and Hermann, and think that the collocation of these words satisfactorily indicates the connection intended by the poet. The Chorus, about to be introduced into the immediate presence of Aias, under the influence of reverence for its leader, heightened by the emotions inspired by the narrative it had just heard from Tekmessa to an unusual degree of intensity, says this: *Perhaps he will assume (or evince) some moderation (or respect) by looking even upon me*. On *αἰδῶ λάβει ἄν = αἰδίσαιτο*, see Markland to Eur. *Suppl.* 1050.

333. Ἴδὼν, δαίγω. προσβλίσπειν κυρῶ. SCHOL.: ἰσταῖθα ἱκετόκλημά τι γίνεσθαι, ἵνα φανῇ ἐν μίσους ὁ Αἴας ποιμνίου· εἰς ἱκετόλην γὰρ φέρεται καὶ ταῦτα τὸν θιατῆν, τὰ ἐν τῇ ὄψι περιπαθίστρια· δίκοντα δὲ ἐφάρας, ἡματωμίνας, μεταξὺ τῶν ποιμνίων καθήμενος. "In the same way, Ottfried Müller observes to *Æsch. Eum.* p. 103, 'Aias wird durch ein Ekkyklema herausgeschoben, blut-bespritzt, ein blosses Schwerdt in der Hand, von erwürgten Thieren umgeben.' This is incorrect. Aias is not pushed forward, but advances, according to the customary mode of tragic representation, through the opening doors, by which a view of the slaughtered cattle is afforded to the friends who stand immediately around him. It is quite unnecessary to suppose that the carnage he had made was exhibited to the spectators generally, unless we can arrive at the conclusion that the Choragos (*Ar. Pac.* 1021) had brought upon the stage some sheep and oxen 'which had been recently killed. Nor can we believe that the appearance of the hero with a drawn sword would have possessed any significance, whilst, on the other hand, the supposition that any sane man would carry such a weapon when about to converse with his friends seems wholly incredible." LOBECK. In this last remark we fully coincide, as also in the opinion that Aias was not thrust forward upon the stage in company with the cattle which he had slaughtered in his tent; and it is really surprising that such a scholar as Müller should have imputed so preposterous a proceeding to the Greeks. His opinion is probably derived from the mistaken notions he had formed respecting the *ἱκετόκλημα*. Upon this point consult Hermann's review of Müller's *Eumenides*, in *Diar. Vienn.* LXIV. p. 127 sq.; Soph. *Elektr.* 1458 sq.; *Antig.* 1293; *Æd. Tyr.* 1294 sq. We believe, however, that Lobeck errs in assuming that Aias, after the opening of the doors of his tent, stepped forth upon the stage, and that the exhibition of the slaughter perpetrated among the cattle was not permitted to the spectators generally, but only to the few who

immediately surrounded the hero. In relation to the first point, nothing which follows can be understood to intimate such a coming forth on the part of Aias. That, on the contrary, he did not leave his tent during this whole conversation (which is extended to v. 571), is shown, first, by the injunctions he subsequently gives Tekmessa to close the doors of the tent. See v. 554 sq. : ἀλλ' ὣς τάχιστα τὸν παῖδα τόνδ' ἄν διέλθῃ, καὶ δῶμα πάντεσσιν, μὴδ' ἱερειήνεσσιν γένεσσι Δάκρυσι ; v. 557, Πύρραζι δᾶκρυον. From these instructions it is clear that Aias wished the doors of his tent to be closed, in order that the conversation with Tekmessa and the Chorus might be brought to a termination, and that he might be alone. Had he been upon the Logeion, such directions would have been absurd ; for in that case their execution would have deprived him of the power to enter his tent, and he must have remained upon the stage. Now this we know was not the case. Accordingly, we have no other alternative than to suppose that he himself was in the tent, and Tekmessa upon the Logeion, when these commands were given to the latter ; a supposition, we may remark, which is diametrically opposed to the views of Müller. Again, if Aias had come forth upon the stage, he then, as in all other similar instances in Greek tragedy, would have thrown open the doors with his own hands, and his approach would have been declared by the by-standers. That the poet has made no such representation, that he rather represents Tekmessa as opening the folding-doors in the words now under consideration, arises indisputably from the circumstance that Aias was to be exhibited to the audience in all the horrors of the situation in which he was then involved, sprinkled with blood and surrounded by the cattle he had slain. The same fact is forcibly set forth in the language of Aias himself at v. 337 sq. and the reply which follows immediately from the Chorus. So, also, the words of Tekmessa, τὰ τοῦδε πράγμα, καὶ τὸς ὡς ἔχουσιν κρεῖται, and the observation wrung from the Chorus in v. 339 sq., can only refer to the butchery of the cattle and the blood-besprinkled figure of the hero. Compare v. 520 sq., ταρβήσῃ γὰρ εὖ νοσφραγῇ σου τόνδε πρῶτον λιύσσαν φόνον. Thirdly, whatever the Chorus, from the place it occupied, could see in the tent of Aias after the opening of the doors, situated as that tent was in the middle of the stage, must have been visible also to the spectators. It is surprising that any commentator should have failed to observe the admirable art, by which the poet, in affording such an exhibition, creates the profoundest horror, and at the same time the most intense compassion for Aias, in the breasts of the audience. Tekmessa had just described the miserable deed of the hero, and his appalling grief when,

upon the recovery of his reason, he had come to a full consciousness of the deed he had committed. She portrays his sitting in all the *abandon* of despair amid the cattle he had slain, speechless, and refusing to partake of either food or drink. Fearing the worst consequences, she implores the Chorus with tears, and by every term of endearment, to enter the tent, and by their well-known presence to kindle other emotions in the mind of her beloved Aias. And at the very instant in which she has succeeded in exciting a vehement yearning in their breasts to behold with their own eyes their mighty leader in his deep misery, a sudden outcry of distress, ringing forth upon the stage from the interior of the tent, heightens their desire to perform those offices of consolation which the humblest friend may hope will not be altogether useless or unacceptable. Now Eurysakes, now Teukros, is invoked. Thereupon, at the express injunction of the Chorus, Tekmessa throws open the doors, and the bloody appearance of the hero, and the other proofs of his unhappy deed, are forthwith revealed. We submit that the poet would have left the very natural emotion of his audience unsatisfied, if he had not permitted them to behold the interior of that most wretched tent. Lastly, the advance of Aias upon the stage would have been wholly inconsistent with the poet's delineation of his character. It is the sense of shame and degradation which has plunged him into the extreme despair depicted by Tekmessa. In such a state of mind, a hero like Aias seeks concealment and solitude, not publicity and the rude gaze of men. These considerations induce us, therefore, to receive the observations of Lobeck with considerable limitation.

336. *Μίνοι τ'*. Hermann long since, in a note to Erfurdt, corrected *μίνου τ'*. Lobeck adheres to the writing of the manuscripts, which Wunder declares to be opposed to all grammatical rules. The necessity for alteration is, however, superseded, by regarding the second clause as epexegetical of the antecedent words *μίνου ἐμῶν φίλων*. Cf. Eur. *Phæn.* 550, *τῷ πλείονι δ' ἐπὶ πολίμιον καθίσταται τοῦλασσον, ἐχθρῶς θ' ἡμῖνος πατάσεται*; *Ibid.* 571, *ἣν δὲ νικήσῃ σ' ὀδὲ, Ἀργεῖά τ' ἔγχνη δόρυ τὰ Κηδεμίων ἔλῃ*. — *ἐθῶν νόμον*, in *uprightness*, in *fidelity of duty*, i. e. whose attachment has not wavered in consequence of the unhappy circumstances in which your leader is involved. Similarly *Antig.* 169, *μίνοντας ἐμπόδοις φρονήμασιν*. The word *ἐθός* is introduced with especial propriety, on account of the comparison which Aias institutes in the following verses between the present state of his fortunes and the condition of a tempest-tossed vessel. See Donaldson to *Antig.* 162 sq.

337. *Ἰδιὸς μ' . . . κυκλιῖται*. Matthiä, *Gr. Gr.* 422, directs us to

construct *με* with ἀμφιδρομον, i. e. to regard the whole expression as said poetically for *Πισθε, εἰσι ἀμφ' ἱμὶ πῦμα πυκλιῖται*. From a comparison of the following passages, — *Æsch. Prom.* 92, *Πισθί μ' εἴα πρὸς θύῃν πάσχω θίς* ; *Ibid.* 1129, *ἰσορῆς μ' ὡς ἱππία πάσχω* ; *Soph. Trach.* 218, *Πῶ μ' ἀναταράσσου ἰνῶ μ' ὁ πιστὸς ἄρτι Βαρχίαισι δ' αὖτοσφίβον ἀμύλλαν* ; *Antig.* 940, *λύσσεις . . . τὴν βασιλίαν μούνην λαοπὴν, εἴα πρὸς εἰων ἀνδρῶν πάσχω*, — it seems preferable to refer the accusative of the personal pronoun directly to the verb. Wunder draws attention to the surpassing beauty both of the illustration and of the diction employed by Aias in these verses. In the word *πῦμα* he detects an allusion to the gore of the slaughtered beasts, and in the introduction of the comparatively rare and expressive word *ζάλης*, a reference to the insane impulse which led Aias to perpetrate the butchery. As, therefore, mental alienation was the cause of the slaughter, it is very poetically termed *φονία*, in the same way as we read at *Elektr.* 96, *Ἄρης φονίος*, and *Antig.* 602, *φονία κενός*.

339. *Οἷμ' ὡς ἱουκας*, π. τ. λ. SCHOL.: *πρὸς τὴν Τίμησσαν ὁ λόγος νομίζω σε ἀληθῆ μοι μιμαστυρηκῆναι περὶ τῆς μαλίας τοῦ Διαντος· οὕτως γὰρ τὸ πρῶγμα δίκνυσεν ἡμῖν, ὅτι μαυκῶς διατίθη.* "On the expression *ὡς ἱουκας*, cf. Buttmann to *Philokl.* 1082 ; *Antig.* 1270, 1278." NEUE. On the word *ἀφροντίστος*, Neue objects to the interpretation *μαυκῶς*, which is given by the Scholiast, observing, "*Potius τὸ ἔργον ἔχου ἀφροντίστος*, i. e. *ἀμηχάνος*." The correctness of this criticism may be doubted, and it seems better to regard *ἀφροντίστος ἔχου* as simply meaning *ἀφροντιστοῦ, α. ἀφροντιστοῦ ἐστι, mente captus est*. In the same way Lobeck has shown that, by the expression *ἀφροντιστος ἔρως*, Theokr. 10. 20, a frantic, insane love is denoted, and not, as the Scholiast there interprets, *ὁ ἄγων φροντίζων*. Musgrave observes correctly, that the employment of this word must be regarded as in some degree euphemistic.

341. *Ἴδ' ὅ γινεαι . . . πλάττειν*. All the manuscripts read *ἀλίσιν*. The true reading was first restored by Hermann, who interprets the whole passage in the following way : *O qui motu nauticæ expeditionis adjutor navem conscendisti, remisque promovisti*. Compare, however, the observation of Porson to Eur. *Hek.* 293, that "*when the Greeks express a person by a circumlocution, they return as soon as possible to the person itself*." Lobeck observes correctly, that Hermann's rendering leaves us in doubt whether we are to understand that he intends to convey the same sense as that yielded by Brunck's translation : *qui conscensa nave (πλάττει) marinum agitastis remum (πλάττει)*, or has connected *πλάττειν* with both verb and participle in the same signification, *ἴδ' ἐπίβης τὴν ναῦν ἱλίσσων αὐτήν*.

Erfurdt follows the suggestion of the last-named scholar, that *διῆς* or *Ἰλίου* must be supplied, *O! qui nave vectus in Troadem venisti*, and this is probably the simplest explanation that can be given. It is, however, by no means free from objection. Whether any other writer than Sophokles has made use of the expression *ἰλίσσειν πλάτην* or *κώπην* is doubtful. The Homeric word *ἰλίππους* has been referred by some to this etymon, and would therefore signify *οἱ τὰς κώπας ἰλίσσουσιν*. The verb *ἰλίσσειν*, which is used in its own strict signification in *Elektr.* 736, *ὅν δ' ἰλίσσειται πηγεῖσι ἰμάσι*, is here applied to the rapid turning of the oars in rowing, and seems to differ from *ἰρίσσειν* in this respect, that it denotes that *rotatory movement* imparted to the oar which we express by a somewhat different figure, in the common phrase *feathering the oar*. On *ἀρωγίς* with the genitive, cf. *supra*, 200; *Elektr.* 1381.

343. *οἱ τοι μὲν δίδωκε πομίνων ἰσαρκίον*. Such, without any diversity, is the reading of all the manuscripts. The commentators have proposed many methods of explanation and emendation. The difficulty consists in the introduction of the word *πομίνων*, which the Scholiast explains by *τῶν κηδεμίνων, τῶν βοηθῶν · ὡς καὶ ποικαίνων τὸ φροντίζειν*. [*Eis τὸ αὐτό.*] *πομίνων · τῶν ἱμὶ ποικαίνοντων καὶ θαλπόντων*. So, too, Hermann, who remarks that the genitive *πομίνων* depends upon *μὲν*, as in v. 335 *supra*, and that the friends of Aias, and not the hero himself, are denoted by this word. On the other hand, Lobeck accurately observes, that, if "the Chorus had called Aias its *πομήν*, no difficulty would have arisen, since this substantive is used for *κηδεμών*, in the same way as *ποικαίνων* for *fovere*; but that subjects should be denominated the *πομίνες* of their king, whatever amount of sympathy and assistance they may give him when in sorrow, seems highly inconsistent." To this consideration may be added the difficulty of understanding who are the remaining protectors or *πομίνες* of Aias, to whom this unwillingness to render him support is imputed. In addition to the personal relatives of Aias, whose continued attachment the poet can have no intention to impugn, the Chorus, representing, as it notoriously does, the whole body of Salaminians who accompanied him to Troy, must be supposed to comprise the entire number of his dependants and friends. That the self-reliant and haughty Aias, who regarded with contempt the proffered aid of the gods themselves, and who is recognized in express terms by the Chorus, vv. 1150 sqq. as its *δίμαςτος προβολὰ καὶ βελίον*, should invoke by the title of his *protectors* the men of whom he was himself the bulwark and defender, is entirely inconsistent with the Sophoklean concep-

tion of this hero, and in opposition to the whole spirit of the heroic age. Whilst the sense yielded by this explanation — *Thou, thou alone of my protectors wilt assist me; therefore kill me* — is jejune and inappropriate. Lobbeck's explanation, that the genitive *ποιμίνων* refers to Aias, and is dependent upon *ἱσχυρίζεσθαι*, is set aside by the fact that *ἱσχυρίζεσθαι* in the sense of *to help or assist* must be constructed with a dative of the person receiving the assistance. If the article had been joined with the participle, it might, occupying the place of a substantive, have been constructed with a genitive. But in our own passage the participle stands alone, and is purely verbal: *δίδοιρά σε ἱσχυρίζεσθαι* being equivalent to *δίδοιρά σε ἱσχυρίζεσθαι*, or *ἱσχυρίζεσθαι*, ὡς ἔρεω. Hence, then, the dative, in conformity with universal usage, is imperatively necessary. Bernhardt, *Synt.* p. 181, follows Musgrave in supposing that Sophokles has employed the genitive in imitation of the Homeric phrases *ἀμυμίνωνι Καλυδώνες*, *νηῶν ἡμύνοντο*, and other instances cited by Matthiä, *Gr. Gr.* 354. Such a view is not merely opposed by the general considerations above mentioned, but by the fact that *ἀμύνεσθαι* signifies in these passages *to keep off or ward from*, which is a sense that the participle in our own verse can by no means bear. Thus, then, nothing is left us but to regard *ποιμίνων* as corrupt. Wunder has received Reiske's emendation *σημονάν*, from which he elicits the following sense: *Du, du allein, ich weiss es gewiss, wirst die Schande von mir abwenden, darum tödte mich*; "You, O true friends, will not suffer men to behold your leader in such degradation, but will remove him by death from their contemptuous gaze." In this way, it is true, the grammatical accuracy of the passage is restored, and a suitable sentiment obtained, but the unanimity of the MSS., and the certainty that the word *ποιμίνων* was read by the Scholiast and Suidas, must be regarded as sufficient proofs that this word, in one or other of its cases, must be here retained. By simply substituting *ποιμινῶν* for *ποιμίνων*, and constructing it as the dative dual with *ἱσχυρίζεσθαι*, all difficulty both as to sense and syntax will, in our judgment, disappear. The dual may be understood either of Aias and Tekmessa, at whose special invocation the Chorus had repaired to the presence of the hero, or of Aias and Euryzakes, whom the speaker subsequently recommends, in the absence of Teukros, to the protection and friendly offices of the Chorus.

345. *Μὴ κακὸν . . . εἶδεν*. "Musgrave writes as 'multo elegantius' *μὴ . . . δίδου . . . εἶδης*, without perceiving that this is inadmissible on account of the metre. The arrangement of the words, which Stobæus, *Serm.* CVIII. 55, and Suidas, s. *Πῆμα*, have preserved, is abundantly

justified by vv. 193, 194, *supra*, where στηλίζω φλίγων is read for φλίγων σστηρίζομενος. The explanation of the construction given by the Scholiast, μὴ τὸ πῆμα καίω πλὴν τῆς ἄτης, i. e. *noti committere, ut insanias (ἀτης) pudore ad gravius malum, mortem, adigaris*, is manifestly erroneous. Much more accurate is the statement subsequently given: πῆμα ἄτης κατὰ περιφρασεῖν τὴν ἄτην. So also Eustathius, p. 1461. 68: 'Ὁμήρου ἐπὶ τὸν πῆμα ἄτης ἡ Ζηλοτὴς αὐτοῦ ὁ Σοφοκλῆς πῆμα ἄτης φησὶν, ὃ ἴσον ἄτη περιφραστικῶς. In the same way πῆμα κακοῦ, *Odys.* 3. 152; πῆμα νόσου, *Philokl.* 765; employed by Plato, *Protag.* p. 340. D, in the proverbial expression: εἰμί τις γιλαῖος ἰατρός· ἰάμενος μῦζεν ἐν νόσῳ κακοῦ." LOBECK. Add τὰ τοῦδε πινθίῳ πῆματα, *Æd. Kol.* 743. Render, therefore, *Do not, by applying ill as a remedy to ill, make thy calamity the greater.*

348. ἐν δαίαις ἄρεισεν μάχαις. "Some MSS., Aldus, and Triclinius read δαίαις. Suidas, in citing these verses, s. 'Ἀφροδίτη λαγχνοί, preserves the masculine case-ending. Δαίαις ἐν ἰσφοραῖς, *Æsch. Choeph.* 426; δαίαις τέλμας, *Eur. Androm.* 837; but δαίρ τι λόγῳ, *Troad.* 1301, where some manuscripts exhibit δαίρ; δαίαι.... χύρις, *Herc.* 915." LOBECK. Below, v. 472, ὃ δαία Τίμωσσα. Matthiä to *Eur. Hec.* 1002, observes: "*Monet Elmolejus ὃ δαίς non usurpāri a Tragicis: non meminerat igitur Soph. Aj.* 742." The learned scholar is mistaken. In the verse referred to, ὃ δαία is written in all the ancient copies, by Suidas, s. 'Ὁ δαία, and Moschopoulos, *Schol. ad Il.* 2. 23; the only exception being, that in the MS. Leid. Suidæ δαία is read, a form which Hermann affirms to be never used in tragic senarii, except in relation to an enemy, and, it may be added, is not to be found at all in the Tragedies, except in those of Æschylus.

349. ἐν ἀφίβοις θηρεῖ. Who the critics may be, to whom Musgrave alludes as entertaining the opinion that α prefixed in the word ἀφελος is intensive, we are ignorant. It is at once evident that such an interpretation is in entire antagonism to the sense of the passage, since the destruction of such animals would have been a praise and distinction to Aias, as that of the Kalydonian boar to Meleagros, instead of an ignominy and disgrace. His peculiar degradation consists, as Wunder observes, in having made an attack upon tame domestic animals, who fear nothing at the hands of any rational man, but rather give him freely their confidence and trust. The Scholiast interprets τοῖς μὴ φόβον ἱμνωῖν, which is approved by Hermann, and would be Englished by *not formidable*. Cf. *Æd. Kol.* 39, ἱμφοβοὶ θηαί, where the adjective means *terribles*, not *trepide*. Others, however, according to Lobeck, understand the expression under consideration in the following sense: "*pecudes securas nihilque sibi ab hominibus timentes*," tame

animals whom every right-thinking man treats with humanity, not only because they do not endanger us, but because of the confidence with which they trust to our kindness. The adjective is indisputably used in this signification in *Œd. Kol.* 1325, ἄγω τὸν . . . ἀφοβὸν ἐς Θήβας στυγερῶν, the fearless host. Bentley has proved by an example from Athenæus II. 471. C, that herds of domestic cattle are called θῆρες, which Heath denies. In *Æsch. Eum.* 7, the word θῆρ is used to denote every description of animal.

350. Οἶμοι . . . ἄρα. "In place of οἶον ὑβρίσθην we might have expected οἶον ὑβρίσσειν. Had Aias, however, so spoken, Tekmessa would not have invoked him, as she does, Μῆ . . . αὖθις τάδε. For this reason, then, it is clear that the words οἶον ὑβρίσθην contain this sense: *quantum contumelia affectus*, viz. by the gods, or more especially by Athene, at whose instigation Aias avers that he had been led to commit so wanton and insane a deed as his attack upon the flocks. Cf. v. 378, ἀλλὰ μ' ἔδωκε . . . ἰλίδεον αἰνίζου, and v. 216 *supra*, Αἴας ἀπαλαβήθη." WUNDER. On the genitive γίλωντας, see Jelf's *Gr. Gr.* 489.

352. οὐκ ἀψορρον ἐνταυτὶ πίδα; "In this passage I am inclined to consider ἀψορρον as an adverb, because the expression ἀψορρος ποῦς is nowhere read, and the adjective itself is usually employed as an epithet of living beings." LOBECK. Cf. *Elektr.* 53, ἀψορρον ἤζομαι πάλιν. *Ibid.* 1424, ὦ παῖδες, οὐκ ἀψορρον; *Trach.* 902, Ὑλλος ἀψορρον ἀντὶ πατρὸς. It will be observed that in the use of the middle, ἐνταυτὶ πίδα, there is almost the same sense as that which would be imparted, if the verb were in the active voice, by the addition of the personal or possessive pronoun. *Eur. Med.* 728, ἐν τῇδε δ' αὐτὴ γῆς ἀπαλλάσσει ποδα. With the phraseology itself Lobeck compares *Pind. Nem.* 6. 27, ἵχουσιν ἐν Πραξιδάμαντος ἰὸν πίδα ἰμῶν, where the introduction of the possessive pronoun deserves the notice of the tyro. The form of the future νιμῶ, repeated below, v. 488, *Trach.* 1240, *Eur. Phæn.* 551, and frequently elsewhere, is in opposition to the precept of Herodian, who prefers νιμήσω. See Lobeck to *Phryn.* p. 457. Wunder remarks, that it is quite in keeping with the character of Aias that he should receive a woman's rebuke with indignation. On the other hand, he takes in good part the expostulation of the Chorus to the same effect which immediately follows, and quietly proceeds to expatiate upon the great ignominy with which he felt himself to be overwhelmed. It may, moreover, be observed, that in all which follows as far as to v. 402, Aias pays no heed to the prayers and admonitions of the Chorus and Tekmessa, but is absorbed in the exclusive contemplation

of his own personal degradation. The same critic aptly illustrates the conduct of our hero in this respect by that of Orestes, in *Elektr.* 1179—1186.

354. ὕμνους καὶ φρόνησιν εἶ. Probably an imitation of Hom. *Il.* 5. 440, φράζει, Τυδείδην, καὶ χάζει.

355. χερὶ . . . μιδῆνα. The majority of the MSS., with Aldus, *χειρ/*. The reading in the text is due to Hermann, and is followed by Erfurd, Lobeck, and all subsequent editors. The genitive is the more usual construction: *Ed. Kol.* 838 sq., μίδι χειρῶν τὴν παῖδα θύσσει; *Trach.* 564, χειρῶν ἧσιν ἐπαρήτην ἴον; sometimes with the addition of a preposition: *Ed. Kol.* 910, ταῦτον δ' ἐγὼ . . . ἄφρωντον οὐ μιδῆν' ἐν ἰξ ἱμῶς χερῶς; Eur. *Bacch.* 1024, μίδι διὰ χειρῶν βλάστημ' ἄνω; Plut. *V. Timol.* c. 20, Σπυρίαν ἐν τῶν χειρῶν μιδίῃ; Synes. *Epiot.* IV. p. 161, μιδῆται ἐν τῶν χειρῶν ἐκ πυβερήτης τὸ πηδάλιον; but the dative is found in *Empedoc.* v. 268, ἰσῶσι χερὶ μιδῆ, cited by Lobeck, who properly observes, "*qui e manu emittit, idem manu mittit.*" Render: *who have let slip from my hand the wicked or accursed villains.* — For ἀλάστορας, the MS. Mosq. B. exhibits ἀλαστορέους, which form is found also in *Antig.* 975, ἀλαστορέουσιν ἱερμάτων κύκλοις.

356. κλυτοῖς πιστὸν αἰσιολοίῃς. SCHOL.: κλυτὰ λίγυ τὰ αἰσώλια διὰ τὰς ἐν αἰντοῖς τεραχὰς καὶ θυνάς. This explanation is condemned by Heath, who directs us to write 'κλύτοις, i. e. ἐκλύτοις. Musgrave, on the other hand, from Nic. *Ther.* 471, καὶ ἐπὶ πεύλα μῆλα δουλεύον, would have us substitute πεύλοις, *manusuetis*, an adjective, so far as I am aware, unknown to Sophokles. Brunck has well defended the common reading from *Odys.* 9. 308, καὶ τότε πῦρ ἀνίκαν, καὶ ἡμιλγυ κλυτὰ μῆλα, and Lobeck quotes Hesychius: κλυτὸς ζῆνις ἐκ λειπτρῶν. See also Passow, *Lex. Gr.* s. v., and render, *Having fallen on the bees with twisted horns and on the flocks of bleating goats.*

357. Ἐριμὸν αἶμ' ἵδισα. Musgrave considers that αἶμα is used here in the same sense as that assigned to it by some of the old lexicographers in the *Elektra*, v. 1394, and would therefore translate, *nigrum enses imbuti*. He would, nevertheless, prefer to substitute εἶχμα in both places. This suggestion has been exploded by Lobeck, who, with his usual learning, has quoted a great number of passages, in which other verbs having strictly the same signification as δύνειν, *humectare*, are employed in the sense of *effundere*. Cf. Pind. *Nem.* X. 141, εἶγγυ δάκρυα; *Trach.* 848, εἶγγυ δακρύων ἄται; *Ed. Tyr.* 1279, μίλας ἑμβρεῖς . . . ἐπὶ γυγιστο profundebatur; *Trach.* 780, μυελὸν ἐκρᾶϊν; *Antig.* 527, δάκρυ' ἐβρομίση; Eur.

Iph. T. 160, ὕδαίνυ χεῖρας. See note to v. 55 *supra*. Erfurdt to *Trach.* 853. Seidler to *Eur. Iph. T.* 214. Jelf's *Gr. Gr.* 548 c. and 570.

358. ἰε' ἐξεργασμένοις. SCHOL.: ἰε' τιταλισμένοις καὶ ἰασιν οὐκ ἔχουσιν. πᾶσα τὸ Σιμωνίδου· Τὸ γὰρ γιγινημένοι οὐκ εἴ' ἄρκεται ἔσται. Cf. Blomfield, *Gl. ad Æsch. Pers.* 531. On the addition of ἰε', "either in notion of *after*, ἰε' ἐξεργασμένοις ἰλθεῖν, Hdt. 8. 95, or to express a consequence or sequence on, Hdt. 2. 22," to the dative absolute, see Jelf's *Gr. Gr.* 699, *Obs.* 2.

359. ἔσως . . . ἔχουσιν. In Suidas, s. *Τί δῆτα*, the common reading is ἔχουσιν, with the scholion, ἀπὸ τοῦ, ἔσως μὴ οὕτως εἶναι, either, as suggested by Lobeck, from an omission of the lineola employed to indicate the final *s*, or from the emendation ἔχουσιν of some interpreter offended with the comparatively infrequent use of the infinitive. In support of the construction of ἔσως with the infinitive, which is properly an *anacoluthon*, the poet leaving the syntaxis with which he commenced his sentence for one equivalent to it, Erfurdt has quoted Xen. *Æk.* 7. 29, διὲ ἡμᾶς . . . πυρᾶσθαι, ἔσως ὡς βίλσιστα τὰ προσήκοντα ἰκέτιον ἡμῶν διατρέψασθαι; Diodor. Sic. XX. 4, ἔσως . . . τοὺς ἀναβησομένους ἰσάμευς ἔχουσιν; *Ibid.* 85, ἔσως . . . αὐτοὺς εἰργασθαι τῆς ἰσιβολῆς. Add Xen. *Hell.* 6. 2. 32, εὖρετα, ἔσως μῆτις διὰ τὸν πλοῦν ἀνισιστήμενος εἶναι τῶν εἰς ναυμαχίαν μῆτις . . . ἀφινίσθαι. *Ibid.* 5. 42. *Kyr.* 4. 2. 37. See Hermann *ad Vig.* 435; Matthiä, *Gr. Gr.* 623. 3; Poppo to Xen. *Kyr.* l. c.; and especially Wesseling to Diod. Sic. p. 408.

360. πάντ' ἐγὼν, ἀπάντων τ' αἰεί. "Brunck, Lobeck, and Erfurdt read, with one manuscript, ἀπάντων αἰεί. We prefer πάντ' ἐγὼν, or ἀπάντων δ' αἰεί, for a reason which will be given in our note on v. 994." ELMSLEY. The reason alluded to in the above note is, that *εἰ* ought to be repeated in both clauses, or, if not given in the first, should be omitted in the second. Hermann has adopted the first of the corrections proposed by Elmsley, but Lobeck justly objects to the employment of the singular. We have therefore retained the common reading, and attach the less importance to Elmsley's objection, since the particle *εἰ* is repeated in the following clause, *κακοποιεσθαι τ' ἄλημα*. With the use of the word *εργασι* in this passage, compare the similar employment of the words *instrument* and *tool* in our own language.

362. Κακοποιεσθαι τ' ἄλημα. On the word ἄλημα, see the learned notes of Musgrave and Lobeck. It is rightly interpreted by the Scholiast to this verse and to *Antig.* 320: ἄλημα· κρίμμα, κρίσιμα, πεινῶδες. Zonaras, T. I. p. 131, explains by *παιούργημα* ἢ *πείσιμα*. On the

other hand, Eustathius, p. 352. 36, *ἐκείνῳ καὶ ἀπαιόλημα τὸ ἀποπλάνημα καὶ ἀποκάθεμα, ὃ καταβολογίης ὁ Σοφοκλῆς ἔλημα στρατεύῳ τὸν Ὀδυσσεῖα λίγι, etc.*, receives it for *πλάνημα*, i. e. *πλάνης*. Bothe, on account of its repetition at v. 369, would substitute *ἐόλημα*, and Burgess to *Æsch. Suppl.* v. 8 suggests *λῶμα*, for the same reason. Thudichum translates in words with which our language will not allow us to contend, *der schmutzvollster Bettler*, but which perhaps Thersites's portraiture of himself in *Troilus and Cressida*, referred to by the Oxford translator, may be thought to match: — "No, no, I am a rascal, a scurvy railing knave, a very filthy rogue." Hermann supposes that the adjective *κακοπινίστατος* is expressive of the contempt in which Aias held the attempt of Odysseus, arrayed in *πρωχικὴν στολὴν* (Eur. *Rhes.* 504), to penetrate Troy. See Hom. *Od.* 4. 244, 363, *γίλων*. The MS. Mosq. B. and Suidas s. *Ἄλημα* exhibit the Attic form *γίλων*, but this is never used by the Tragedians except when necessary for the sake of the metre. The Scholiast observes, *εὖτε μάλιστ' αὐτοῦ ἄπεται, τὸ τῷ ἰχθὲρ καταγίλασθαι ἵται*.

364. *Ἐν τῷ θεῷ αἴς καὶ γιγῆ κἀδύρεται*. Hermann renders, *quum deo visum est, et ridet et lacrimatur*; that is, if we understand him rightly, the Chorus, with the view of inducing Aias to bear the exasperating thought of his adversary's joy with greater equanimity, expresses the general sentiment that *joy and grief come from the gods*. And so Thudichum: *mit Gotte lacht und weint ein Jeglicher*, which is an exact translation of the Greek, and, as we suppose, identical with the sense intended by Hermann. On the other hand, Wunder, erroneously asserting that the Latin of Hermann is equivalent to "*si nunc gaudet ille, erit etiam, ubi dolebit*," declares that the Greek expresses rather *Et bona et mala, quibus fruuntur homines, a dis mittuntur*, and then, without any explanation of the process by which he eliminates this translation, proceeds to affirm the identity of the "*precept*" which the Chorus here enjoins with that laid upon Philoktetes by Neoptolemos, v. 1316 sq., *ἀνθρώποις τὰς μὲν ἐκ θεῶν εὐχὰς δόσεις ἐστ' ἀναγκάειν φέειν . . .*, which is evidently an enunciation of the necessity under which men lie to bear or submit to the dispensations of the gods, and therefore, we need hardly observe, quite distinct from the sentiment expressed in the verse before us, and also in his own translation of it. Excellent commentator as Wunder undoubtedly is, it is yet to be wished, that, in this and many other passages of the Sophoklean plays, he had supplied us with a precise rendering, instead of indulging in periphrastic explanations of the poet's thought.

365. *Ἰδοίμ' ἰν*. "So Aldus and the Scholiast. Notwithstanding the

silence of Brunck, we feel very little doubt that this verse wants a syllable in all the ancient copies, and that the reading of the modern editions, *Ἰδαίμι δὲ νῦν*, is found in no manuscript, except in those of the Triclinian recension. Perhaps the poet wrote *Ἰδαίμι' ἰγὼ νῦν*. So *Æsch. Choeph.* 265, *πρὸς τοὺς κραυγῶντας, οὗς Ἰδαίμι' ἰγὼ ποιεῖ, κ. τ. λ.* In the present passage, *ἰγὼ* appears to have been lost before *νῦν*. In the following passage, *νῦν* was lost after *ἰγὼ*: *Eur. Ion.* 81, *Ἰων' ἰγὼ (νῦν) πρῶτος ἀναμάζω θεῶν.* ELMSLEY. Hermann emends *Ἰδαίμι νῦν* (for which we should prefer *Ἰδαίμι νῦν νῦν*, as more appropriate to the preceding verse), thinking it extremely probable that the transcribers omitted this adverb in consequence of its resemblance to *νῦν*, and this is adopted by Schneider. Dindorf formerly, in Zimmermann's *Mus. Stud. Antiqq.* 1836, l. p. 7, conjectured *Ἰδαίμι, Ἰδαίμι νῦν*, or *Ἰδαίμι', Ἰδαίμι νῦν*, quoting Euripides, *ἄφρων ἂν εἴην, εἰ τρέφον, τὰ τῶν φίλων*, and Kratinos, *σοδαπὰς ὁμᾶς εἶναι φάσκων, ὃ μείζωνας, οὐκ ἂν ἀμείζωνας*; but has more recently edited *Ἰδαίμι' Ἰδαίμι*, omitting the pronoun, a correction to which, in our judgment, few will subscribe. In Suidas, s. *Ἀτάμινος*, where our verse is cited, we read *Ἰδαίμι νῦν, ἀδ' ἀτάμινος*. With Wunder, we have adhered to the writing of the manuscripts.

367. *Μηδὲν μίγ' εἴπης*. Equivalent to *μὴ πομπάσῃς*. The singular number is also employed in *Hom. Od.* 22. 288, *μὴ μίγας εἰπῆς*; *Plat. Phædon.* p. 95. B; *Hipp. M.* 295. A; *Theokrit.* X. 20; *Soph. Electr.* 830, *μηδὲν μίγ' εἰπῆς*. Compare *Virg. Æn.* 10. 547, *dixerat ille aliquid magnum*. Lobeck observes, that *μίγας λίγας* signifies not only insolentia dicere, but also *clara et contenta voce loqui*, as at *Plat. Rep.* V. 449. B; *Protag.* 310. B; *Amator.* 110. B; (in these last two passages τῇ φωνῇ is added); *Alcib.* l. 110. C; whilst, on the other hand, *μεγάλα λίγας* has the former meaning only. Cf. Koen. ad *Greg. Cor.* p. ix.; Heindorf ad *Plat. Hipp. M.* 34. — *ἦ' εἰ πακοῦ*. See Jelf's *Gr. Gr.* 527; *Æd. Kol.* 1270, *παῖ τις φροντὶδες ἰλθῃ*; *Ibid.* 310, *παῖ φρενῶν ἰλθῶ*; *Eur. Ion.* 1271, *ἦ' εἰ εὐχῆς*.

368. *Ἦ Ζεῦ, προγόνων προπάτωρ*. The story of Zeus having borne away the nymph *Ægina* from *Phlia* to the island *Ænona*, afterwards called *Ægina*, is generally known. *Æakos* is said to have been the fruit of their intercourse. Cf. *Pind. Isthm.* 8. 45 sq.; *Nem.* 8. 10 sqq., with the note of Dissen; *Apollodor.* III. 12. 6, *Ἀἴγιον δὲ εἰσπορεύσας ἰ Ζεὺς εἰς τὴν εἰς Οἰωνὸν λεγομένην νῆσον, ὅν δὲ Ἀἴγιον ἀπ' ἐκείνης κληθεῖσαν, μίγνυται καὶ ταῖναι παῖδα ἐξ αὐτῆς Αἰακόν . . . γαμῶ δὲ Αἰακὸς Ἐδεσίδα, τὴν Χαιρώνος, ἐξ ἧς αὐτῇ παῖδες ἰγίνονται Πηλεΐς τε καὶ Τηλεμάχων. Add *Diod. Sic.* IV. 72; *Philostephan. ap. Schol. Hom. Il.* 16. 14; *Klausen's Theol.**

p. 79. Hence the language in which Aias here addresses Zeus, and at v. 779 sq., *ἰα δὲ τῷδ' ἐμὶ ἐν πρῶτοι, καὶ γὰρ υἱὸς, ἄριστος*. Aias is also termed one of the *Æakids* at v. 609. — *πῶς ἄν, utinam*. See Jelf's *Gr. Gr.* 427. 3.

369. βασιλῆς. "The MS. Par. reads βασιλῆς; the majority of the manuscripts have βασιλεῖς; the genuine reading is exhibited by the MSS. Laur. a. Dred. a. See Draco ap. Straton. p. 115. 18; Herodian ap. Bekk. *Anecd. Gr.* p. 1195, *σημειῖται δὲ ὁ Ἡρωδιανὸς παρὰ τῷ Σοφοκλεῖ τοὺς βασιλῆς διὰ τοῦ η γράφομενους παρὰ τὴν αἰτιατικὴν, εἰσι, τοὺς τε διατέχους (sic) ἐλίσσας βασιλῆς. ἴσται δὲ καὶ παρὰ τῷ Ξενοφῶντι (Æyr. 1. 1. 2) τοὺς νεμῆς διὰ τοῦ η*. See my note to Eur. *Rhes.* 480." DINDORF.

375. "Ἐλίσθ' ἱλισθί μ' εἰκότερα. Some manuscripts ἱλισθί μ', ἱλίσθ' εἰκότερα, approved by Brunck. Compare Plaut. *Cist.* III. 9, *accipe me ad te, mors, amicum et benevolum*.

376. Οὔτε γὰρ . . . ἀνθρώπων. Hermann has edited ὄνησιν on the authority of the MSS. Lips. A. B. and Suidas, s. Ἰώ. A more important consideration is the construction of these words, which has occasioned much perplexity to the critics. "Hermann, placing a comma after βλίπτων, joins *τιν' εἰς ὄνησιν ἀνθρώπων*, as I suppose in the following sense: *cum aliquo commodo hominum*, which agrees with the explanation of the Schol. Laur., *εἰς ὄνησιν*. And the Schol. Rom. seems to have followed a somewhat similar course; for he writes *οὔτε θίων γίνεσθαι οὔτε ἀνθρώπων ὀρεῖν ἴσται ἀξίον ἐμὶ εἰς ὀφίλιον*, but in the opposite sense, *cum aliqua spe auxilii ab iis accipiendi*; nor can we doubt that he connected ἀμείριον with ἀνθρώπων, as at *Antig.* 790, ἀμείριον ἰσ' ἀνθρώπων. I have erased all marks of punctuation, in order that the verb βλίπτων may be constructed with the simple accusative, and also with the preposition." LOBECK. In the other words, the preposition *εἰς* is omitted in the second clause. Compare the many examples of a similar kind collected by Mehlhorn to Anakreon, p. 71; Wellauer to *Æsch. Eum.* 673; Lobeck to this verse; and Matthiä, *Gr. Gr.* 595. 4. Bernhardt to Dion. V. 1037, and in *Synt.* p. 202, limits this ellipse to Pindar and the Alexandrine poets. But it occurs in the Tragedians also. *Antig.* 1176, *πόντιον πατρώας ἢ πρὸς οἰκίας χερὸς ὀλωλιν*; *Ibid.* 367, *ποτὶ μὲν καλόν, ἄλλοις ἰσ' ἰσθλὸν ἴσται*; *Trach.* 765, *σιμῶν ἐργίον . . . πᾶν πειρίας δούς*; Eur. *Herakl.* 755, *μίλλω τῆς γῆς, μίλλω περι τῶν δόμων κίνδυνον τιμῶν*. The expression βλίπτων *εἰς τινά* signifies *expectare aliquid ab aliquo*. Cf. *Antig.* 914, *εἰ χεὶρ με τὴν δύστηνον εἰς θεοὺς ἴσται βλίπτων*; *Elektr.* 925, *μηδὲν εἰς κινόν γ' ὄρα*; Eur. *Iph. T.* 1056, *εἰς ἱμᾶς βλίπτω*; Hes. *Opp.* 475, *οὐδὲ πρὸς ἄλλους αὐγασίαι*; and *infra*,

v. 489, ἰμὼ γὰρ οὐκ ἔστιν ἢ τι βλίσσω. Wytttenbach, in *Bibl. Crit.* Vol. II. P. II. p. 43, objects to the word γίνοις in relation to the gods, and directs us to substitute τοιός. See, however, Eur. *Med.* 747; *Hippol.* 7; *Hek.* 490. With the sentiment, compare *Œd. Kol.* 829, τοίαν λάβω θιῶν ἄρεξιν ἢ βροτῶν; Polyb. XV. 1, πάσης ἰλπίδος ἀποκλυσθῆναι καὶ παρὰ θιῶν καὶ παρ' ἀνθρώπων; Cic. *Verr.* IV. 45, *quid speras, quid spectas? quem tibi aut deorum aut hominum auxilio putas futurum?* Tacit. *Hist.* V. 3, *monuit ne quam deorum hominumve opem exspectarent.* The "summa salutis desperatio" here expressed by Aias has been aptly compared with the state of mind portrayed by Shakspeare in *King John*, Act 3, Sc. 4:—

"There's nothing in this world can make me joy;
Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man;
And bitter shame hath spoiled the sweet world's taste,
That it yields naught but shame and bitterness."

383. Εἰ τὰ μὲν φθίνι, κ. τ. λ. The three words τοῖς δ' ἰμοῦ πύλας may be said to be given up by all the commentators, as incapable of explanation, and we agree with Wunder in believing that they must remain so, until we are furnished with new manuscripts or new scholia. What has been proposed by way of explanation or emendation, we will place before the student. The Schol. Rom.: εἰ τὰ μὲν φθίνι, διὰ τὴν (SCHOL. LAUR.: κατὰ τὴν) κρίσιν τῶν ὅπλων, and Triclinius further mentions that some referred the verb φθίνι to Athene in an active signification. Dindorf understands, in opposition to both, the destruction of the cattle. Upon the second verse the ancient interpreters make no remark beyond the following in the Schol. Ien.: ὤφειλιν εἰπεῖν τὰ δ' ἰμοῦ, ἵνα ᾗ ἀκόλουθον πρὸς τὸ εἰ τὰ μὲν. ἰσοίης δὲ ἰσαλλαγῇ, from which we may infer that the writer found τοῖς δ', and not τοῖς δ', in his copy; and with regard to the enallage, that he believed Sophokles has employed the familiar inversion τοῖς δὲ ἰμοῦ πύλας, scil. εἰμί, in place of τὰ δὲ ἰμοῦ πύλας ἔστιν, scil. μοί. Triclinius paraphrases παραπλησίως τοῖς προκειμένοις ῥήμμασι, and we may therefore presume that he found ἰμοῖς, i. e. ἰμοῖς τοῖς πύλας in his manuscript. Elmsley proposes εἰ τὰ μὲν φθίνι, φίλοι, τὰ δὲ δ' ἰμοῦ πύλας, believing this to be the meaning: εἰ τὰ μὲν ἄγιστα φθίνι, τὰ δὲ δὲ κατὰ πάρεσσι. This correction, as he shows, suits the metre required by the corresponding verse in the antistrophe, where the first syllable of Τροία is short, as in v. 1149, and lacks nothing in its support "except an instance of the union of the two synonymous words ἰμοῦ πύλας." Bothe corrects τοῖς

δ' ἰμοῦ πύλας, *μωραῖς*, or *μωραῖς γ' ἄγραυς*. Hermann conjectures *ταῖς* δ' ἰμοῦ πύλας, scil. *οὔσι*, and quotes, as an example of a similar omission, *Æd. Kol.* 83, *ὡς ἰμοῦ πύλας*. Ellendt, remarking that *τινά* is not at all necessary in the antistrophic verse, and that πύλας is, in all probability, a gloss, expunges both these words, and writes *ταῖς* δ' ἰμοῦ. Neue imagines that *ταῖς* δ' ἰμοῦ πύλας is put for *ἐκείναις ἰμοῦ πύλας οὔσι*, or for *τῇ ἐκείνῃ πύλῃ ὄνῃ*, but this, if free from other objections, would yield a very inappropriate sense. Lobeck suggests that the poet may have written *τίσιν*, which differs very slightly in form from *ταῖς*, and proposes the following explanation of the thought: *If I have lost the honor and dignity I formerly enjoyed, revenge is nevertheless at hand, which I have drawn upon myself by destroying the cattle of the Achæians, and they will speedily rush to attack me.* Thudichum maintains that these verses are to be explained by the three following, and that the order in which we might have expected to find them has been inverted by the poet. *If there*, i. e. in the army, *all is lost*, and *here*, i. e. amongst the cattle, *whilst I, instead of consummating my vengeance upon my enemies, have achieved this foolish capture, yet the whole host, &c.* In our judgment, an opposition is required to *ὡς τὰ μὲν φθίσι* (which may be referred to the verses immediately preceding, i. e. if all hope of flight or of remaining here in safety is lost), such as *τὰ δ' ἰμοῖ εἰσσία*, or *τὰ δ' ἰμοῖ ἐλησύν*.

385. *δυσκάλτος*. The Roman Scholiast observes that Didymus explained this adjective by *παντὶ σθίνῃ*, and Pius by *λαβὼν τὰ δύσκαλτα δοράτια*. Hermann considers it equivalent to the Homeric expression *ἔχων δὲ δοῦρε*, *bene armatus*. Ellendt detects in its employment a reference to the two Atreidæ, who would jointly lead the army against Aias. We prefer to regard it as used here in an active signification, like *δυσκάλτος*, *Æsch. Agam.* 117, to express the fury with which the Greeks would hasten to destroy Aias. Cf. Pind. *Pyth.* 2. 1, *χειρὶ διδύμῃ*; Hor. *Ep.* I. 18. 66, *Fautor utroque tuum laudabit pollice ludum*.

387. *τοιᾷδ' . . . φωνεῖν*. On the infinitive in exclamations, cf. Matthiæ, *Gr. Gr.* 544; and on *ἔτλη ἄν*, see note to v. 119, *supra*. — *χρήσιμον*. SCHOL.: *γιννασίεσσαν*.

389. *Ἰὼ πόρεσι ἀλγίβοις*. Brunck translates *fluvii in mare prolubentes*. Harpocration, s. v. *Πόριος*, interprets *ποταμοὶ εἰς τὴν θάλατταν ῥίνοντες*, which Homer calls *ἀλμυρήναις*. HESYCHIUS: *πόρεσι· ποταμοί*. Lobeck, nevertheless, supposes that the expression *πόρεσι ἀλγίβοις* denotes here, as at *Æsch. Pers.* 365, *the ocean waves*, which Aias beheld in the distance. Cf. Archestr. ap. Athen. VII. 278. C, *Αἰγαίου πελάγους ἐνάλιος πόρος*; *Æsch. Pers.* 453, *ἐναλίῳι πόρων*.

390. *νίμος ἰπάκτιον*. SCHOL.: τὸ ἄλλος τοῦ ἔρους τῆς "Ἰδης τὸ παράλιον. Compare *Trach.* 1141, *ἰπακτίς Τίγριδι*.

392. *οὐκ ἔτ' ἄμπνοὺς ἔχοντα*, no longer drawing breath, i. e. no longer living.

394. *Σκαμάνδριον γίγνεται ῥοαί, εὐφρονες Ἀργείους*. Compare Eur. *Hel.* 54, *Σκαμανδρείους ῥοαίσι*; *Ibid.* 259, *Σιμουντίους ῥοαίς*, quoted by Wunder. Lobeck considers that the poet intends in this passage to set forth the fierce resentment and passion of Aias, and adds, that it is eminently characteristic of men who suppose themselves to have been deeply injured to imagine that the inanimate objects by which they are surrounded are propitious to their enemies, and, as it were, confederate against themselves. So below, v. 433 sqq., *μισοῦ μ' Ἑλλήνων στρατὸς, ἔχθρι δὲ Τρώϊα πάντα καὶ πιδία τάδε*. The Oxford translator observes, however, that "there is no reason why we should receive this certainly far-fetched idea, unless it be the rise of the Skamandros to overwhelm Achilles, as told in the *Iliad*." Musgrave, on account of the contrary representation given in Hom. *Il.* 23. 74, compared with vv. 36–40, where we find it denied that this river was kindly disposed to the Greeks, directs us to read *δυσφρονες*, and to substitute *λάθριον* for *ἐλπίδιον* in the corresponding strophic verse. Eustathius, p. 890. 22, teaches that the Skamandros is so styled διὰ τὸ χρεσιμώτατον γίνεσθαι τοῖς Ἑλλησιν, and the Scholiast, διὰ τὸ ποτόν. Compare *Æsch. Pers.* 435, *Σπερχιδὸς ἄρδνι πιδίον εὐμνυῖ ποτῶν*.

398. *ἴσως ἔξερίω μίγα*, *I will speak openly the boast*, said parenthetically. See note to v. 367, *supra*.

403. *οὐδ' ἴσως*. The common reading is *οὐδ' ἴσως*. "After *οὔτοι*, we ought to read *οὐδί* instead of *οὔτοι*. Compare *Æsch. Eum.* 299; Eur. *Med.* 469; *Alkest.* 1040; *Herakl.* 64; *Herc. F.* 316. See also *Æsch. Prom.* 435, with the remark of the Edinburgh Reviewer, Vol. XVII. p. 492." ELMSLEY. For an opposite opinion, see Hermann to Eur. *Med.* 4; Ellendt, *Lex. Soph.* II. 444; Matthiä, *Gr. Gr.* 609. With the double structure of the verb *ἔχυν*, Wunder compares *Antig.* 270, *οὐ γὰρ εἰχόμεν οὔτ' ἀντιφρονεῖν, οὔτ' ἴσως δῶντες καλῶς πράξαιμιν*, where the optative is used instead of the conjunctive, on account of the past time of the preceding finite verb. On the sentiment of these verses the Scholiast remarks, *ὁ χορὸς ἰστέν ὁ λίγων· ἰδιδῶσι γὰρ ὁ χορὸς τῷ κάμνοντι, ἴσως ἰστέν εἶδος παραμυθίας· ἢ δὲ Τίμηρσεν τούτο οὐκ ἰστέν*.

405. *Αἰαῖ· τίς ἄν . . . κακοῖς*. SCHOL.: *συνφθὴν ἵσσεσθαι καὶ ἰσώνυμον τοῖς κακοῖς· ἰσλιξὶ δὲ τὸ ὄνομα παρὰ τὸ αἰαῖ τὸ θρηνητικόν*. Brunck condemns in severe terms the want of taste displayed by Sophokles in representing Aias in the very midst of his complaints as punning upon his own

name, although he awards him praise, that, in all his writings, this is the only example of the kind. In making this observation, he follows apparently in the heels of Valcknäer's criticism, who, to Eur. *Phæn.* 12, censures Euripides, and eulogizes Sophokles, — the first, for indulging so freely in such pleasantries; the second, for the opposite virtue. Lobeck, however, has shown that the ancients were accustomed to regard names as ominous of the destiny of the individuals to whom they belonged, and asserts that the moderns are not entirely free from the same superstition. See his note to this passage, and more especially his observations in *Aglaoph.* p. 870; Muret. ad Plat. *Polit.* I. 336. B; Quintil. *Inst. Or.* 5. 10. 31; Elmsley to Eur. *Bacch.* 508, and to *Herakl.* 919. One example of this *συμπτώσις*, from the Anth. Pal. c. 5, is so elegant, that we cannot forbear to quote it here: —

Αὐταί σοῦ Μοῖραι τι κατανόμασαν Φιλῶδημον,
'Ὡς αἰὶδ' Δημοῦς διεμὸς ἔχει με τίθεις.

That the present instance is not, as Brunck asserts, the only example in the tragedies of Sophokles, will be seen by a reference to v. 550, *infra*. Pindar, however, *Isthm.* 5. 27–31, gives a different history in regard to the name of Aias, which is briefly this: — When Herakles invited Telamon to take part in his expedition against Troy, in order to revenge the perfidy of Laomedon, he is said to have supplicated as a favor from Zeus, that the latter might be the father, by Eriboea, of a son whose strength might equal that of the lion in whose skin he was girt, and who might, moreover, possess the highest gifts of mental courage and bravery. Whilst offering this petition, Zeus is said to have sent him a great eagle. Encouraged by the appearance of the royal bird, Herakles assured Telamon that he would have a son such as he had prayed for, and Telamon gave him the name of Aias from this eagle. The Scholiast to the passage referred to, p. 547, ed. Böckh, observes, *ἐλθῶντα δὲ ἐκ τῶν μεγάλων 'Ηοῶν ἡ ιστορία· ἐκὶ γὰρ ἐρείσκειται ἐπιχεινόμενος ὁ 'Ηρακλῆς τῇ Τηλαμῶνι καὶ ἱμβαίνων ἐν τῇ θορᾷ καὶ εὐχόμενος, καὶ ὁ διόπορος αἰετός, ἀφ' οὗ τὴν προσωνυμίαν ἔλαβεν Αἴας.* Apollodoros, 3. 12: *καὶ σπινθαμίνου εὐχὰς 'Ηρακλίου, ἐν αὐτῷ (i. e. Τηλαμῶνι) παῖς ἄρῃν γίνηται, φανίστες δὲ μετὰ τὰς εὐχὰς αὐτοῦ, τὸν γυνθίντα ἐκάλεσαν (ὁ Τηλαμῶν) Αἴαντα.* It is unnecessary to point out, that no allusion to this myth is contained in the play before us, and that the verse under review furnishes conclusive proof that Sophokles derived the name Αἴας from αἰαῖ. With regard to the construction, join *ἐπώνυμον ζυνοίσειν*, and consult note to v. 69 *supra*.

410. Τὰ πρῶτα καλλιστίων ἀριστίους. SCHOL.: εἰληφί τὴν Ἑσιόνην παρὰ τοῦ Ἡρακλείου. See below, vv. 1237 – 1241; Apollodor. 2. 6. 4, and 3. 12. 7; Diodor. 4. 32; and Schol. Hom. *Il.* 8. 284. Telamon is mentioned as the first who penetrated Troy, by Apollodoros and Diodoros, the latter of whom thus writes: ὁ δ' Ἡρακλῆς ἰσσιφάνους Τελαμῶνα ἀριστίους, δὸς αὐτῷ τὴν Λαομίδοντος θυγατέρα Ἑσιόνην· οὗτος γὰρ κατὰ τὸν πολιορκίαν πρῶτος βιασάμενος εἰσίσιν εἰς τὴν πόλιν, Ἡρακλείου προβαλόντος κατὰ τὸ περὶ τῶν μίγος τοῦ τείχεος τῆς ἀπρωίλου. The Schollast, as also Matthiä, *Gr. Gr.* 423, interprets ἀριστίους by τῇ ἀριστούσῃ λαβών, understanding Hesione, who was given to Telamon, as an ἀριστίον. It is better, however, to regard τὰ πρῶτα καλλιστίων as the accusative of equivalent notion to that contained in the participle ἀριστιύμεας, with which, therefore, it must be strictly connected. In the same way, at v. 55 *supra*, in the expression ἔκλει φόνον, the poet, from a wish to give a more precise definition of his meaning, has substituted φόνον for the cognate accusative κίρσιν. And there is peculiar propriety in the employment of the word καλλιστίων in the verse now under consideration. For in this case, the ἀριστίον, or prize of highest valor, was also the prize of highest beauty, viz. Hesione. Hence τὸ καλλιστίων is almost identical with τὸ κάλλιστον ἀριστίον. That not merely ἀριστίαν ἀριστιύσαι, like δουλίαν δουλιῦσαι and similar phrases, but also ἀριστίαν ἀριστιύσαι, is a legitimate expression, is evident from v. 1238, τὰ πρῶτα ἀριστιύμεας. Consult notes to vv. 276, 414.

411. πᾶσαν εὐκλειαν, "summam gloriam. Philokt. 142, πᾶν κρείσσον, *summa potestas*, where see my note." WUNDER. Add *Trach.* 645, πᾶσαν ἀριστίαν λάφυρ' ἔχων.

414. ἔργα . . . ἀρίστους. SCHOL.: ἀρίστους· διέξας, βοηθήσας, πράξας. See note to v. 410 *supra*. Here again we might have expected ἔκλεισιν. But a more precise definition being required, viz. the exact character of the assistance or ἔκλεισις which he had, either by word, counsel, or deed, actually rendered in averting danger from his friends, this is briefly expressed by the substitution of the accusative of equivalent notion for the cognate accusative. In other words, ἔργα ἀρίστους is here put, as Wunder has perceived, for ἔκλεισιν ἔργαστικὴν ἀρίστους, having afforded active or efficient help. Compare *infra*, v. 1040, τοιαῦτ' ἀμαρτάνουσιν . . . ἔση, where ἔση stands in precisely the same relation to ἀμαρτάνουσιν as ἔργα to ἀρίστους in the present verse; τοιαῦτα ἔση ἀμαρτάνουσιν being equivalent to τοιαύτας ἀμαρτίας ἱσινὲς ἀμαρτάνουσιν, i. e. τοιαῦτα ψιῖδη λίγουσιν. See Jelf's *Gr. Gr.* 596, *Obs.* 4.

418. Κρίναι ἱμιλλας. SCHOL.: μὴτὰ κρίσιος δίδοναι ἐνὶ κρείττους ἀριστίας, ἵγουν ἱμιλλῇ κρίνιν, τίς δὲ κρατῶν ἐν ταῖς ἀριστίας. Hence, says Wunder, κρείττος ἀριστίας κρίνιν ἐνὶ will signify *principatum summæ virtutis alicui adjudicare*.

419. ἄλλος ἀντ' ἑμοῦ. *Alius mea vice*. See *Æsch. Prom.* 467; *Æd. Kol.* 488; *Ar. Nub.* 653. In this formula the preposition must not be thought to lose its force. Cf. Pflugk to *Eur. Hel.* 574; Jelf's *Gr. Gr.* 618.

420. παντουργῇ φρίνας. SCHOL.: πάντα πράττειν καὶ μηδὲν ὑποστῆλαι μιν, πανουργῇ καὶ ἀνιδιῷ. Lobeck compares *Æsch. Theb.* 655, φωνὴ παντόλμῃ φρίνας. *Philokt.* 636, ἀλλ' ἴσ' ἐκείνῃ πάντα λικτά, πάντα δὲ τολμητά. Eustathius, pp. 524. 40, 1848. 51, δὲ πανούργως καὶ παντουργὸς διάφορον σημασίαν ἔχει παρὰ γὰρ τοῖς ὕστερον. Σοφοκλῆς γὰρ καὶ τὸν παντουργὸν εἰς ταῦτ' ἔγει τῇ πανούργῃ, εἰπὼν ἀνδρὶ παντουργῇ φρίνας, where ἀνδρὶ is evidently a mere gloss upon φωνῇ.

421. Ἐπραξαν. "*Fecerunt ut contingeret*. The Greek phrase πράττειν εἰ τι corresponds with our own expression *jemandem etwas verschaffen*, and conveys the idea of clandestine agency and partisanship. See Ducker. ad *Thuk.* IV. 89." WUNDER. Compare *Ar. Acharn.* 755, ἄνδρες περίβουλοι τοῦτ' ἱεραστοῖν τῇ πόλει. See Bernhardt, *Synt.* p. 122 sq., and Hermann ad *Vig.* p. 290.

422. Καὶ μὴ σῆς ἱμῆς. *And had not my eye and perverted senses hurried me away from my design*. SCHOL.: εἰ μὴ διὰ ἱστοῦσιν τοῦ δύναντος ἐξίπτετον αἱ διάνοιαι μου, οὐκ ἂν ποτε ἄλλου οὕτως ἀδίκως πατιψήφισαντο ὡς καὶ παρ' Ὀμήρῳ. Ἡ γὰρ εἴη, Ἀτρεΐδην, οὗν ὕστατα λαβήσαις (*Il.* I. 232). This explanation certainly confirms the reading ἀπῆξαν, which we have adopted after Turnebus and Canter. Another Scholiast writes ἀπῆξαν· ἀντὶ τοῦ ἀπήγαγον· γὰρ καὶ ἀπείρξαν, ὃ ἴσθιν ἐκάλυσαν. Lastly, ἀπείρξαν is read in the MSS. Bar. A. Γ. Mosq. B. Dresd. b. and Iunt. Compare vv. 55, 70, *supra*, where ἀπείργειν is used by Athene in reference to the circumstances here alluded to. The reading ἀπῆξαν, which is exhibited in the remainder of the MSS. and in Aldus, must not be regarded as identical with ἀπῆξαν, for, as Brunck points out, the ancients wrote ἀπήξα. Lobeck accurately observes, that the aorist ἦξα, which Heath would introduce at *Æsch. Choeph.* 950, and Brunck at *Ar. Ran.* 468, is never used by the Tragedians. See Buttmann, *Gr. Gr.* II. p. 65, *Anm.* With the expression, φρίνας διάστροφοι, compare *Æsch. Prom.* 673, οὐδὲ δὲ μισθὸν καὶ φρίνας διάστροφοι ἦσαν. The same adjective is employed to denote distorted vision in *Eur. Bacch.* 1165, ἐν διαστροφῇ ὄψεαι; *Trach.* 791,

διόστρεφον ἰφθαλμὸν ἄρου. Lastly, on the sentiment of the whole passage, compare the very apposite illustration cited by Lobeck from Libanius, *Ep.* 851, p. 400, οὐδὲ μικροῦ ἱμμήσω τὸν Αἴαντα τὸν ἄλλα μὲν βουλομένο, ἄλλα δὲ ἀναγκασθέντα.

424. οὐκ ἔν . . . ἰψήφισαν. "Sophokles has used the active, where we might have expected the middle voice. Compare Plat. *Gorg.* 515. E, οὐδὲμίαν αἰσχερὰν δίκην πατιψήφισαίτο αὐτῶ. Observe, moreover, the use of the aorist indicative for οὐκ ἔν ψήφισαν, as in Plat. *Erg.* 393. D, οὐκ ἔν προηρῶτο, εἰ μὴ . . . ἤγυτο; Julian. *Ep.* XXXIX. p. 70, οὐκ ἔν μί τις ἰγρέψατο παραβαίνοντα τὸν νόμον, εἴ τι . . . ἀξιώσασμαι." LOBECK. Eustathius, p. 361. 29, charges Sophokles with an anachronism in the use of this verb: ψηφίζον γὰρ οὕτω εἶδεναι (ἔδιδεναι) ἥρωες, ἀλλὰ μεταχρῶνται τὸ τῶν ψήφων εἶρημα. The same error (?) may be imputed to Pindar, in *Nem.* 8. 45, κρυφίαισι γὰρ ἐν ψάφους Ὀδυσσεῦ Δαναὶ θεράπεισαν· χερσίων δ' Αἴας στυγερῆς ὄπλων φόνος πάλαισιν.

425. Νῦν δέ. "Atqui. So at *Æd. Tyr.* 263; *Æd. Kol.* 273; *Elektr.* 335; *infra*, 1004. Latin writers, although rarely, use *nunc vero* in a similar sense. See Ter. *Adelph.* 3. 2. 41; and Cic. ad Quint. frat. l. 1. 88, 93." WUNDER. All the MSS. and Suidas s. v. exhibit ἀδάμαστος. Elmsley to *Æd. Tyr.* 196, Reisig, *Comm. Critt. in Æd. Kol.* p. 385, Wunder, *Advers. in Philokt.* p. 34 seq., and Buttmann, *Gr. Gr.* 102, *Ann.* 7, have, however, clearly shown that ἀδάμαστος is the only form of this word in use among the Tragic Poets.

426. ἰπινεύοντες. SCHOL.: ἐντραπίζοντα. Render, *arming my hand against them*, and compare *Il.* 8. 374, ἰπινεύουσιν τοῖν ἴπποις; Oppian. *Hal.* 5. 562, ἦδη γὰρ διλφίσιν ἰπινεύουσιν ἄρου. Hermann sneers at Valcknäer, who, to Eur. *Hippol.* 1183, directs us to correct ἰπινεύοντες; from a recollection, probably, of ἀπινεύοντα at v. 72, *supra*.

428. "Ὡς ἐν τοιοῦτοις . . . βοταῖς, i. e. ἐν τοιοῦτοις, δηλονότι βοταῖς. Matthiæ to this line, and in *Gr. Gr.* 471, interprets, *tam vilibus pecudibus*, with the approbation, apparently, of Lobeck. Wunder more correctly teaches, that there is no special reference to the kind of beasts whom Aias slew, but a mere opposition between them, as actually slain by him, and the men whom he designed to kill, but did not. According to this view, βοταῖς is to be regarded as an appositum to τοιοῦτοις. Compare *Philokt.* 1271, τοιοῦτος ἦτορ . . . πιστός, ἀτηρὸς λάβρα, i. e. δηλονότι πιστός, etc.; Hom. *Il.* 21. 108, οὐχ ἱέραξ, οἷος κἀγώ, καλὸς τι μίγας τι; See Wunder's observations to *Philokt.* 38, where many examples are brought forward of a precisely similar employment of the pronoun ἄλλος by Greek writers.

431. *φύγει τᾶν*. We have received, without hesitation, the emendation of Elmsley. The particle *γί*, which the MSS. generally exhibit, is altogether inappropriate, and *ταί* is common in apodosis. See Wellauer to *Æsch. Thab.* 534; Wunder to *Æd. Kol.* 1366; Hartung, *Griech. Partit.* 2. 355; Jelf's *Gr. Gr.* 736. 3. Compare *Æsch. Suppl.* 78; *Agam.* 879; *Eum.* 891; *Soph. Elektr.* 582; *Philokt.* 854; *Eur. Hippol.* 480. The frequent use of *ταί* in the secondary sentence is by no means, however, our chief reason for adopting Elmsley's emendation. For, as that illustrious scholar knew full well, there are almost innumerable passages in which it does not so occur. The reason for his correction he has left the reader to discover for himself, and it is this; that if any word should be emphasized in our passage, it must certainly be *ἰκανός*, or, at all events, not *φύγει*. With the sentiment here expressed, Lobeck properly compares *Elektr.* 687, *ἵταν δὲ τις θίων βλάπτη, δύναται δὲ οὐδ' ἐν ἰσχύων φουγῆν*.

432. *ἴσσις . . . Τρεῖς*. "The force of the relative is apparently extended through all three clauses, *ἵσσις θιοὶ ἰχθυήσουσι, μισοῦ δὲ σαρπητός, ἰχθυοὶ δὲ Τρεῖς*." LOBECK. Or we may explain the change of construction in the latter clauses as standing for *μισοῦμαι δὲ ὅρ' Ἑλλάδα σαρπητοῦ, ἰχθυομαι δὲ, κ. τ. λ.* Similarly, *infra*, v. 1239, *ἢ φύσι μὲν ἦν Βασίλειον, Λαομίδωνος, ἱερεῖον δὲ ἐν Δάρεσσι* *ἰσίσφι* *ἴσσις* *Ἀλκμήνης γόνος*. *Hom. Odys.* 9. 20, *ὅς πᾶσι δόλουσι ἀνθρώποισι μέγα καὶ μιν κλῆς ἀερεὰς ἴσσι*. *Demosth.* p. 53. 3, *ὅς οὐκ ἰχθυήσονται, οὐδὲ ἰφίλου αὐτοῦς*. *Cic. Orat.* 3, *ipsius in mente insidebat species pulchritudinis eximia quædam, quæcum intuens in eaque defixus, ad illius similitudinem artem et manum dirigebat*. *Id. Fin.* 2. 2. 5, *hunc ipsum sive finem, sive extremum, sive ultimum definiebas id esse, quo omnia, quæ recte fierent, referrentur, neque id ipsum usquam referretur*. On *ἴσσις*, in the sense of *quippe quæ*, see Neue to *Elektr.* 437; Matthiæ, *Gr. Gr.* 483; Ellendt, *Lex. Soph.* II. 385. 6.

434. *πιδία τᾶν*. Hermann, *Præf. ad Eur. Hek.* p. xxxix., corrects *καὶ πιδον τᾶν*, in order to avoid the introduction of a tribrach into the fifth foot of a senarius. Compare, however, *Philokt.* 1303; *Eur. Hel.* 995; *Ion.* 1541.

435. *Πίστις*. In double disjunctive questions introduced by *πόστις* (*πίστις*) in the first clause, *ἢ* is sometimes omitted in the second, as at *Æd. Kol.* 333; *Philokt.* 1235; *Plat. Protag.* p. 359. C; *de Legg.* I. p. 626. C; or the alternative inquiry is presented by other particles, as in the present instance by *ἀλλὰ δῆσ'*, κ. τ. λ., at v. 441. "With the expression *λίστων μόνους Ἀτρεΐδης*, compare *Eur. Hel.* 1199, *πινὰς λισσοῦσ' Ἰφρῆς*; *Iph. Aul.* 806, *ὀκνοῦς ἐρήμους ἐκλίσσόντις*; *Tryphiod.* 141, *λίσσόντις*

λημαίην χθονὸς ἀπὸ τῆς; Plat. *Pol.* 298. B, καταλιπόντις ἰσχύμους; and Plutarch. *V. Lucull.* c. 30, οἰχόμενται τὸν Πόντον ἰσημοὶ ἀπολιπόντες, i. e. *destituentes*, and therefore stronger than *relinquentes*, as the Scholiast teaches in his note upon this passage." LOBECK. On this proleptic employment of the adjective *μόνους* for *δοσι* *μόνους* *εἶναι*, see note to v. 69, *supra*. Perhaps it would be preferable to remove the comma after *οἴκους* and 'Ατρεΐδας, and connect *πρὸς οἴκους* with the participle, as at Eur. *Phaen.* 87, *ἰαί σε μήτηρ παρθινῶνας ἐκλιπύων μιδῆας μελάθρων ἐς διῆρας ἰσχυατος*; Plat. *Phaed.* 149. C, *χώρει· εἰ μοχθίῃς ταῦτ'*; *ἀνίστασθαι σε χρὴ εἰς Ἄργος, οὐ, κ. σ. λ.*, and other instances quoted by Heindorf to that passage.

437. *πῶϊον ἕμμα . . . Τελαμῶνι*; "The commentators quote, in illustration of the sentiment and diction, *Æd. Tyr.* 1371; *Philokt.* 110; Eur. *Iph. A.* 445, *πῶϊον ἕμμα συμβάλλω*; Hdt. 1. 37, *ὦν τι τίοισι με χρὴ ἕμμασι φαίνεσθαι*; Æschin. c. *Ktesiph.* p. 512, *ποίοις ἕμμασι τὰς ἐπιστάτας ποιήσεις*; Ovid. *Her.* 6. 145, *quo vultu natos, quo me, scelerate, videres?*" WUNDER.

441. Ἄλλὰ δῆτ' *ἰών*. Lobeck observes that these words may have been written from a recollection of the tradition alluded to in Cic. *Tusc.* IV. c. 24, *semper Ajax fortis, fortissimus tamen cum Danaïs inclinantibus praelium instituit insaniens*; and Philostrate. *Her.* 11. 721, *μανίσα αὐτὸν θύσαν πλῆνι μὴ προσβαλὼν τῇ τεύχευ ῥίξει αὐτόν*.

443. *ἰστα*. On the employment of *ἰστα* or *ἰσταται* after a participle, see Koen. to *Greg. Cor.* p. 145; Hermann to Vig., note 219, and to Ar. *Nub.* 857; Schäfer's *Mel. Critt.* p. 124; Dawes, *Misc. Cr.* p. 525; and Blomfield to Æsch. *Prom.* 777. Compare Æsch. *Theb.* 267; *Agam.* 481; *Choëph.* 573; *Eum.* 438, 654; Eur. *Elektr.* 1058; Ar. *Ach.* 24, 1197. So also in prose-writers. Plat. *Charmid.* p. 163. A, *ἐποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ γράττειν, ἵππισται οὐδὲν φησι πλῶνιν καὶ τοὺς τὰ τῶν ἄλλων πρᾶττοντας σωφρονεῖν*. Xen. *Mem.* 1. 1. 5, *προαγορεύων ὡς ἐπὶ θεῶ φαίνεται καὶ τὰ ψευδόμενος φαίνεται*. It may be Englished by *straightway, thereupon*, or the participle may be resolved into a finite verb, and *ἰστα* rendered *and then*, and *thereupon*. Compare the similar use of *inde* in Liv. 21. 50: *Ob hæc consuli nihil cunctandum visum, quin Lilybœum classe peteret; et rex regiaque classis una profecti: navigantes inde pugnatum ad Lilybœum fusasque et captas hostium naves accipere*.

444. Ἄλλ' ὅτι γ' Ἀτρεΐδας *ἔν*. "Instead of this reading, two MSS. (Mosq. B. Dorvill. B.) furnish ὅδ' *ἔν* Ἀτρεΐδας. The MS. Dred. A. reads ὅδ' Ἀτρεΐδας *ἔν*. The common reading is unobjectionable. Com-

pare v. 111, Μὴ δῆτα εἰς δύνουσι δὲ γ' αἰνίον. Else it would be easy to conjecture, 'Ἀλλ' ὃδ' ἄν 'Ατρείδης ἄν ἐφράσαιμι πῶν. A similar correction may with more probability be made in the following passage, Eur. *Alkest.* 646 : Γυναιῶν ὁμοίαν, ἢ ἐγὼ καὶ μητέρα Παιτέρα τι γ' ἰδίους ἄν ἠγοίμην μόνῃ. If Mr. Wakefield had found ὃδ' ἄν 'Ατρείδης ἄν in his copy of the *Aias*, perhaps he would have commented upon it in the following terms :—'This repetition of the particle ἄν in Greek authors is equally singular and awkward; and yet there are many instances of indubitable legitimacy in this respect, though, as it appears to us, much to their discredit. In the present, we would gladly relieve the clumsiness of this expedient by reading, with several MSS., 'Ἀλλ' ὃδὶ γ' 'Ατρείδης ἄν ἐφράσαιμι πῶν.' See the Critical Review, Jan., 1801, p. 9. If a single instance of this repetition of ἄν is discreditable to a writer, what excuse can we make for our poet, who exhibits eight or ten such instances in this single tragedy? See vv. 155, 500, 512, 1003, 1017, 1022, 1088, 1184, 1276. Brunck does not seem to have made up his mind on the subject. He says, in his note on v. 512, *invenuste geminatur ἄν*. But he has inserted the following words in his Index to Aristophanes : ἄν *eleganter geminatur*; *Thesm.* 196; *Ran.* 572, 581; *Nub.* 1396; *Ach.* 218. To confess the truth, these words *eleganter*, *venuste*, &c., are a kind of expletives, which we verbal critics are accustomed to use without attaching much meaning to them. The same construction may be elegant in one place, and inelegant in another, according as we wish to attack or defend the reading in which it is exhibited. It must be observed, that, where the verb is in the subjunctive mood, the repetition of the particle is not only inelegant, but improper. "An *geminatum cum indicativo et optativo sepiissime, cum subjunctivo nunquam conjungunt Attici*. These are the words of the Edinburgh Reviewer, Vol. XVII. p. 238. If the common reading of the following passage is correct, the Reviewer's *nunquam* must be interpreted very rarely. Ar. *Egg.* 1108, 'Ὅσπερ οἱ ἄν σφῆν εἴς με μᾶλλον ἄν ποιῇ Τούτῃ παραδύσει τῆς Πηνελόπιδος ἡνίας. Perhaps we ought to read, 'Ὅσπερ οἱ ἄν σφῆν εἴς με μᾶλλον εἴς ποιῇ." ELMSLEY.

446. δηλῶσα . . . γιγνώσκει. On the attraction of the supplemental participle with verbs, whose complement of predication is incomplete, see Monk to Eur. *Alkest.* 779; Hermann to Vig. p. 771; Jelf's *Gr. Gr.* 684. It is imitated by the Latins. Plaut. *Asin.* 3. 3, Argenti viginti minæ modo ad mortem appulerunt, Quas hodie adulescens Diabolus ipsi daturus dixit. Virg. *Æn.* 3. 327, sensit medios delapsus in hostes.

449. Κακοῖσιν . . . ἐξαλλάσσονται. SCHOL.: ὅσοις διαλλαγὴν οὐ δίχονται,

αι in κακοῖς ἔξιστάζονται. "Stephanus, *Theo. L. Gr.* T. I. p. 353, translates correctly, *qui nullam mutationem accipit in suis malis*, i. e. *whose misfortunes remain ever in the same condition*. A different view of the passage has induced Schneider, *Lex. Gr.* s. v. ἔκστασεν, to render, *qui nihil ab ignavis differt*." ERFURDT. Hermann objects to this local acceptance of the dative, and observes that κακοῖς is not in malis, but malis, i. e. *quod attinet ad mala, with respect to his misfortunes*. The dative has this signification frequently in the poets. Cf. *Æd. Tyr.* 25. 557; *Æd. Kol.* 313; Matthiä's *Gr. Gr.* 400. 6.

450. Τί γὰρ . . . κατθανεῖν; SCHOL.: τί γὰρ ἔχουσιν ἡμεῖς τίςτις προσθεῖσα ἱαντὴν δηλονότι ἐπὶ ἡμῶν καὶ ἀντιθεῖσα τοῦ κατθανεῖν ἄγον ἀπολυθεῖσα καὶ ἐλευθερωθεῖσα τοῦ θανάτου, from which it is apparent that he found ἀνθεῖσα in his copy, and this is read also in the MSS. Bodl. Par. 1, Aug. C., and is adopted by Brunck. The remainder of the manuscripts exhibit ἀναθεῖσα, as also Stobæus, *Serm.* CXXI. 22. Moschopolus, *Lex. s.* 'Ανατίθημι: τὸ ἀναθεῖσα τοῦ κατθανεῖν παρὰ Σοφοκλεῖ παρὰ διάφρασιν συγκατατίθειν εἰς γυνικὴν, ὅταν ὑπέρβωσιν ποιουμένη τοῦ θανάτου. "Παρεῖ ἡμεῖς is *alternis diebus*: see H. Stephanus, *Theo. L. Gr.* s. v. Παρά. The employment of the two verbs προσθεῖσθαι and ἀναθεῖσθαι accounts for the use of the expression ἡμεῖς παρ' ἡμεῖς. Nor can we doubt that the common reading ἀναθεῖσα, which is interpreted by the gloss ἀναβαλὼν ποιήσασα καὶ ἀνάθειν, and is supported by the authority of Stobæus, *Serm.* VII. 3, and CXXI. 22, is the genuine writing of the poet. The word ἀνθεῖσα, found as a various reading in the Membranæ and some other manuscripts, although approved by Brunck, is spurious. The language of Sophokles is simply this: *quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate et addat aliquid et differat*." HERMANN. "Hermann has received the genitive τοῦ κατθανεῖν as partitive, which, however well it may suit the verb προσθεῖσθαι, is far less appropriate to ἀναθεῖσθαι. Nevertheless, I believe that his opinion comes exceedingly near the truth, with the single exception of the meaning he assigns to ἡμεῖς παρ' ἡμεῖς. These words, in my judgment, signify, not *alterni dies*, but ἡμεῖς παρ' ἡμεῖς διουρουμένη or ἡμεῖς παράλληλα ἔξιστάζομεναι. For it is not *day alternating with day* which brings us nearer, or removes us from, the hour of death, so that it can be said of us, as concerning the Dioskouroi, ἔτι παρ' ἡμεῖς ζῶμεν καὶ ἀποθνήσκομεν, but *every day, dies singuli*. This thought may be thus expressed in German: *Jeder Tag bringt uns um einen Schritt dem Tode näher und entdrückt uns ihm wieder für den Augenblick*, — the first, because we every day grow older; the latter, because at the comple-

tion of the day we have apparently escaped some risk of death. The following, then, may be regarded as the meaning of the poet : *εἰ τερσὸν τὸ ζῆν, τουτίσιν ἡ ἀναβάλλαντες τῶν ἡμερῶν ἰσαλληλίσαι, τοῦ γὰρ κατθανοῦ πάντως προκείμενον, εὖπερ ἐκείνη ἡμέρα προστίθησι τι καὶ αὖ ἀνατίθεται αὐτό*, the genitive *τοῦ κατθανοῦ* being referred to the more remote participle. *Qui melius consulat, consul fiat!*" LOBECK. "In ascertaining the true meaning of these verses, it will be necessary to take with us the following considerations. First, that Hermann's translation of *παρ' ἡμαρ, alternis diebus*, is undoubtedly correct; second, that the genitive *τοῦ κατθανοῦ* depends upon *ἀνατίθαι*, as pointed out by Moschopulus, who is, however, manifestly at fault in the meaning he assigns to the participle. Upon this latter point, it will be acknowledged that the verbs *προστίθαι* and *ἀνατίθαι* must have partly an analogous, partly an opposite signification: an analogous, because the principal element (*Grundform*) of both verbs is the same; an opposite, in so far as the prepositions *πρὸς* and *ἀνά* are opposed in meaning. Now, the notions which Lobeck and Hermann ascribe to these verbs, *to add something to a thing* and *to remove something*, do not occupy that relation in which *προστίθαι* and *ἀνατίθαι* must stand to each other when, as is here the case, the difference of signification is produced merely by the prepositions. Full satisfaction will be rendered both to the sense of this passage and the usage of the Greek language if we concede that in *προστίθαι* the preposition *πρὸς* means *to, up to*, in *ἀνατίθαι* the preposition *ἀνά* *back, away from*, so that *προστίθαι* denotes *to place to, give up to*, and *ἀνατίθαι* *to place back, take away from*. Hence, then, it will at once be evident that to *προστίθαι* we must supply the idea *τὸ κατθανοῦ* in the dative. On this expression I here quote Musgrave's note to Eur. *Androm.* 1016: '*προσθίσεις, addicentes*. HESYCHIUS. *προσθίσεις· τὸ παραδούσαι τῷ ἰωνημίῳ ὑπὸ κήρυκι*. Inde *πρόσθιστος addictus, qui creditori in servitutem addicitur*. Plutarchus in *Lucullo*: *αὐτοῖς δὲ τίλος μὲν ἦν πρόσθιστος γινομένης δουλείῃν*. Idem *Vit.* p. 1818, *ἄσπερ ὑπὸ κήρυκι προστιθιμένων*. Athenæus, p. 607, *καὶ τῷ πωλοῦντι ἄλλῃ τινὶ θᾶττον προσθίσι*.' Cf. also Eur. *Hek.* 368, '*Αἰδῶ προστίθω*' ἱμὲν δέμας. Hence the expression *προστίθαι τῷ θανάτῳ (τῷ κατθανοῦ)* means *addicere morti, to give up to death*. I would next remark, that the poets construct even simple verbs of motion with a genitive of the object, in a direction from which the motion takes place. Thus, *ἄγειν νῆσον*, *Philokt.* 613; *ἄγειν χθονός*, *Antig.* 417; *ἵστασθαι βάθρων*, *Æd. Tyr.* 142; and frequently elsewhere. It is, therefore, quite in harmony with grammatical usage that the compound verb *ἀνατίθαι*, *to take away from*, has been here constructed

with the genitive of the thing away from which the action of the verb is represented to take place. Thirdly, it will not cost a moment's thought to determine what is the object which we must regard as understood with the verbs *τίσκειν*, *προστίθηναι*, *ἀνατίθηναι*. It is the substantive *ἄνδρα* in a collective sense which is to be supplied from the words immediately preceding: *αἰσχρὸν γὰρ, ἄνδρα, κ.τ.λ.* Fourthly, the verses just alluded to show that the general sentiment which the poet wishes to establish in the words before us is the following: *Vain and wretched is the pursuit after a long life.* The especial reason why such a pursuit is declared vain and miserable is contained in the first of these verses, *What pleasure can a day confer upon mortals?* But this simple inquiry does not set forth the reason of the previous assertion with sufficient distinctness; hence its enforcement in the words which follow, whose sense can assuredly be no other than this: *For no one knows, if he lives one day, whether he shall survive the next.* Hence, too, the addition of the words *οὐκ ἔνι περιμένη οὐδὲν λόγου βροτῶν, ὅστις πναῖσιν ἡλπίσιν θερμαίνεται.* The *vain hopes* here spoken of must be the calculation men make of enjoying the following day. Thus, then, speaks the unhappy Aias in the words *αἰσχρὸν γὰρ, ἄνδρα . . . τοῦ γι παρ'θανῶν*, expressing the same thought, in an altered form, which we meet again in the *Trachiniae*, v. 943 sq. :—

Τοιαῦτα τάνθάδ' ἴσθιν. "Ὡστ' εἴ τις δύο
 "Ἡ καὶ πλείους τις ἡμέρας λογιζέται,
 Μάταιός ἐστιν. Οὐ γὰρ ἴσθ' ἢ γ' αὔριον,
 Πρὶν εἰ πάθῃ τις τὴν παρούσαν ἡμέραν.

With which compare Hor. *Od.* 4. 7. 17, *Quis scit, an adjiciant hodiernæ crastina summa tempora di superi?* Literally translated, these words would therefore be, *How can a day impart pleasure to mortals, which alternately gives them up to death and takes them from it?* being equivalent to *τί γὰρ ἡμέρα τίσκειν ἔχει, παρ' ἧμαρ τῶν ἀνθρώπων προστιθέμενοι τῇ θανάτῳ καὶ ἀνατιθέμενοι τοῦ θανάτου;* I observe lastly, that, since the language here employed refers to ordinary mortals, who, once dead, do not return again to life, the poet must have supposed that these words would be understood by his hearers in no other sense than the following: *What gratification can a day impart to mortals, if they are snatched one day (to-day) from death, and on another day (to-morrow) are given up to death?* that is, *How can life delight us, since we are but creatures of a day, and, though in life and health to-day, may on the morrow fall into the arms of death?* WUNDER. We can by no means approve the reasoning of the

last note, or the result at which it finally arrives. The participles *προσθί-
σα πάντα* appear to us to express a nearly identical meaning, and may
be rendered by *apponens imponensque*. With the genitive, compare *Ed.
Tyr.* 709, *μήδ' οὐκ' ἐστὶ σοι βρότειον οὐδὲν μαντικῆς ἔχον τέχνης*. The
thought, therefore, is the following: *Quid habet dies diei adjecta oblecta-
tionis, quum addat suggeratque uliquid mortis*. So Eustathius, p. 906. 35,
*τὸ μὲν εὐκλείας θανάτῳ τῶν ἀγαθῶν μόνον ἴδιον, καὶ τὴν παραυτίκα σωτηρίαν
οὐκ ἀπαλλαγὴν θανάτου δοξάζει, ἀλλὰ μικρὰν χρόνου ἀναβολήν· τί γὰρ
παρ' ἡμᾶς ἡμέρα τίρπειν ἔχει;* Plutarch. *Cæs.* c. 57, *βέλτιόν ἐστιν
ἄπαξ ἀποθανεῖν ἢ αἰὶ προσδοκᾶν*. Liban. *T.* IV. 143, *ἥττον εἰς συμφερέον
εἰσάπαξ ἀποθανεῖν ἢ πολλὰς ἐγγυὲς ἵσαι τοῦ θανάτου*.

453. *θερμαίνεται*. SCHOL.: ἀντὶ τοῦ θερμῆ, καὶ ὁ λίσσεται θάλασσαν
παρ' Ὀμήρῳ τὸ θαλπωρή. With the phraseology, compare Eur. *Elektr.* 402,
χαρῆ θερμαίνομεθα καρδίαν; Pindar. *Olymp.* 10. 5, *θερμαίνει φιλότατι
νόον*; Ar. *Ran.* 844, *παῦ', Αἰσχύλι, καὶ μὴ πρὸς ἐγγὴν σπλάγχχνα θερμή-
της κότφ*; and with the general sentiment, Hor. *Od.* 1. 4. 15, *Vitis
summa brevis spem nos vetat inchoare longam*. Jam te premet nox,
fabulaeque manes, et domus exilis Plutonia.

454. Ἀλλ' ἦ. Maximus Planud. in schol. ad Hermog. p. 371, ἡ γὰρ,
which is preferred by Musgrave. Lobeck suggests that Libanius—who, in
Decl. p. 1040, *T.* IV., attributes the following sentiment to Aias: *δὴ γὰρ
σοὺς ἀγαθούς ἢ ζῆν εὐδοκίμουντας ἢ τιθηνάιναι*—may have found the same
reading in his copy. The common reading is supported, not merely by all
the manuscripts and old editions, but by Suidas s. v. Ἀλλ' ἦ and Εὐγενής,
and the Scholiast to Plato, p. 142, ed. Ruhnke. With the sentiment,
compare Isokr. ad *Nik.* p. 22, *κρίττον τιθάναι καλῶς ἢ ζῆν αἰσχεῶς*; *Elektr.* 989, *ζῆν αἰσχερὲν αἰσχεῶς τοῖς καλῶς πιφροσύειν*.

455. Πάντ' ἀκήκουας λόγον. Thou hast heard all. Cf. *Philokt.* 1240,
Trach. 241, where the same formula is repeated. See Blomfield to *Æsch.*
Agam. 582.

457. *φεινός*. A prose-writer would have added the preposition *ἐκ* or
παρά. See Jelf's *Gr. Gr.* 483, *Obs.* 4. *Infra*, v. 588, *τὰ . . . ἔργα
χειρῶν*. *Æsch. Prom.* 908, *Ἥρας ἀλαυτίαι, ἐπιτορας αἱ Ἰουνο* excitati.
Philokt. 1116, *πότμος δαιμόνων*, but at v. 106, *τὰ ἐξ Ἀτρεΐδων ἔργα*.
Antig. 1219, *τὰ ἐκ δεισιπείτου κλισύματα*. Xen. *Kyr.* 5. 5. 13, *τὸ παρ'
ἰμοῦ ἀδίκημα*.

460. *τῆς ἀναγκαίας τύχης . . . κακόν*. SCHOL.: *Τικμήσεως ὁ λόγος,
ὃ γὰρ δὴ τὸν χρόνον μετάνειν τὸν λόγον. μικτὸς δὲ ὁ λόγος· τὸ μὲν γὰρ
αὐτοῦ γινικόν καὶ ἰλιθίριον διὰ τὴν παρήρησιαν τῆς φύσεως, δούλη γὰρ ἐπ' αὐ-*

παγκας γίγνεται· τὸ δὲ συναρμῶζον τοῖς παρῶν, δι' ἑλπεῖν δὲ τὴν φιλοσοφίαν ἔμφαντον· καὶ ἵνα τὰ ἱκανῶς καταβάλλῃ, τυχονικῶς ἱσχυρεῖ, μαλθακώτερόν πως καθιστῶσα τὸν Αἴαντα· διὸ οὖν τοὺς αὐτοὺς λόγους, ὅτι διὰ τὴν ἰλιουσίαν παθήσειν ἔχεται. “Eustathius, p. 1089. 38, παρὰ Σοφοκλῆ ἀναγκαίᾳ τύχῃ ἢ δουλειᾷ. This interpretation is received by Brunck, under the mistaken supposition that Tekmessa speaks of her own state of servitude with the design of teaching Aias that misfortunes must be borne with equanimity. Such an explanation does great violence to that modesty of character which is attributed to her by the poet. We believe that the sentiment which she expresses is simply οὐδὲν ἰσχυρότερον ἀνάγκης καὶ τύχης, Diodor. 15. 63; διωγῆς ἀνάγκης οὐδὲν ἰσχύει πλῖον, Eur. *Hel.* 521. That ἀναγκαία τύχη is said for ἀνάγκη may be learnt from Plat. *Legg.* VII. 806. A, εἰ διαμάχεσθαι περὶ πύλιν ἀναγκαία τύχη γίγνεται, and Damaskios ap. Suid. T. II. 760, ὅτι οὐδὲμιᾶς ἀναγκαιᾶς τύχης αἰδοίμενοι συνίβη γινέσθαι τὴν μεταβολήν. Compare Demosth. *Ep.* II. 1468. 14. Now it becomes a wise man τὰναγκαία τοῦ βίου φέρειν ὡς ῥῆστα, Eur. *Hell.* 255, and this is the advice Tekmessa here gives Aias. But since she had herself become a victim to the tyrannous power of Necessity, she narrates the history of her own fortunes, not with the view of proposing it as an example for the imitation of Aias, but to excite his commiseration and pity.” LOBECK. “ἀναγκαιᾶς, fated, inevitable. Some editors understand it of captivity.” NEUE. With Dindorf and other scholars, we must confess our inability to deduce from the language here employed the admonition which is contained in the verse quoted from Euripides. The words of Tekmessa simply state that *men meet with no greater evil than the lot assigned them by Necessity*, and imply no exhortation that this misfortune is to be endured with constancy. Nor, if this sense could be extracted from these verses, would such advice be appropriate either to the circumstances in which she stood with regard to Aias, or to the design she had in hand. We regard them rather as a preface to the narrative which subsequently follows. Her whole address is nothing more than a pathetic appeal to Aias that he will not, by depriving himself of life, bring shame, want, and misery upon the relatives he will leave behind him. Lastly, the opposition pointed out by Wunder in the following words, ἰγὼ δ' ἰλιυθίσεν μὲν, κ. τ. λ., evidently shows that we are to understand ἀναγκαιᾶς τύχῃ of slavery, and that the sense of the entire passage is briefly this:—*The greatest of all human ills is slavery. To this calamity am I reduced, who erst was free and the scion of a lofty race: for thou hast made me a slave. I adjure thee, therefore, to have compassion on me and on thy son:*

for a frightful destiny awaits me, if I, bereft of thee, shall be delivered into the hands of thy enemies.

463. Ἔστις τινός. SCHOL.: ἔστις τινός · ἀντὶ τοῦ ὡς εἰς ἄλλον τινός. The MSS. Γ. Dread. b. Lips. a. b. read ἔστις τινός, which variation is manifestly due to some transcriber ignorant of the construction. Ἔστις τινός εἰνόντος ἐν πλούτῳ is said by attraction for εἰνόντος ἐν πλούτῳ, ἔστις τις ἄλλος ἵσθαι, and the genitive Φρυγῶν is added, because this formula contains the superlative notion μέγιστος εἰνόντος. See Jelf's *Gr. Gr.* 869. 3; Schäfer on *Æd. Kol.* 734; and compare Demosth. p. 701. 7, ἐγὼ δ', ἔστις ἐνὶ τοῦτο καὶ ἄλλῳ προσηκόντως ἔσται, νομίζω καὶ μὲν νῦν ἀρμόσκειν ἑαυτῷ; Hdt. 9. 27, ἡμῖν ἔστι πολλά τι καὶ εὖ ἔχοντα, εἰ τίς τις καὶ ἄλλοις Ἑλλήνων, i. e. ἡμῖν μέλιστα ἔστι; Arrian. *Alex.* III. 22. 3, Δαρύς . . . ἀνδρὶ τὰ μὲν πάλιν εἰς τι καὶ μαλιστα. — ἐν πλούτῳ. With the use of the preposition ἐν to denote means and instrumentality as existing in the object itself in a more emphatic way than the mere instrumental dative, see Jelf's *Gr. Gr.* 622. 3; Kruger's *Griech. Sprachl.* 68, *Aam.* 6; and compare v. 494 *infra*, ἐν σοὶ πᾶς ἔγωγι σῶζμαι; Demosth. p. 824. 3, Ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία. In this usage it may be rendered *by* or *through*. "By the noun πλούτος, not only wealth, but resources and prosperous circumstances of all kinds, are meant. Compare below, v. 494; *Trach.* 134; *Æd. Tyr.* 380; *Elektr.* 648; and *Æd. Tyr.* 1070, ταύτην δ' ἴασι πλουσίῳ χαίρειν γίνου." WUNDER.

464. Νῦν δ' εἰμὶ δούλη. Compare Eur. *Hek.* 349, τί γὰρ με δὴ ζῆν, ἧ πατὴρ μὲν ἦν ἄναξ Φρυγῶν ἀπάντων . . . νῦν δ' εἰμὶ δούλη. Achilles Tat. V. 17, p. 118, ἐλπίσιν με γυνὴ γυναικίνα, ἐλεύθεραν μὲν ὡς ἴφην, δούλην δὲ ὡς δοκῶ τῇ τύχῃ.

465. Καὶ σὴ μέλιστα χυμῆ. Schäfer calls attention to the peculiar beauty of this additional remark. Tekmessa fears that, in attributing her condition as a slave to the mere good pleasure of the gods, she may arouse the anger of her haughty lord. Our own Milton, in the noble lines in which he delineates the distinction between the sexes, has correctly appreciated and beautifully described the feeling which induced this true-hearted woman "in sweet humilitie" so to correct her language:—

"For valor he and contemplation formed;
For softness she and sweet, attractive grace:
He for God only, she for God in him."

466. Τὸ ἐν λίχας ἐνῆλθεν. On the accusative, see note to v. 276 *supra*, and the examples quoted there, from which it will be learnt that

these words do not signify, as some suppose, τὸ εὖν λίχος ξυνελθῶσά σοι ἴσχειν, but εἰς τὸ εὖν λίχος ξυνῆλθεν. Compare Eur. *Phœn.* 831, ἡ δὲ σύναιμος λίχος ἦλθεν. *Trach.* 27, λίχος γὰρ Ἑρακλεῖ περιτὸν ἐυστάσα. Hom. *Od.* 23. 296, οἱ μὲν ἴππιστα ἀντάσσει λίκτρον παλαιῷ θισμὸν ἵκοντο. — εὖ φρονῶ τὰ σά. SCHOL.: ἵππους σοι καθίσταμαι. Similarly, Eur. *Androm.* 689, ταῦτ' εὖ φρονῶν σ' ἱπῆλθεν.

467. Καί σ' ἀντιάζω, π. τ. λ. SCHOL.: κάλλιστα ἀμφοτέρους τοὺς ὅρους ἐχρήσατο· μίγιστον γὰρ δικαίωμα, τὸ τῆς αὐτῆς ἰστορίας ἰστυχυῖν, ὥστε καὶ τῶν πολέμιων διὰ ταῦτα φιδοῦμεθα· καὶ τὸ σιμὸν τῆς κοίτης χρησίμων, ὅπου γι καὶ τὸ σιμνέτατον τῶν προσώπων, περὶ τοῦτο ἔμνυσι· Σὴ δ' ἐρὴν παφὰ καὶ νῦν τρεῖς λίχοι. (*Il.* 15. 39.)

468. ἢ συνηλλάχθης ἱμοί. SCHOL.: συναλλαγὰς ἴχθεις, γάμψι συνηζύχθης, συνηζύχθης, ὅτι καὶ συνάλλαγμα. ἢ συνηλλάχθης· δι' ἢς συνηζύχθης. The MSS. Ien. Dresd. B. Mosq. b. Membr. read ἢς, which has met the approval of Brunck, because the Attics construct the relative in the case of its antecedent substantive, not in that which is required by the verb contained in the relative clause. That the Tragedians frequently decline to avail themselves of this attraction is, nevertheless, most certain. Compare *Æd. Tyr.* 384, ἀρχῆς, ἢν ἱμοὶ ἱσχυίρει; Eur. *Orest.* 78, ἀδελφῆς, ἢν οὐκ ἴδον; 1079, ἀδελφῆς, ἢν σοι κατηγγύγησα; *Herakl.* 152, τσαυῶτης, ἢν ἱπῆλθεν, Ἑλλὰδες, and frequently elsewhere. Eustathius, therefore, p. 147. 10, observes correctly, χαίρω τῇ λόγῳ ἢ λίγῳ καὶ ἐν λίγῳ· καὶ γὰρ τοῦτο ἀσέλοικον. That the dative in the signification δι' ἢς ἱμοὶ συνηζύχθης or καθ' ἢν is legitimate, is proved by such passages as Eur. *Trach.* 74, λίκτρον καὶ γάμοι, οἷς ἦλθεν ἐς μίλαθρον Ἑκτορος. As, then, our reading has the additional authority of the first Laurentian and the majority of the manuscripts, we have not hesitated to receive it into the text. If the genitive should be preferred, it may be regarded as standing either for the accusative ἢν, after the analogy of the following examples: Hom. *Il.* 15. 32, φιλότῃς τε καὶ ἐνῇ, ἢν (μοι) ἐμίγη; Dionys. Per. 656, ἐκ γὰρ ἐκείνης φιλότῃς, τὴν ποτὶ Σαυρομάτῃσιν ἱπ' ἀνθρώποις ἐμίγησαν; or for the dative ἢ, as in Diog. VII. 93, κατερία ἰστὶν ἱσσημένη δὲ ἱμνιστίον; Paus. IV. 26, σοὶ . . . ἵσταται κραστὶν, ὅταν μὴ ὅπλων ἰστέχη, and the numerous passages from Xenophon and Æschines which are collected by Krüger in his masterly *Commentt. de Attractione*, pp. 274–278; Bernhardt, *Synt.* p. 301; and Matthiä, *Gr. Gr.* 473.

470. χυρίαν ἰφίς τινί. The majority of the ancient copies exhibit ἰφίς. We have received ἰφίς on the authority of the Scholiast and the MSS. Laur. a. b. Γ. Suidas s. Χυρίαν: μή μὲ τῶν σῶν ὑπ' ἰχθρῶν χυρίαν

ἰφθης ἐνί. Compare v. 1235 below: ἰφθην ἰλλοῖς ἰχθύσιν διαφθεράν. On the perpetual interchange of these prepositions in the manuscripts, see note to v. 276, *supra*.

471. Ἡ γὰρ θάνης. *For in case you die and by your death abandon me.* The MSS. La. Lb. Γ. and Aug. B. read εἰ γὰρ θάνης, the latter with ἦ suprascriptum. That this construction is admissible may be inferred from *Æsch. Choeph.* 173, εἰ τῆσδε χώρας μήποτε ψαύσῃ ποδί; *Œd. Kol.* 1443, δυστάλαινα τᾶρ' ἰγώ, εἰ σου στερηθῶ, *wretched indeed am I, if, as you say, I am to lose you.* See Hermann to *Antig.* 706; Krüger to *Dionys.* p. 270; Matthiä, *Gr. Gr.* 521, *Obs.* 2, and 525. b; Jelf's *Gr. Gr.* 854, *Obs.* 1. The MSS. Mosq. B. Ien. have εἰ γὰρ θάναις, which was formerly approved by Hermann, but in his last edition of this play (*Leipzig*, 1848) he writes θανῷ. Dindorf, who is followed by Wunder, has admitted Bothe's conjecture ἦ γάρ, but this is rendered inadmissible by the addition of the words τῇ τόθ' ἡμέρᾳ in the following verse, and is, moreover, shown to be unnecessary by *Trachin.* 720, καίτοι διδασκται, κίους εἰ σφαλίσειται, ταύτῃ σὺν ὀρμῇ καὶ μὲν σὺνθανεῖν ἄμα, where εἰ and ταυτῇ are correlative.

474. δουλίαν ἔχειν τροφήν. SCHOL.: οὐ ψιλὸν τὸ τῆς δουλείας εἶπαι, ἀλλὰ καὶ ὅσα ἵνυσιν εἰσιῖν τινα ἰδόντα αὐτὴν ἐν δουλίᾳ. καὶ ἡ τοιαύτη δὲ διδασκαλία Ὀμήρου· Μὴ παῖδ' ὀρφανικὸν θείης χήρην τι γυναικῆ (Il. 6. 432). ἀποστρέψαι δὲ βούλεται αὐτὸν διὰ τῶν τοιούτων λόγων. On δουλίαν, for which Aldus and some manuscripts exhibit δούλιον, see note to v. 172 *supra*.

476. Λόγους ἰάπων. *Ladens maledictis.* SCHOL.: γρ. ἀτίζων. The correction is unnecessary. Λόγους is here equivalent to ἐνώμματα, as at *Trach.* 263, πολλὰ μὲν λόγους ἐπεβόησεν, and frequently elsewhere. See Markland to *Eur. Suppl.* 565. Compare *Æsch. Theb.* 388, θίνης οὐδίδι; *Hom. Od.* 13. 142, πρεσβύτατον καὶ ἄριστον ἀτιμίῃσιν ἰάλλειν; *Mosch.* 4. 39, ἰάπτομαι ἄλγισιν ἥτορ; *Maxim. Tyr.* 108, πλεγμαῖς ἰάπταις. The whole passage is a close imitation of *Hom. Il.* 6. 440, καὶ ποτὶ τίς ἴσῃσιν, π. τ. λ.

478. Οἷας ἀνθ' ὅσων. See below, vv. 533, 874, and the many passages collected by Monk to *Eur. Alkest.* 146. On the attraction of the relatives, cf. Jelf's *Gr. Gr.* 823; Stallbaum to *Plat. Phil.* p. 54. A. The expression ἀνθ' ὅσων ζήλου is for ἀντὶ βίου μάλιστα ζήλωτος. — τρέφει. SCHOL.: αὖξιν, ἰχθυ. See Abresch. to *Æsch.* 3. p. 81; Wunder to *Antig.* 884; and Liddell and Scott, s. v.

479. Καὶ μὲν δαίμων ἰλῶ. "In these words we must not suppose

with the Scholiast that δαίμων νῦν ἡ δυστυχία is meant, but Death, as at Apoll. Rh. II. 815, "Ἰδμοια ἤλασε μοῖρα, *me quidem his calamitatibus mors eximet, tibi autem vel post mortem dedecori erit.*" LOBECK. "To this observation we have first to object the meaning given to ἱλαύνειν, which assuredly can never signify *to remove from life* or *rescue from misfortune*; secondly, it is equally impossible that δαίμων, standing, as it does, without any additional epithet, should denote the god of death; and thirdly, the thought which, according to this explanation, the words before us are made to yield, is not simply inappropriate, but in direct opposition to the context. Tekmessa has just alluded, in the words ταῦτα τις ἰεῖ, to the bitter scorn which will be heaped upon her by the foes of Aias after his decease, and the reproachful taunts which will be levelled at himself. That in the words now under our review, and those with which they are immediately connected, she is setting forth the consequences of this crimination and abuse, is shown clearly and unequivocally, amongst other considerations, by the subsequent words αἰσχεῖται τᾷση ταῦτα. But besides this, she also speaks, as we may see from ἐμὶ μὲν and σοὶ δέ, of the double calamity which will ensue upon these taunts; the misfortune, namely, which they will inflict upon herself, and that moreover which they will bring upon Aias. Now it would have been really absurd if she had sought to represent as the consequence of this offensive language, on the one hand, her own removal from the world, and, on the other, the shame and disgrace which were to be accumulated upon Aias." WUNDER. On the constant employment, of the verb ἱλαύνειν, in the sense here assigned to it, by the Tragedians, see note to v. 262, *supra*. That ἤλασε is used in the same signification by Apollonios, in the passage quoted by Lobeck, will be apparent to every one who reads it in connection with the context. Compare *Æd. Kol.* 1749, ἱλαῖδων γὰρ ἐς τίν' ἔτι με δαίμων ταῦν γ' ἱλαύνει;

481. αἰδίσαι προλείπων. On this construction, see Matthiä, *Gr. Gr.* 551. 1. The employment of the participle denotes that the state of mental feeling expressed by the verb is either antecedent or coincident with the action expressed by the participle. *Antig.* 540, ἀλλ' οὐκ αἰσχύνομαι ἐμπλοῦν ἑμαυτὴν τοῦ πάθους ποιουμένη. *Æd. Tyr.* 635, οὐδ' ἰκαισχύνησθι, γῆς οὕτω νεούσης, ἴδμε κινεῦντες κακὰ; On the other hand, the infinitive is joined with these verbs when the idea of disinclination, hesitation, or aversion to a course of action is to be represented as predominant. *Xen. Anab.* 2. 3. 22, αἰσχύνομαι θεοὺς Κῦρον προδοῦναι, *reverence for the gods prevents me from betraying Cyrus.* *Eur. Hek.* 96, αἰσχύνομαί σε προσβλέπειν ἑναρτίον, *shame prevents me from looking you in the face.*

482. μητέρα . . . πληροῦχον. "Compare Eumathius *de Iam.* L. III. p. 106, οὐκ αἰδῶ τὸν Θιμισία πατέρα τὸν σὸν καὶ τὴν τῶν παλλῶν ἱτῶν πληροῦχον Διάντιον. Eustathius, p. 878, νίος ὢν καὶ ἑλγιστὶν ἱτῶν πληροῦχον." LOBECK.

485. νίας τροφῆς . . . μόνος. Nias is *juvenilis*, as at Pind. *Ol.* 2. 78, νία ἄϊλλα; Eur. *Med.* 48, νία φροντίς. "To the following words the gloss of Hesychius, δαίσις· δαΐξω, βιάσιν, apparently refers, and Suidas s. v. interprets in the same manner. The Schol. Barocc., however, explains differently: χωρισθήσιναι τοῦ θανόντος or πορισθήσιναι πιχωρημίας. Musgrave adopts the view first given, and supplies βίον or αἰῶνα, which is open to the objection that δαίσις βίον rather than δαίσις would be required, and that διαφίρειν τὸν βίον must be understood of the whole of life, and not simply of that portion of it which is spent under the care of guardians. Hence it would appear more appropriately rendered *vexabitur, raptabitur maleque tractabitur*, in a very similar sense with the language of Dio Chrys. *Or.* XLI. 506. C, ἐπ' ἐρθανιστῶν διασπαρθέσιναι, and Plutarch, *V. Timol.* c. 13, ἰτη δώδεκα ἐν ἀγῶσι καὶ πολέμοις διαφρέθη, *circumactus et jactatus est*." LOBECK. "The objection Lobeck urges against the explanation of Musgrave, that διαφίρειν τὸν βίον must be understood of the whole period of life, instead of the interval spent under the care of guardians, appears to me of little force. Nor do I think that the mere notion of the separation of Eurysakes from his deceased parent is sufficiently appropriate to the sense of the passage. Perhaps the verb should be taken in its own strict meaning, *differetur, in varias partes trahetur, huc illuc trahetur*." HERMANN. Wunder urges, in opposition to the opinion of Lobeck that διαφίρεσθαι is here used in the sense of *vevari, male tractari*, that no passage can be cited from any classic writer in which it has this signification. An equally conclusive reason against this explanation may be derived also from the consideration, that, whilst the employment of the middle for the active is somewhat rare (consult note to v. 611 below), this ought to occasion less hesitation than the assumption that it is used in the sense of the passive. In reference to the statement that δαίσις βίον must refer to the whole period of life (cf. Eur. *Hel.* 10, Hdt. 3. 40, and many other passages in which it has undoubtedly this application), we think that it exists in the very nature of the thing, that this expression was allowable also of a definite interval or portion of existence; and as our poet has expressly defined the period during which Eurysakes, in the event of the death of Aias, must spend his life unhappily, we agree with Hermann in considering the phraseol-

ogy of the text as free from all objection on this score. On the genitive with *μῖνος*, here equivalent to *μονωθίς*, cf. Matthiä, *Gr. Gr.* 351.

489. Ἐμοὶ γὰρ οὐκ ἴσ' ἴσιν. SCHOL.: καὶ τοῦτο Ὀμηρικόν· Οὐδὲ μοὶ ἴσσι πατὴρ καὶ πότνια μήτηρ. εἴτα ἰξῆς· Ἀτὰρ σύ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ. (*Il.* 6. 413, 429.)

491. Καὶ μητίε' ἄλλη μοῖρα τὸν φύσαντά τι. "The reading of the books is Καὶ μητίε'. ἄλλ' ἡ μοῖρα τὸν φύσαντά μιν. If it is correct, we consider it as much more discreditable to Sophokles than all those passages in which he has offended Mr. Wakefield, as we have lately seen, by too frequent a use of the particle *ἄν*. It is a most wanton violation of propriety to represent Aias as the murderer of one of his mistress's parents, particularly of her mother. We are not ignorant, indeed, that such accidents occasionally happened in the heroic age in which Aias flourished, and which Hesiod distinguishes from the brazen age which preceded it by the epithets *δικαιοσύνην καὶ ἄρεαν*. But we know of no age or state of society in which the mention of such a transaction would not be carefully avoided in a tender and pathetic appeal, like the present address of Tekmessa. We commend Bothe, therefore, who, in his "Aias," represents the parents of Tekmessa as both deceased before the destruction of their country. The words of *Bothe's* Tekmessa are, Καὶ μητίε' ἤδη μοῖρα, τὸν φύσαντά τι, Κατ' ἰχθίν, Αἰδου θανάσιμος οἰκήτορας. Erfurdt reads, Καὶ μητίε' ἄλλη μοῖρα τὸν φύσαντά τι Καθ' ἵλιν Αἰδου θ. οἶα. The alteration of the received reading is very slight, and we should be very happy, for the sake of the poet's credit, if we could bring ourselves to think it probable. Besides other objections to Erfurdt's emendation, it appears to us that the common reading agrees better with the two next following verses, Τίς δ' ἦρ' ἰμοὶ . . . σώζομαι. If Tekmessa, in the two verses in which she mentions the loss of her parents, lays that stress on it which Erfurdt's reading seems to express, nothing can be more impertinent than her question, Τίς πλοῦτος; compared with the words of Andromache, Ἐμπερ, ἄτὰρ σύ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ. We think, therefore, she mentions the loss of her parents merely as a subordinate incident to the loss of her country; and that country, father, and mother are all included in the word *πατρίς*." ELMSLEY. A sense somewhat less objectionable than that referred to in the preceding observations, which sufficiently explode the punctuation of the common copies, might be obtained from adopting the following alteration in the words before us: καὶ μητίε' ἄλλ' ἡ μοῖρα τὸν φύσαντά τι καὶ, ac matrem meam patremque aliud quam fatum sustulit. If this slight change should be admitted, Tekmessa must be

understood to intimate that her parents perished together in the indiscriminate slaughter which ensued upon the capture of her ancient city by the Greeks, and that for this Aias, as their leader, was in some degree responsible. We have, however, received into the text the emendation of Lobeck and Erfurdt, which is supported by the authority of the MSS. Aug. B. Γ., and is suprascriptum in the MS. Lb. Nevertheless, it is still doubted if this reading is a genuine restoration of the writing of the poet. "Hermann, on account of there being nothing to which ἄλλη is opposed, conjectures that a verse has perished, in which Tekmessa may have added something concerning the destruction of her house and her own abduction into slavery. Bothe thinks that ἄλλη should be written, *alio abripuit*, i. e. ad Orcum. Neither of these suggestions will be thought necessary, if we assume that the parents of Tekmessa perished together when Aias stormed their city, not by the hand of Aias, but in the common slaughter of the citizens, and that Tekmessa, in order to avoid seeming to impute the blame of this most dire calamity to Aias, intended to convey this representation by the ambiguous expression ἄλλη μοῖρα, which may be regarded as a euphemism for *infelix* or *adversa fortuna*. So δαίμων ἄλλος, Eur. *Rhes.* 884; *εἰ συμβήσεται τι ἄλλο*, Thuk. 7. 64, where the Scholiast remarks, *εὐφημίσματα ἠνέχοντο τὴν ἥτταν*. And in Polyb. 15. 10, the expression *τὸ ὅς ἄλλος* is said antithetically of things which happen in correspondence with a vow." LOBECK. "That the adjective ἄλλος cannot be employed without an opposition expressed or implied is evident as day. In the expression δαίμων ἄλλος, and in similar phrases, there must have been either the express mention or the implied intimation of a δαίμων, to which the δαίμων ἄλλος is put in opposition, and, in conformity with the usage of the Greeks, a δαίμων ἄγαθος. In the passage from the *Rhesus*, *τί ποτ' εὐτυχίας ἐκ τῆς μεγάλης Τροίαν ἀνάγει πάλιν εἰς πίνθη δαίμων ἄλλος, τί φουτεύων*; the idea of a δαίμων ἄγαθος is contained in the words *εὐτυχίας ἐκ τῆς μεγάλης*. In our own verse, Aias himself must be the opposition to ἄλλη μοῖρα, as the antecedent words *σὺ γὰρ μοι πατερίδ' ἤστασας δαδί* most manifestly show. Consequently, Tekmessa would call Aias, as the destroyer of her father-land, a δαίμων ἄγαθος, or a μοῖρα ἄγαθή. But that this is impossible requires no further exposition. If the words were really written by the poet in the way we have exhibited them in the text, they can bear no other meaning than this, that Tekmessa ascribes the overthrow of her country to the prowess of Aias, and the sending her parents to the under-world to the might of some other, and indeed to μοῖρα. The words ἄλλη μοῖρα, therefore, stand for ἄλλος, δη-

λονότι μοῖρα. Upon this use of the pronoun, see my observations to *Philokt.* 38." WUNDER. Upon this highly ingenious and admirable explanation, we have simply to observe, that we should have preferred ἄλλο, δηλονότι μοῖρα. See note to v. 428, *supra*.

492. Καθίλιν . . . οἰκήτορας. "Supplenda est præpositio εἰς." BRUNCK. "Perhaps the poet wrote καθίλιν' εἰς 'Αἶδου . . . οἰκήτορας, demisit ad Orci incolae." MUSGRAVE. Both these editors have failed to perceive that οἰκήτορας is here said by prolepsis for ὥσπερ οἰκήτορας εἶναι. See note to v. 69 *supra*, and the numerous examples quoted, in illustration of this usage, by Lobeck to this line. — θανάσιμους. SCHOL.: ἀντὶ τοῦ νεκροῦς. So also Moschopulus, *Sched.* p. 49, who quotes our verse in order to establish the passive signification in which this adjective is occasionally employed. Cf. *Æd. Tyr.* 959; *Philokt.* 819. On the other hand, it is used in its more frequent active sense, *infra*, v. 977; *Æd. Tyr.* 560; *Trach.* 758.

494. ἐν σοὶ . . . σώζομαι. On the preposition, see note to v. 463, *supra*, and on the adverbial signification of the pronoun σοῖς, to v. 262.

495. Ἀνδρῆ! "Said emphatically, as its position at the commencement of the clause sufficiently indicates, for ἐν γένεσις ἀνδρῶ below, v. 499. It has the same pregnant signification at vv. 1021, 1282, 1301; *Antig.* 710." JAEGER. See Wunder to *Æd. Kol.* 389. — "Ἄλλ' ἴσχει κάμω. SCHOL.: καλῶς τὰ κάμω, εἶον μιστὰ τὸν πατέρα καὶ τὸν υἱὸν κάμει ἢ τινι μείρα πατάθου· αἰσθάνονται γὰρ τὰ τῆς τύχης, ἐν ᾗ νῦν ἔσονται. αἰδημένους δὲ αὐτὸν ὑπομνήσκου τὰ τῆς ἐνῆς, διὰ τοῦτο γὰρ μάλιστα δοκεῖ αὐτὸν πείθειν. ὁ δὲ γι Εὐριπίδης μακτροπικνῶτατα εἰσάγει τὴν Ἑκάβην, λίγουσαν (v. 811 sqq.). "Ποῦ τὰς φῖλας δῆτ' εὐφρόνας διῆξαι, ἀναξ, ἢ τῶν ἐν ἐνῇ φιλτάτων ἀσπασμάτων χάριν τιν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ;"

496. εἰ . . . πάθοι, si passus sit. The MSS. La. Lb. Γ. εἰ . . . πάθῃ, si passus fuerit, in case he may have suffered, which is received by Wunder. Hermann's observation, "*Imperitum se rationis syntacticæ prodat, qui id recipiat, nisi scribat ἦν*," is too sweeping. See notes to vv. 266 and 471 *supra*, and compare *Æd. Tyr.* 198, εἴ τι νῦν ἐφῆ. *Æd. Kol.* 1442, εἴ σου στερηθῶ. Even in Attic prose, εἰ is sometimes found with the conjunctive, if the idea of the truth or realization of the conditional clause is to be made predominant. Thuk. 6. 21, οὐ ναυτικῆς καὶ θαύλου στρατιᾶς μόνον διῖ, εἰ ξυστῶσιν αἱ πολιεῖς φοβηθεῖσθαι. Xen. *Anab.* 3. 1. 36, εἰ δὲ ὑμῖς αὐτοὶ τε παρασκευαζόμενοι φανερὸι ᾗτε ἐπὶ τοὺς πελειμούς καὶ τοὺς ἄλλους παρακαλῆτε, εὐ ἴσπερ ὅτι ἴψονται ὑμῖν καὶ πυράσσονται μιμῆσθαι. The optative is defended by v. 1282 below: "Ἀνδρα δ' οὐ δίκαιον,

εἰ θένοι, βλάπτειν, κ. τ. λ. So again at v. 1102, καὶ γὰρ αἰσχερόν, εἰ πύθοιτό τις, λόγους πολάζειν. With the sentiment, compare Virg. *Æn.* IV. 317, Si bene quid de te merui, fuit aut tibi quicquam Dulce meum, miserere domus labantis, et istam, Oro, si quis adhuc precibus locus, exus mentem.

498. "Οτου δ' ἀπορρίῃ . . . " Eustathius, p. 981. 33, οὐκ ἐγγιγνῆς ἔστιν εἴ γε ἀπορρίῃ αὐτοῦ μῆστις εὖ πισυνότος. Longinus, LXXIII. 31, ἡ μνήμη τῶν καλῶν ταχίως ἀπορρίῃ. Synesius, *Ep.* XCVIII. 238, τὰ μεγάλα τῶν ἔργων ἀπορρίῃ τῆς μνήμης." LOBECK. See Jacobs's *Anth. Pal.* p. 625.

499. Οὐκ ἂν γίνοιτ' ἴθ' οὗτος ἐγγιγνῆς ἀνῆρ. Such is the reading of the MSS. La. Lb. Aug. B. Mosq. b, and the Scholiast, who adds the following explanation: οὗτος γὰρ οὐκ εἰς τὸ ἐξῆς γινναῖος νομισθῆναι. Aldus and the remainder of the MSS., γήνοιτό ποτ' οὗτος, which is retained by Brunck. Porson (*Præf. ad Eur. Hek.* p. lviii.), from a MS. of Suidas in the library of Corpus Christi College, Oxford, emended, Οὔπω γίνοιτ' ἂν οὗτος ἐγγ. ἀνῆρ, in order to remove the objectionable anapest in the third foot, observing, at the same time, that he would offer no objection to the reading in the text. Hermann aptly quotes Eur. *Suppl.* 47, πῶς εὖν ἴτ' ἂν γίνοιτ' ἂν ἰσχυρὰ πόλις. Add Ar. *Avv.* 829, καὶ πῶς ἂν ἴτι γίνοιτ' ἂν εὐτακτος πόλις. *Infra*, v. 1019, οὐτ' ἂν στρατός γε σωφρόνως ἀρχοιτ' ἴτι. Plat. *Apol.* 6, ἦν δὲ αἰσθάνωμαι χρίων γιγνόμενος καὶ καταμίμωμαι ἱμαυτὸν, πῶς ἂν ἰγὼ ἴτι ἂν ἡδῶς βιοτεύοιμι. Elmsley to Ar. *Acharn.* 306 observes, that ἴτι in such passages is redundant, and was probably influenced by this consideration in his Review of Porson's *Hekuba*, p. 67, to propose the following correction in the verse before us: οὐκ ἂν γίνοιτ' ἂν οὗτος, κ. τ. λ.

500. ὡς πᾶγώ. SCHOL.: δυσωπητικὰ τὰ τοιαῦτα. εἰ γὰρ ὁ ξῖνος ἔπαιρει, πόσῃ μᾶλλον ὁ Αἴας; Wunder observes, that we might have expected ὡς ἰγὼ, καὶ εἰ, κ. τ. λ. See Seidler to Eur. *Iph. T.* 577; Heindorf to Plat. *Phædon.* 23; and compare *Elektr.* 1301; *Æd. Kol.* 53.

502. Καὶ κέρτα . . . τελεῖν. And of a truth she shall meet with approbation at my hands, if she has but resolution to execute the thing I have enjoined. "The poet, with admirable art, represents Aias as replying in these brief words to the admonitions of the Chorus. The sentiment which they express is this:—It is not for me to obey her commands, but for her to fulfil mine. If she discharge this duty, she will obtain my approbation at all events. Moved in no respect by the address of Tekmessa, he commands the presence of his son in order that he may, before his death, exhort him to the pursuit of virtue, and declares that he will

reward Tekmessa with the guerdon of his praise if she offer no impediment to the speedy execution of his purpose." WUNDER. On the collocation, *καὶ κέρτα*, see Liddell and Scott, s. v.

506. *Καὶ μὴν φόβουσί γ' αὐτόν.* SCHOL.: τοῦ φόβου χάριν ῥύσασθαι δίλουσα ἐξήγαγον. From this observation it has been conjectured that the Scholiast read *ἐξήρυσάμην*, and this is edited by Hermann. On the dative *φόβουσι*, see Matth. Gr. Gr. 397; Brunck to *Antig.* 1195. — *ἐξήλυσάμην*, *sustuli e conspectu, ablegavi*.

507. *Ἐν τοῖσδε τοῖς κακοῖσιν.* "Aias here speaks of the time in which he was insane." WUNDER. On the contrary, the use of the demonstrative pronoun intimates that Aias must here be understood to point to the proofs of his insanity, which, as he spoke, surrounded him, i. e. the slaughtered cattle.

509. *Πρίσων . . . τόδῃ.* SCHOL.: ἦν καὶ τοῦτο τοῦ ἱμοῦ δαίμονος, τὸ ὡς ἱμοῦ τὸν παῖδα ἀναιριθῆναι· ἀντὶ τοῦ ἱερῆσι τῇ παρεούσῃ μου τύχῃ τὸ καὶ αὐτόχρυσόν με τοῦ παιδὸς κατασκευάσαι. On the construction of the genitive *δαίμονος* with the participle *πρίσων*, of which this is the only example found in classical Greek writers, see Jelf's Gr. Gr. 521. 3. Lobeck observes, that the observation of Thomas Magister, p. 734, *τὸ πρίσων οὐ δοτικῇ μόνον ἀλλὰ καὶ γινικῇ*· *Θουκυδίδης, ὡς πρίσων ἡμῶν*, is incorrect, so far as *Thuk.* 3. 59 is concerned, for all the manuscripts and editions exhibit the dative. In the present case, it is perhaps best to regard the genitive as dependent upon the substantive force of the participle. Cf. Matthiä Gr. Gr. 386, Obs. 1. The tyro will observe that *τῶν* is not for *τις* ἄν, since, as Porson remarks to Eur. *Med.* 863, "*the Attics never employ the collocation γί τις*," but for *τοίς* ἄν. On the crasis of these particles, see Blomfield to *Æsch. Theb.* 179; Jelf's Gr. Gr. 14. 3. Ellendt, *Lex. Soph.* s. v., observes that *γί*, when it is placed before restrictive particles, often appears redundant, but in *Philokt.* 823, *Æd. Kol.* 1324, *Antig.* 1064, *Trach.* 1212, and our own passage, both particles are necessary: "*γί* ut extollendo, *τοίς* copulando serviat, *tamen* significans." Compare also Jelf's Gr. Gr. 736. 4, 790, Obs.

510. *τοῦτῳ γ' ἀρείσται.* SCHOL.: ἀποσεβῆσαι τὸ θανῆν. On the infinitive without the article, as the complement of a verb whose signification is referred directly to a specification of the same subject, see Matthiä's Gr. Gr. 506. 1, and the numerous examples collected there.

512. *ὡς ἐν τῶνδε, ex hoc rerum statu, i. e. quum hæc ita sint, porro.* Compare Eur. *Androm.* 1184, *οὔτος τ' ἄν ὡς ἐν τῶνδ' ἐπιμᾶτ' ἄν.* *Thuk.* 4. 17, *ὡς ἐν τῶν παρόντων, ex presentibus.* *Soph. Philokt.* 893, *ἐν τοῦτων.*

See Krüger, *Griech. Sprachl.* 68. 17. 10; Ellendt. *Lex. Soph.* II. s. 'Ως, A. 4; Hermann *ad Vig.* p. 570.

515. *παρουσίαν ἔχων*. SCHOL.: ἤτοι παρῶναι. See note to v. 179 *supra*. The MSS. Γ. Aug. B. Dresd. B. omit *οὐ*. In defence of the common reading, Lobeck quotes *Æsch. Prom.* 632, *τί δῆτα μίλλαις μὴ οὐ γιγναισκῶν τὸ πᾶν*. See Jelf's *Gr. Gr.* 750. 2, and *Ods.* 5.

518. *Ἐρποντι . . . λόγου*; SCHOL.: ἰγγυὲς ὅτι ἡ ἀπελιμπανόμενη τῆς κλήσεως. "Matthiä to *Eur. Hippol.* 323, has accurately taught that *λίλιμμαι τινος* signifies, *non assecutus sum rem, non novi, ignoro*. Hence *λίλιμμίνες λόγου* denotes one, *qui dictum non assecutus est, or non audivit*, i. e. in the passage before us, *qui jussum non exsequitur*." WUNDER. Compare *Eur. Hel.* 1262, *λίλιμμαι τῶν ἐν Ἑλλήσιν νόμῳ, ignarus sum Græcorum instituti*. *Orest.* 1085, *λίλιψαι τῶν ἐμῶν βουλευμάτων, you do not understand* (literally, *fall short of*) *my plans*, i. e. do not obey them.

520. *Αἶρε*. SCHOL.: *πρόσφριε*. *Μή μοι εἶναι ἄριε*, *Hom. Il.* 6. 264. Cf. *Eur. Elektr.* 791, *αἶρειν λουτρά*. *Soph. Elektr.* 634, *ἴπαιε δὴ συ θύμαθ'*. With the position occupied by *οὐ*, Neue directs us to compare *infra*, vv. 526, 646, 1268; *Æd. Tyr.* 137; *Antig.* 96; *Æd. Kol.* 125, 363, 906, 1000; *Trach.* 44, 425; *Philokt.* 12, 887. See Elmsley to *Eur. Med.* 1073; Wex to *Soph. Antig.* 96.

521. *Νεοσφαγῇ τόνδε . . . φόνον*. These recently-slaughtered cattle. See note to v. 296 *supra*. The MSS. Γ. Lb. Dresd. B. Mosq. b. Lips. read *νεοσφαγῇ ταῦτόν γε*.

522. *Ἐπίτε δικαίως ἴστ' ἰμός* . . . "This expression is simply the Homeric *εἰ τίςιν γ' ἰμός ἴσσι*. Compare the observation of Priscian, XVII. 23, p. 90, *juste pro vere vel vere pro juste* . . . *Sophocles, Αἴαντος δίκαιος γόνος pro ἀληθείας*, and again, XVIII. 24. 202, *justum pro vero et verum pro justo frequenter tam nos quam Attici ponimus*, *Σοφοκλῆς Αἴαντι δίκαιος γόνος*. See Taylor ad *Æsch. c. Ctes.* p. 586." LOBECK. Cf. *Æd. Tyr.* 853, 1283; *Trach.* 853, 1283, where *δίκαιος* has the same signification.

524. *πωλοδαμνῶν*. SCHOL.: *ὡς πῶλον γυμνάζειν*. See *Eur. Rhes.* 187, 624; *Plut. Mor.* p. 2. E; *Xen. Œk.* 13. 7; *Eustathius*, p. 1217. 6.

525. *Ὡ παῖ, . . . πατέρας*. SCHOL.: *μίστριος ὁ λόγος. ἡ δὲ ἑμοῖα εὐχὴ παρ' Ὀμήρῳ. Ζῶ, ἄλλοι τι βιοῖ, δότε δὲ καὶ τόνδε γινίσθαι Παῖδ' ἱμῶν, ὡς καὶ ἰγῶ (Il. 6. 476)*. "Compare the language of Coriolanus, as narrated by Dionysius, *Antt.* VIII. 41, *τρέφεται τὰ παιδία ταῦτα . . . οἷς βιοῖ δοῖν εἰς ἄνδρας ἰλδοῦσι τύχην μὲν κρίστικα τοῦ πατρός, ἀρετὴν δὲ μὴ χεῖρωνα*. *Libanius, Decl. T. W.* 252, *Θυγατρίδοῦς εἰ γίνετο, τύχῃ μὲν, ὧ βιοῖ, διολύκοι τοῦ πάππου, τὰ δ' ἄλλα ὅμοιος γίνετο*. *Attius in Armorum Judicio*

ap. *Macrobius*. VI. 1, Virtute sis par, dispar fortunis patris. Virg. *Æn.* 12. 435 sq., Disce, puer, virtutem ex me, verumque laborem; Fortunam ex aliis." LOBECK. On the optative γίγναι, see Jelf's *Gr. Gr.* 418. b.

529. Ἐν τῇ φρονίᾳ, s. v. λ. In this passage the poet asserts that childhood is the sweetest period of existence, because then the mind does not indulge in the contemplation of misfortunes with which it has made no practical acquaintance. Poverty, hardships, contempt, on the one hand, and wealth, the favor of the world, and all other sources of enjoyment and esteem, on the other, do not vex or agitate the happy days of the child, whose intellectual life is not so far advanced as to be able to recognize in them causes for joy or sorrow. We meet with the same thought in our own poets. Gray, in his beautiful Ode on a Distant Prospect of Eton College, v. 41 fg., thus writes:—

"Gay hope is theirs by fancy fed,
Less pleasing when possess'd;
The tear forgot as soon as shed,
The sunshine of the breast:
Their buxom health, of rosy hue,
Wild wit, invention ever new,
And lively cheer, of vigor born;
The thoughtless day, the easy night,
The spirits pure, the slumbers light,
That fly the approach of morn.
Alas! regardless of their doom
The little victims play;
No sense have they of ills to come
Nor care beyond to day."

And again, v. 98 fg.:—

"Thought would destroy their paradise.
No more;—where ignorance is bliss
'T is folly to be wise."

Milton, *Comus*, 359:—

"Peace, brother; be not over-exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestall his date of grief?"

Prior (Ep. to Hon. C. Montague, st. ix.):—

"From ignorance our comfort flows,
The only wretched are the wise."

Davenant, *Just Italian*, p. 32 : —

"Since knowledge is but sorrow's spy, it is not safe to know."

And Dodsley, *Old Plays*, XI. p. 119 : —

"Ignorance is safe ;

I then slept happily ; if knowledge mend me not,

Thou hast committed a most cruel sin

To wake me into judgment."

530. Τὸ μὴ φρονεῖν . . . κακόν. Valcknäer to Eur. *Hippol.* 247, Brunck to the preceding verse, Porson to Eur. *Med.* 140, Elmsley to *Herakl.* 1014, and most modern critics, consider this line a spurious introduction from the margin. It is omitted by Stobæus, *Serm.* LXXVIII. 9, where the preceding and subsequent verses are quoted, but is recognized apparently by the Schol. Rom. in the words ἰς τῇ ἡπείῳ κακὸν μὲν τὸ μὴ φρονεῖν, κακὸν δὲ ἡμῶς ἀκρίδυνον, by Suidas s. v. Ζηλοῦν, Eumathius de *Ism. et Ismenia*, p. 52, and Tzetzes, *Chil.* 6. 69. Hermann argues warmly in its favor, and represents it as extremely appropriate to the language which precedes. "*Quum poeta dixisset ignorantes vivere jucundissime, ne hoc falso dixisse videatur, in parenthesi addit: nam si malum est ignorantia, at innoxium est malum, usque dum discernere didiceris quid sit gaudere et quid dolere.* Repetitio verborum in his ἰς τῇ φρονεῖν μὴδὲν et τὸ μὴ φρονεῖν, neminem offendet, qui meminerit frequentissimas esse hujusmodi repetitiones. Illa autem ἡδίστος βίος et πάρετ' ἀνώδυνον κακόν, non idem, sed diversissima sunt." Even if there had been no diversity of meaning, the repetition of the language would have weighed little with us as an argument against the reception of this verse for δις ταῦτα λίγουσιν οἱ σοφοί, as at *Elektr.* 1078, Eur. *Phæn.* 358, *Ion.* 50, and frequently elsewhere. We cannot, however, agree with this eminent critic in thinking that the words before us are added as an explanation of a thought which we fail to discover in any part of this address ; nor is it, we believe, customary for explanatory or qualifying clauses to be introduced, in either prose or poetry, without some previous mention of the sentiment which they are intended to limit or define. Who, moreover, can suppose that τὸ μὴ φρονεῖν γὰρ πάρετ' ἀνώδυνον κακόν would have been placed by any writer for that which, in conformity with Hermann's reasoning, ought to have been written κακὸν μὲν ἵστί τὸ μὴ φρονεῖν, ἀλλὰ πάρετ' ἀνώδυνον ? On such principles of interpretation, the words under review may be regarded as corrective of any idea under heaven. In the connection in which we find them, and in reference to the words immediately antecedent, we must, then, confess ourselves unable to discover

any consistency between the two assertions in τῇ φρονίῳ γὰρ μηδὲν ἡδίστους βίος, and τὸ μὴ φρονεῖν γὰρ πάρετ' ἀνώδυνον κακόν. The ἀφροεντία of early childhood, as an indication of intellectual inferiority, may, indeed, be called a κακόν, but why should the adjective ἀνώδυνον be added? Still more difficult is it to understand why, even as an ἀνώδυνον κακόν, it should be represented as the cause τοῦ ἡδίστου βίου. For, as Lobeck accurately observes, the particle γὰρ is here used in a causal, and not a mere corrective sense. The mere inability to discriminate between pain and pleasure, and the total want of all consciousness of this inability, must be regarded as unsatisfactory and inadequate reasons for the extreme enjoyment of the child. That the reference is not, on the other hand, to that insensibility to external ills so characteristic of thoughtless youth, is evident from the consideration that this has been already stated at v. 528, in the words ἔτι οὐδὲν τῶνδ' ἰσπαισθάνει κακῶν. If, then, this verse is to be retained, our only alternative is emendation. The reading of Suidas, l. c., τὸ μὴ φρονεῖν δέ, κ.τ.λ., is certainly preferable to the Vulgate, and has been viewed with favor by some scholars. A far better mode will be to read τὸ μὴ φρονεῖν γὰρ πάρετ' ἀνώδυνον κακῶν, i. e. ἄνυ κακῶν, or rather ἄνυ ἰδύνης κακῶν. No explanation will be required to show how entirely opposite a sense this simple alteration will impart, and no hesitation will be felt at the expression ἀνώδυνον κακῶν, so thoroughly in harmony with the Sophoklean diction, by those who remember *Ced. Kol.* 786, κακῶν ἀνατος; *Ibid.* 865, ἄφρονος ἀρεῆς; v. 308 *supra*, ἀψέφητος ἔξιον καυμάτων; *Elektr.* 36, ἄσπινος ἀσπίδων; and the numerous similar examples from the other Tragedians which have been collected by Jelf, *Gr. Gr.* 529, *Obs.* 2.

531. "Ἐως . . . μάθης. The temporal conjunctions ἕως, ἔσται, πρίν, and μίχρει (οὐ) are sometimes, although rarely, constructed with the conjunctive without ἄν, when, as in the present passage, the thought expressed by the writer or speaker is represented as not problematic or uncertain. Cf. *Plat. Phaed.* 62, οὐ πρότερον αὐτὸν ἀποκτινύναι διτ', πρὶν ἀτάγκην τινα εἰ θεὸς ἰσπαιγέμην. *Thuk.* 6. 10, οὐ χρεὶ ἀρχῆς ἄλλης ὀρίγασθαι πρὶν ἢ ἔχουεν βιβαιοσώμεθα. *Ib.* 1. 137, τὴν δὲ ἀσφάλειαν εἶναι μηδὲν ἐκβῆναι ἐκ τῆς νῆος μίχρει πλοῦς γίνηται. *Soph. Philokt.* 917, Μὴ στίναζε, πρὶν μάθης. *Infra*, v. 547, μίχρεις μυχοὺς πίχουσι νεστέρου θεοῦ. See Jelf's *Gr. Gr.* 842. 2.

532. δι' σ' ὅπως πατρὸς διέξυς. On this "remarkable construction," see Jelf's *Gr. Gr.* 898, *Obs.* 2, and compare *Philokt.* 54, τὴν Φιλοκτῆτους σὺ διτ' ψυχὴν ὅπως λόγους ἐκκλίψεις λίγων. *Kratinos ap. Athen.* IX. p. 373. E, δεῖ σ' ὅπως ἀλικοτρύνεις μηδὲν δισοίσσεις. As the future

indicative is the prevalent construction with *ῥως* after verbs which express the idea of caring, considering, exerting one's self, etc., when the end proposed is not represented as simply problematic, but as definitely possible, it is perhaps best to suppose an ellipse of *φροντίζειν* or *πράττειν*, in the sense of *curare*, after the words *δοῦναι*. So in Xen. *An.* 1. 7. 3, *ῥως οὖν ἴσμεν ἄνδρες ἄξιοι τῆς ἐλευθερίας*, supply *ἐπιμελεῖσθαι*.

533. *οἷος ἐξ οἴου*. See note to v. 478, *supra*.

534. *κούφοις πνύμασιν*. SCHOL.: *κούρη καὶ ἀπαλὴ ζωὴ· τῇ δὲ μισα-φορῇ τῶν μικρῶν φυτῶν ἐχρήσατο, ἅτινα οὐδὲν σφοδρὸν δύναται ὑποφέρειν, οὐ πύσσαντα οὐκ ἄνιμι*. "Compare Dio Chrys. *Or.* XII. 202. B, *τριφύμοις τῇ διηρηκτῇ τοῦ πνύματος ἐπιβροῇ ἀίρα ὑγρὸν ἔλκοντες ὥστε νήσιοι παῖδες*. Lucian, *Bis accus.* T. II. 793, *ἄνιμοι φυτευομένης*. See other instances in Aglaoph. T. I. 760." LOBECK. Add *Trach.* 141, *τὸ γὰρ νιάζον ἐν τοιαύτῳ βόσκεται Χάρις, ἣν' αὐαίνοντες οὐ θάλασπος θεῶν, οὐδ' ἔμβροτος, οὐδὲ πνυμάτων οὐδὲν κλυτῷ*, etc. Orph. *H.* 37. 22, *πνοῆς ψυχροτέρους*. Pallad. *Epigr.* 122, *ἄρεα ζωογόνοι*. Catullus, LXIII., *Ut flos in septis secretus nascitur hortis, Quem mulcent auræ*.

535. *νίαν . . . χαρμονήν*. "*Teneram animam (vitam) fovens, ut matris hinc gaudio sis*. On *χαρμονήν* (a source of joy), in apposition with *νίαν ψυχῇν*, see Matthiä, *Gr. Gr.* 432, and compare v. 1149, *infra*, *Elektr.* 966, *Æd. Tyr.* 603, cited by Neue." WUNDER. Compare Pindar ap. Plat. *Polit.* 1. 5, *γλυκυῖά οἱ καρδίαν ἀτάλλουσα γηροστέφος συναροῦ ἰλιγίς*. HESYCHIUS: *ἀτάλλου· τρέφει, τιθηνῖ*.

536. *Οὗτοι . . . μή τις ὑβρίση*, i. e. *οὐδὲν δυνόν, μή τις ὑβρίση*. See note to v. 83, *supra*. The MSS. Ien. Mosq. B. Par. D. Aug. B. read *ὑβρίσει*, which is edited by Brunck, in conformity with the canon of Dawes, that after *οὐ μή* the conjunctive of the 1 aor. act. is never found. We believe with Elmsley, that the reading in the text, which is supported by the authority of the MSS. La. Lb. Γ. Θ., is right, and we are certain that *ὑβρίσει* is wrong. The form of the Attic future is *ὑβριεῖ*. See the *Quarterly Review*, Vol. VII. p. 454; Matthiä, *Gr. Gr.* 517, *Obs.* 1; Lobeck ad Phryn. p. 746; Elmsley to *Æd. Kol.* 177; Reisig, *Comment. Crit. in Soph.* *Æd. Kol.* p. 251 sqq.; Liddell and Scott, s. *Οὐ μή*; and compare *Philokl.* 381; *Æd. Tyr.* 771; *Æd. Kol.* 408, 702; Ar. *Lysistr.* 704; Xen. *Anab.* 4. 8. 13, 7. 3. 26.

538. *Τοῖον πωλωρὸν . . . ἔμπα*. "The expression *πωλωρὸν φύλακα* is analogous to *λιθόλιπτος*" *Άρ.* v. 242, *supra*, and other instances quoted in my note to *Antig.* 500. Strictly speaking, the adjective *πωλωρός* signifies *πόλως φύλαξ*, i. e. it already contains the idea expressed by the noun with

which it is here conjoined. In translation, however, we can only lay stress upon the notion *πύλης*, and must, therefore, consider *πυλωρός φύλαξ* as simply equivalent to *πύλης φύλαξ*. Even this must be regarded as a metaphorical expression to convey the notion of a *perpetual guardian, who never leaves the place or person whom he undertakes to guard*. Sophokles has used *εἰκουρῶν* in the same manner at *Philokt.* 1328, *Χρύσης πηλασθῆς φύλακος, ὃς τὸν ἀκαλυψῆ σκηδὸν φυλάσσει περίφιος εἰκουρῶν ἔφιος*. As an adjective, *πυλωρός* is employed in the same way as *εἰκουρός*, with this distinction only, that *πυλωρός* means *πύλην φυλάττων*, and *εἰκουρός*, *εἶπον φυλάττων*. Aias, then, says, that *he shall leave Teukros as the constant and intrepid guardian of the nurture of his son*." WUNDER. The reading *ἱμμα, νι*, for which Aldus and the manuscripts generally exhibit *ἱμμακ* 'ς, originally due to the emendation of Reiske and Hermann, is supported by the testimony of the MS. Laur. A., Suidas, s. v. *Τηλωπῆς*, and the Schol. Rom. See note to v. 122, *supra*; Porson, *Ado.* p. 220; Schäfer, *Index to Mel. Critt.* p. 163.

540. *Τηλωπῆς οἰχνηῖ*. *Is gone far out of sight*. For the construction, see note to v. 216, *supra*, and compare *Elektr.* 313, *θεραῖος οἰχνηῖ*. SCHOL.: *τηλωπῆς · γράφεται καὶ τηλομεγός*, and this is preferred by Musgrave, who refers to Eur. *Orest.* 1331; *Androm.* 890; *Elektr.* 251. The reading in the text is every way superior, and is defended by *Philokt.* 216. With the following words, *δυσμηνῶν θέραν ἔχων* = *δυσμηνῆς θερῶν* or *θερώμινος*, compare v. 838 below, where *ἔχων ἄγρας* is employed in the same periphrastic way for *ἀγρεύων*, and consult notes to vv. 180, 306, *supra*. Here, again, the Scholiast observes, *τὸ δὲ θέραν γράφεται καὶ φρουράν*, i. e. as he subsequently explains, *φυλακὴν ἔχων τῶν ἰχθρῶν*, and the same word appears also on the margin of the MS. Laur. a. Its inferiority to the common reading will be at once detected by referring to v. 330, *supra*, and the observations we have added there.

543. *ἴπως . . . διῆμι*. In place of *διῆμι*, which is found in the majority of the ancient copies and editions, Brunck has rightly edited *διῆμι*, on the authority of the MSS. Par. I. Lb. Mosq. A. Aug. C. See note to v. 532, *supra*; Matthiä, *Gr. Gr.* 519. 7.

545. *Ἐπιβοῖα λίγω*. Schäfer (*Mel. Critt.* p. 163) and Erfurdt direct us to substitute the accusative *Ἐπιβοῖαν*; and this, although the common reading may be defended by *Æsch. Fr.* I., *ἄσπον ἄλθιν Ἀστυλαΐας, τῆς σῆς λίγω καὶ μητρίος*, and other passages cited by Lobeck, in which the verb *λίγω* is placed *extra constructionem*, we are disposed to think more probable. Compare *Antig.* 32, *τοιμαυτά φασὶ τὸν ἀγαθὸν Κρίοντα σοὶ πάμω*,

λίγω γὰρ, πᾶμὲν, περιέξαντ' ἔχον. At *Æsch. Theb.* 655, ἐπ' ἀνίμῳ δὲ πάρεσσι, Πολυνείκην λίγω, several manuscripts read Πολυνείκη. That the letter *v* is frequently converted by the transcribers into *i*, is notorious to all. The representation of Sophokles, that Eriboia was the name of the mother of Aias, is supported by the statement of Pindar, *Isthm.* 5. 45; Diodoros, IV. 72; Philostephanos ap. Schol. *Hom. Il.* 16. 14; and Hyginos, *Fab.* XCVII. On the other hand, Xenophon, *Cyn.* 1. 9, Apollodoros, III. 12. 6, and Pausanias, 1. 42. 4, call her Periboia. Pherekydes appears to have called her Phereboia, whom Plutarch, *V. Theb.* c. 28, distinguishes from Periboia, the mother of Aias, but adds, that Theseus married both. Cf. Huschk. *Anal. Litt.* p. 325; *Lehrs de Aristarchi Stud. Hom.* p. 249. If the common reading in *Athen.* XIII. p. 557. A is correct, Istros named her Meliboia. In the above passages, Xenophon, Apollodoros, Philostephanos, Diodoros, and Pausanias add, that she was the daughter of Alkathoos, the successor of Megareus. Lobeck observes, that these diversities of statement on the part of the historians and genealogists above mentioned are in all probability due to their anxiety to illustrate the closeness of the intercourse between Attika, Megaris, and Salamis, at the time of the Trojan war.

546. Ὡς σφιν γίνηται, κ.τ.λ. "Lobeck and Erfurdt have adopted ἔς τ' ἂν γίνηται, the emendation of Hermann (*Præf. ad Hek.* p. liv.). They might have read ἔως γίνηται, comparing v. 531 (where see our note). As these emendations are violent, and as the common reading, whether we read *μίχρῃς* ὃν or *μίχρῃς* ἂν, is objectionable on more than one account, we are inclined to reject v. 547 as spurious. Perhaps it was inserted by some scrupulous critic, who thought that the expression *γηροβοσκὸς εἰς αἰεὶ*, in the preceding verse, required some qualification. The words *εἰς αἰεὶ* may be translated *as long as they live*. Compare *Æd. Tyr.* 275; *Trach.* 1204." ELMSLEY. In addition to the foregoing remarks, we have only to observe, that the anapaest, formed by two words, with which the verse commences, — the fact that *μίχρῃς* or *μίχρῃς*, much less *μίχρῃς* ὃν or *μίχρῃς* ἂν, are never used by the writers of ancient Attic tragedy, — and the unpoetical character of the expression *μυχαὶ τοῦ πάτω θεοῦ*, — are decisive arguments for the rejection of this verse.

549. μὴ θέσουςι. The construction is to be referred to *ἔσως* in v. 543, *εἴματα*, where see note. — ὁ λυμὼν ἰμῖς. The reference is to Odysseus. The unusual position of the pronoun is defended by Eur. *Hippol.* 683, Ζεύς σ' ὁ γινήτωρ ἰμῖς; Theokrit. *Id.* 27. 58, τῷμπίχονον ἰμῖν; and several passages in Plato and Thukydides. See Dindorf to this verse; Schneider

ad Plat. Civ. T. II. p. 319; Siebelis ad Pausan. 1. 25. 6; Bernhardt, *Synt.* p. 323.

550. 'Αλλ' ἐπώνυμον. SCHOL. 'πίπτεται ὡς οὐδὲν ἀπολιφεμένου τοῦ παιδὸς τῆς αὐτοῦ ἀρετῆς· τὸ δὲ εἶκος διὰ τὸ ἐξαίρεται τῷ παιδί φυλάσσειν κελύειν, τὰ δὲ ἄλλα τύχη συνάψαι φησὶν· ἰσίσταται γὰρ καὶ αὐτὰ περιμάχητα ἰσόμενα. οἶδιν "Ὅμηροι ἔπλα συγκαιόμενα· 'Αλλ' ἔρα μὲν κατίκησιν ἐν ἴσῃσι δαδπαλίῃσι. (Il. 6. 418.) On the adjective ἐπώνυμος, Hemsterhuis, ad Luc. *Dial. Mort.* IX. 1, observes, "Ἐπώνυμος præditum duplici potestate, eo magis observanda, quod sæpe deluserit eruditos interpretes; vel qui nomen ab alio trahit, vel qui suum alteri tribuit." Render, of the same name with yourself, or from which you have received the name Eury-sakes.

551. διὰ . . . πύρρακος. *Swaying it by means of the thickly-folded handle.* Homer, *Il.* 7. 219, mentions Tychios, of Hyle, σκυτοτόμων ἔχ' ἔριςτος, as the maker of Aias's shield of seven ox-hides. See also Nonnus, *Dionys.* 13. 671, and the other authorities cited in Lobeck's note. On the word πύρραξ, which Eustathius, p. 995. 19, denies to have been used by the heroes of the Homeric age, see Eur. *Hel.* 1396, ἱμβαλὼν πύρρακι γυναιάν χεῖρα, Wesseling to this verse, Klausen to *Æsch. Agam.* 757, and more particularly Smith's *Dict. of Greek and Roman Ant.* p. 298. a.

553. τιτάψεται. See Jelf's *Gr. Gr.* 407. 1. — On κοινά, for κοινῶς, see Wunder to *Antig.* 544; and on the practice here alluded to, the observations of the Scholiast quoted in note to v. 550, compared with Thuk. 1. 8.

555. Καὶ δῶμα πάντου. All the manuscripts and old editions καὶ δῶμ' ἀπάντου. A precisely opposite error has been already pointed out in the note to v. 178, *supra*. The genuine reading has been preserved by Eustathius, p. 742. 40, and is defended by Ar. *Lys.* 265, μοχλοῖς δὲ καὶ πλήθεσσι τὰ προπύλαια παντῶν; Archiloch. ap. Polluc. 10. 27, θύρας παντῶν; Anth. Pal. V. n. 4, πηκτὴν κλιῖν θύρην. — ἰσισηφούς, at or before the tent. See note to v. 216, *supra*; Matthiæ, *Gr. Gr.* 446. 8; Jelf's *Gr. Gr.* 714. a.

556. Κάρετα . . . γυνή. "Sophokles does not here say, *Lamentis mulierum facile hominum miserationem commoveri*, but Hermann, who finds fault unnecessarily with the common explanation, *facile misericordia afficitur mulier.*" APITZ. With the sentiment, compare Eur. *Med.* 924, γυνὴ δὲ θῆλυ, κατὰ δακρυόεις ἴφου. *Herc. F.* 536, τὸ θῆλυ γὰρ πως μᾶλλον εἰσπρὸν ἀρεσίαν. *Trach.* 1062, γυνὴ δὲ θῆλυσ οὔσα κοῦν ἀνδρὸς φύσει. On the predicative employment of the neuter adjective when the subject

refers to a class, and not to a particular individual, see Matthiä, *Gr. Gr.* 437; and compare Virg. *Æn.* 4. 569, *Varium et mutabile semper Femina*; *Ecl.* 3. 80, *Triste lupus stabulis*.

557. Οὐ πρὸς . . . πῆματι. *For it is not the part of a skilful physician to utter doleful incantations over a disease that asks the knife*, i. e. my malady can only be cured by the sword. With the word *ἰατράει*, used, in the sense of the Latin *incantationes*, to denote *songs* or *charms* for the alleviation or cure of physical pain and suffering, compare Hom. *Od.* 19. 457, *ἰακοῖδ' δ' αἶμα κελαινὸν ἰσχυθεῖν*, with the observation of the Scholiast there: *ἰστίον ὅτι ἀρχαίαι ἰστίη ἢ διὰ τῆς ἰακοῖδ' ἰατρικῆς, ὅστις καὶ Πίνδαρος ἰατρεὺς Ἀσκληπίου "μαλακαῖς ἰακοῖδαῖς" λέγει. (Pyth. 3. 31.)* *Æsch. Eum.* 649, *τότων ἰατράς οὐκ ἰαοίησιν πατήρ*. On the preposition *πρὸς*, see note to v. 306, *supra*; Jelf's *Gr. Gr.* 638. 2. b; and with the construction of *λεγεινῶν*, for which the common copies incorrectly exhibit *λεγεινῶν*, with the accusative, compare Hom. *Il.* 722, *αἰδὼν ἰσθήσιον*; Ar. *Av.* 213, *λεγεινῶν ὕμνους*; and the numerous examples in Jelf's *Gr. Gr.* 566. 4. — *τομῶντι*. SCHOL.: *τῆς τομῆς διαμίνω*.

559. Δίδου' ἀκούων. See note to v. 480, *supra*.

560. Οὐ γὰρ μ' ἀρίσκει. "That is, *ἀρίσκει με*, not *ἀρίσκει μου*. See my note to Ar. *Plut.* 353, and Greg. Cor. *de Dial. Att.* XXIII." BRUNCK. Cf. Elmsley to Eur. *Med.* 12; Monk to *Hippol.* 184; and Jelf's *Gr. Gr.* 594. 4, *Obs.* 2.

561. *Ἰρασίμης*. Cf. v. 317, *supra*; and on the frequent employment of these *verba desiderativa* by the Tragedians, see Buttmann's *Ausführ. Griech. Sprachl.* Bd. II. s. 389. According to the *Etym. M.* 750. 50, they are employed only in the present tense.

562. *πρῶτι*. SCHOL.: *ἀνάκειναι*. *Ne interroga*. Cf. *Antig.* 399; *Elektr.* 1445; *Trach.* 195, 314, 388. — *Σωφρονιστῶν*. SCHOL.: *οὐκ ἐν τῷ μὴ περιεργῶν*. *ἐν τούτῳ γὰρ μάλιστα ἡ σωφροσύνη ταῖς γυναιξὶ διασώζεται, εἰ μὴ περιεργάζονται, ἧς τι πρᾶτται ὁ ἀνὴρ*. "Aias forbids all prying curiosity on the part of Tekmessa, and commands her *τὰ αὐτῆς πρᾶττειν*, which is Plato's definition of *σωφροσύνη*." CAMERARIUS.

564. *μὴ προδοὺς γίνῃ*. "*Ne deseras*. So below, 1205, *Elektr.* 368, *Æd. Tyr.* 331, and elsewhere. On the periphrase *προδοὺς γίνῃ*, see my observations to *Æd. Tyr.* 928, and to *Philokt.* 756." WUNDER.

565. "Ἄγαν γε λωπῆς. . . . ἰφυλίστης ἵτις;" Ursinnus, p. 498, aptly compares Virg. *Æn.* 11. 51, *Nos juvenem exanimum et nil jam cœlestibus ullis Debentem vano mœsti comitatur honore*, which he pronounces an imitation of our passage. In the same way, Maximian, *Eleg.* V. 231,

Nil mihi cum superis, explevi munera vitæ; and a matron on the point of death, in Val. Max. 2. 6. 8, tibi quidem dii magis, quos relinquo quam quos peto, gratias referant. Aias, therefore, says this: *Di, per quos me obtestaris*, (i. e. *superi*) *nihil ad me, cui mori decretum est.*" LOBECK. "Of the various explanations given by the Scholiast, that alone is true which directs us to supply *τιν* or *οσι* to the infinitive *ἀρεσύν*. Render, therefore, *Nesciame, non me amplius hoc debere diis, ut tibi opituler?* i. e. vain is your adjuration by the gods, for they have no such claim of merit upon me that for their sake I should bear aid to thee." HERMANN. Neither of these explanations is entirely satisfactory; the first, because it assigns no place to the verb *ἀρεσύν*, and expresses a sentiment to which the admonition that follows immediately from Tekmessa, *εὐφημα φονί*, *blaspheme not*, is entirely inappropriate; the second, on account of the imperfect sense attributed to *αὐδίσ*, and the harshness of the supposed ellipse. The expression is rather equivalent to *Οὐκ ἔτι μὲν, ὥς ἰγὼ θεῶν εὐνίτι ἐφελίτης εἰπὶ ἀρεσύν τι*; *Knowest thou not that I am no longer under obligation to the gods to render any aid?* Aias says, You adjure me by the gods: are you, then, ignorant that they have visited me with calamities so vast as to release me from all responsibility and obligation, and that no appeal to them can be effectual in procuring any assistance from me? With the flagrant impiety of this inquiry, the reply of Tekmessa harmonizes well. On the construction of the infinitive with *ἐφελίτης*, see Jelf's *Gr. Gr.* 667, and compare Eur. *Rhes.* 965, *ἐφελίτης δέ μοι τοῦς Ὀρφέως τιμῶσα φαίνεσθαι φίλους*, i. e. *ἐφίλου δὲ τιμῶν*, *s. r. l.*

569. *ξυνέξει*. SCHOL.: *ἀποκλείσασιν. τοῖς θεράπευσι περιέου αὐτὸν ἀποκλείουσιν*. The MS. Lb. *ξυνέξει*, with *ξει* suprascriptum; the MSS. Θ. Lips. a. b. *συνέξει*; and the MS. Aug. C. *συνέξει*. On this old form, cf. *Æd. Tyr.* 890; *Thuk.* 5. 11; *Hdt.* 3. 136; *Plat. Gorg.* p. 461. D; *Buttmann, Ausf. Griech. Sprachl.* Bd. II. s. 169; *Poppo to Thuk.* 8. 74. The Scholiast understands these words as a command to the attendants to shut up Tekmessa within the tent, and supplies *αὐτήν* as the object of *ξυνέξει*. Wunder, comparing vv. 555, 557, *supra*, decides that *τὸ δῶμα* is the accusative which must be understood. On the employment of the plural, see note to v. 331, above.

570. *φευγῶν*. SCHOL.: *γράφεται λίγην*. "Aias must now be supposed to retire within his tent, in company with Tekmessa and his son, from which he again advances at v. 610. Welcker, in *Mus. Rhen.* III. Fasc. 1. 87, maintains, on the contrary, that they remain upon the stage. *Τούτοις πῦσαι ἵσσαι συγχῆς πυλῶς.*" LOBECK. In what respect we differ

from the views of Lobeck, will be seen by referring to the note upon v. 333, above. That the opinion of Welcker is still more incorrect may, we think, be learnt from the arguments brought forward there, and from the language of Aias at v. 555, *μηδ' ἰπισκήμευς γέουε Δάκρυα*. In the following song, the Chorus expatiate, in an apostrophe to their native island, first, upon the many woes which the malady of Aias will entail upon themselves, and next, upon the grief into which his parents, and more especially his aged mother, will be plunged, when intelligence far more dreadful than the tidings of his death shall be communicated to them respecting their unhappy son.

573. *Ναίεις . . . εὐδαίμων*. *Art a place of happy residence*. Compare *Il.* 2. 636, *νήσων αἷ ναίουσι πύρην ἄλός*. Hesiod. *Opp.* 286, *ὅδ' ἐγγυῖσι ναίει*. The majority of the manuscripts, and Eustathius, p. 306. 19, exhibit *ἐλίπλανκτες*, which occurs again at v. 659 below, in an active signification, as an epithet of Pan. Erfurdt, Hermann, and most editors have received the emendation of Lobeck, *ἐλίπλαντες*, on the authority of the MSS. Aug. B. Γ. Lips. a. b., and *Æsch. Pers.* 307, *θαλασσόπληκτον νῆσον Ἀλάντος*. That *ἐλίπλαντες* was used also in the passive sense of *ἐκλυυυτες*, *sea-washed*, or rather *sea-tost*, is clearly taught by Pind. *Pyth.* 4. 24, *φαμὶ γὰρ πᾶσδ' ἐξ ἐλίπλάγκτου ποτὶ γῆς Ἑσάφου*, κ.τ.λ. Eur. *Hec.* 782, *θαλασσόπλανκτόν γ'*, for *ᾧσσι θ. ἵναι*, so as to be tossed upon the waves.

574. *Πᾶσιν περιφαντος αἰί*. *Renowned for aye in the estimation of all men*. Welcker has pointed out the anachronism involved in this indirect allusion to the naval victory at Salamis in Ol. 75. 1, B. C. 480. The dative *πᾶσιν* is not, as Musgrave supposes, equivalent to *παντάπασι*, in all respects, but is used in the same manner as the dative of the personal pronouns, to express the persons in whose opinion or estimation the predicate is here affirmed of the subject. Cf. (*Ed. Tyr.* 40, *ὃ κρείττιστον πᾶσιν Οἰδίουσι κῆρυ*. *Ed. Kol.* 1446, *ἀνάξιος γὰρ πᾶσιν ἵσσι δυστυχῆν*. Xen. *Mem.* 1. 1. 1, *Σωκράτης ἑξῆς ἵσσι θανάτου τῇ πόλει*. *Infra*, v. 1072, *εἰς δ' οἴχομαι*, as far as he is concerned. See Bernhardt, *Synt.* p. 83; Jelf's *Gr. Gr.* 600. 1.

575. *παλαιὸς ἄφ' οὗ χρόνος*. SCHOL.: *ἐκ πολλοῦ χρόνου*. Cf. *Philokl.* 493, *παλαιὸν ἂν ἐξ ὅτου*, *Isokr. Or. ad Phil.* p. 91. 47, *οὕτω οὐ πολλὸς χρόνος ἐξ οὗ εἰς τασύτην μεταβελὴν ἦλθον*, and the many similar examples quoted in Lobeck's note.

576. *Ἰδαίῃ μίμνῃ . . . τευχόμενος*. "So Aldus. The difficulty of this passage consists in the three words *λυμνίῃ νόφ μήλων*, out of which

it is impossible to elicit either sense or metre. The Triclinian editions and Lobeck read *λειμωνίᾳ μέλων ποίᾳ*. Brunck edits *λειμωνίᾳ ποίᾳ μέλων*, with the consent of most of the MSS., including five out of six of those in the Bodleian Library. The sixth reads *λειμωνίᾳ ποίᾳ μέλων*. *Ποίᾳ* or *ποιᾷ* is the proper orthography, whether the first syllable be long or short. Bothe reads *λειμωνίδι μελοποιᾳ*. *Λειμωνίδι* is undoubtedly right, and was suggested to Bothe by a happy mistake of Johnson's, who exhibits *λειμώνιδι* (*sic*) as the reading of the two Baroccean MSS. at Oxford. Erfurdt reads *λειμωνίδι ποίᾳ μέλων*, and says in his note, *ποιᾳ μέλων, licet corruptum, servare placuit*. Perhaps the true reading is *λειμωνίδι ποίᾳ μέλων*. *Μίλιν* and *μίλισθαι* are used by the tragic poets in the sense of *belonging to, conversant with, dwelling among*, etc. The following examples, among others, are supplied by Beck, *Index to Euripides*. *Iph. T.* 642, *πατολοφύρεμαι σι τὸν χερσίβων | ῥανίσι βαρβάρων μιλόμινον αἰμακταῖς*, where we have supplied the word *βαρβάρων* to complete the verse. *Hel.* 194, *Ναύτας Ἀχαιῶν | τις ἔμολε, ἔμολε, | δάκρυα δάκρυσι μοι φέρον, | Ἴλιον κατασπαφὴν πυρὶ μέλινουσιν Ἰδαίῃ*. Compare *Hel.* 931; *Hel.* 1176, *Νῦν δ' εἰ μὴν Ἀἰδᾶ μέλινεται πάτω*. Our emendation affords an exceedingly good sense, but is liable to some objection on account of the metre. The common reading of the antistrophic verse (586) is, *νῦν δ' αὖ φρενὲς οἰωβότας*. The Scholiast reads *οἰωβότας*, which Erfurdt has admitted into his text. The Triclinian editions read, *νῦν δ' αὖ φρενὲς γ' οἰωβότας*. Although Triclinius is perhaps guilty of the insertion of this particle, we believe him to be innocent with regard to *οἰωβότας*, which is found in Erfurdt's *Augustanus Secundus*. If Triclinius had not found this reading in his copy of Sophokles, he would not have changed the order of the words in the corresponding verse of the strophe. *Οἰωβότας* accords perfectly well with our reading of the strophic verse. Yet we suspect that *οἰωβότας* is the true reading. The strophes and antistrophes of this ode do not resemble each other so exactly as could be wished. Compare, for instance, the pair of verses which immediately precede that pair with which we are now engaged. The strophic verse is *Ἰδαίᾳ μένον*; the antistrophic, *Κρατοῦντ' ἐν Ἀρεῖ*. ELMSLEY. In these exceedingly corrupt verses, we have adhered to the form in which they are given in the MSS., with the exception that a few copies exhibit *ποιᾳ*, with an inaccurate accentuation, for *ποίᾳ*, and in the subsequent verse *εὐνόμεν* is read in place of *εὐνόμεν*, by the far larger number. As Elmsley has observed, the depravity of these verses is at once discernible from both sense and metre, and there can be no doubt from the following explanation of the Scholiast, itself not free

from numerous errors, that he must have found the same corruptions in the copies he made use of. ΙΔΑΙΑΙ. τῇ Τρωϊκῇ. οἶον, ἐν τῇ τῆς Ἰδης χωρίῳ ταῖς χλωρεῖς καὶ λιμῶνας ἔχουσι διάγων. ΑΝΗΡΙΘΜΟΣ. ἐν οὐδυνί ἀριθμῷ ταττόμενος, ἀλλὰ περιττῶς. ΕΥΝΟΜΑΙ. ἦτοι τῇ εὐνομούμῳ καὶ δικαίῳ. ἢ εὐκρινέσθω. ἢ εὐνόμα λιμῶνι, τῇ καλῶς νομᾷ ἔχοντι. τὰ δὲ ἐξῆς, παλαιὸς ἀφ' οὗ χρόνος αἶν εὐνόμα χρόνῳ τρυχόμενος Ἰδαίᾳ μύμῳ λιμῶνι πρὸς μῆλων. ἀνέριθμος πακὴν ἰλπίδα ἔχων, πῶς μὲ δι' τὸν Ἄιδην ἀνύσιν. Hermann's explanations and emendations are as follows: "*Partem veri me vidisse puto, quum in istis λιμῶνι ποίᾳ, λιμῶνι ἄποινα* latere conjeci. Nisi magnopere fallor, scribendum est: *ἐγὼ δ' ἐπλάμην πάλαιος ἀφ' οὗ χρόνος Ἰδαίᾳ μύμῳ λιμῶνι ἄποινα, μνηῶν ἀνέριθμος αἶν εὐνόμα χρόνῳ τρυχόμενος, ego autem miser diu est ex quo Idæa pratensia præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus. Ἰδαῖα λιμῶνι ἄποινα* intellige præmia commorationis in prato Scamandrio, in quo secundum Homerum pugnabatur, i. e. eversionem Trojæ direptionemque. Deinde junge *μνηῶν ἀνέριθμος, mensium numero carens.* Ita in *Ed. R.* 179, *ὣν πόλις ἀνέριθμος ἔλλυται.* Ita *El.* 232, *ἀνέριθμος θρήνων.* Maxime vero quadrat hoc in *Trach.* 256, *ἣ κατὰ ταύτην τῇ πόλει τὸν ἄσποπον χρόνον βιβῶς ἦν ἡμερῶν ἀνέριθμος.*" All these corrections and the interpretation of their author have been received by Dindorf, but are dismissed by Lobeck with no remark beyond the following: "*Aptissimum videtur, λιμῶνι ἴσχυλα μῆλων,*"—as if the word *μῆλων* was not *per se* sufficiently perplexing. We are happy to perceive that critics of such acute discrimination as Elmsley and Hermann agree in considering *μῆλων* a corruption, and cry Lobeck's mercy if we refrain from further investigation of the *poetry* of his conjecture. We must object, however, to the mode in which Hermann renders his own correction *λιμῶνι ἄποινα*. According to universal usage, the adjective *λιμῶνι* would, in such a collocation, occupy the place of the genitive *λιμῶνος*, and with *ἄποινα* would accordingly denote *ransom-money*, or *compensation for a meadow* which had been ceded to another. How entirely opposite this is to the destruction and plunder of Troy needs no formal explanation. Other equally inexplicable difficulties, which we cannot stay to notice, are presented by the adjectives *εὐνόμα* or *εὐνόμα*. We believe the text is incurably corrupt, and that, without further means of assistance than those we now possess, it is hopeless to suppose that we shall succeed in tracing the writing of the poet.

580. ἀνύσιν. Supply ἰδὼν *eis*. See Elmsley to *Ed. Kol.* 1562, Monk to *Hippol.* 740, Matthiæ, *Gr. Gr.* 409, and compare *Antig.* 805, τὸν παγ-

κρίταιν δ' ἐρῶ θάλαμον τήνδ' Ἀστειγόνην ἀνύτουσαν, sc. ἰδὼν εἰς θάλαμον.
Eur. Suppl. 1142, ἀνύτου "Αἴδην.

581. ἀπέτροπον, from which one turns away. Cf. *Æd. Tyr.* 1314; Pind. *Pyth.* 8. 133, ἀποτρέψω γνώμα σιτισμένην. On ἀπὸ θλον, devouring, destructive, see Buttmann, *Lexil.* I. S. 247 (p. 48, Eng. edit.). Others follow Passow, in rendering, invisible, dark, unknown.

582. Καὶ . . . Αἴας. SCHOL.: οἶον πρὸς τοῖς πρώτοις πακοῖς ὥσπερ διούτερον ἰστί μοι πακὸν τὸ τοῦ Αἰάντος ξυνοσηνός· τοῦτο γὰρ δηλοῖ τὸ Ἰφιδρος. Ἰφιδρος δὲ ἰστίεν ἐν τοῖς ἀγῶσιν ὁ μὴ πλανώμενος (ὁ μεταπαυόμενος?) εἰς τὸ ἀγωνίζεσθαι ταῖς νικῶσιν· ἐνταῦθα οὖν φησιν, ὅτι ἰσχατος καὶ ὡς Ἰφιδρος ἐλίσθη μοι ὁ Αἴας εἰς πακόν. The general meaning of the Chorus in the words which follow seems to be this: My long absence from my native island, the pressure of advancing age, and the many hardships I here endure, have been my first and arduous conflict. And if I rise victorious from this, a second and more fearful is at hand in the person of my own king, whom the gods have visited with madness, of which all hope of cure is vain.

583. Ἰφιδρος. *A fresh or third combatant.* For a full explanation of this term, see Wesseling to Diodor. IV. 50, Krüger to Xen. *Anab.* 2. 3. 10, and especially Liddell and Scott, s. v.

584. μαῖα ξύταυλος. SCHOL.: ἀντὶ τοῦ σύνοικος. Literally, dwelling with madness, i. e. mad. Cf. *Æd. Tyr.* 1206, ξύνικος ἀλλαγῆ βίου; Plat. *Symp.* 203. D, ξύνικος ἰνδία; *Rep.* 367. A, τῷ μεγίστῳ κακῷ ξύνικος ἦ, and the similar use of the verb συνίναι, as a periphrase for the simple verb, in *Æsch. Pers.* 177, *Æd. Tyr.* 303, *Elektr.* 611, *Ar. Nub.* 1404, Xen. *Æk.* 15. 12. On the expression θίαξ μαῖα, see note to v. 185, *supra*.

585. ἐξωλέμψω. SCHOL.: ἀντὶ τοῦ ἱπιμψας ὧδε, i. e. to Troy.

586. νῦν δ' αὖ φρενὸς οἰοβάτας. SCHOL.: αὐθαίρετος, ὡς ἐν εἴποι τις, αὐτὸς ἑαυτοῦ διάνοιαν βόσκων, καὶ μηδενὶ πιθόμενος· ἢ μονοθεὶς ἐκ τῆς φρενὸς, ἢ μονότροπος, μιμονωμένος τῇ λογισμῷ· ἢ ποιμαίνειν τὴν ἑαυτοῦ διάνοιαν, καὶ μόναρχος ὡν τῇ λογισμῷ· ἢ οἷον διισθίαν αὐτοῦ τὴν φρένα, παρὰ τὴν βίον· ἢ ὁ βαίνειν ἐν ἐρημίᾳ, διὰ τὸ συγκρικτικαίνει ἑαυτὸν, καὶ ὁμοίον ἰστί τὸ "Ὁν θυμὸν πατῖδαν, πάτον ἀνθρώπων ἀλείων. (*Il.* 6. 202) ἢ φρενὸς οἰοβάτας, οὐ σὺν φρεσὶν, ἀλλ' ἐκ τῆς φρενῶν διάγων. [*Eis τὸ αὐτό.*] ἀποσπληνθεῖς, ἀπὸ μεταφορᾶς τῶν πλανηθέντων προβάτων καὶ μόνων βοσκομένων. Aldus and the greater number of the MSS. οἰοβάτας, which is edited by Brunck, Lobeck, and Schäfer. The MS. Ven. reads οἰοβάτας, whence the explanation of the Scholiast ὁ βαίνειν ἐν ἐρημίᾳ. The reading in the text,

which is approved by the most recent editors, is exhibited in the MSS. La. Aug. C, and Suid. Cod. Leid. a. v. Render, *feeding apart on his own mind*, i. e. *self-willed, inflexible in his own secret purposes and resolution*. Compare v. 604. sq. On the genitive *φρενός*, dependent upon the verbal notion contained in the compound substantive, see Jelf's *Gr. Gr.* 542. 2.

588. Τὰ πρὶν δ' ἔργα χειρῶν, κ. τ. λ. SCHOL.: τὰ δὲ πρότερον μίγισται τῆς ἀρετῆς τῶν χειρῶν αὐτοῦ ἔργα ἐν ἐπιγραφῇ εἰσι παρὰ τοῖς Ἀτρεΐδαις. ἢ οὕτω· τὰ δὲ πρότερον αὐτοῦ ἀνδραγαθήματα φροῦδα παρὰ τοῖς Ἀτρεΐδαις. Wunder observes, correctly, that the words *ἔργα χειρῶν*, *deeds done by his hand*, are so closely united as to form but one idea, and are thus equivalent in signification to the single word *χειροεργήματα*, *hand-deeds*. On this attributive genitive, in which there is implied a verbal notion of creation, as, for example, in Hom. *Il.* 2. 397, τὸν δ' οὐποτι πύματα λίπυι παντοίων ἀνέμων, *created or produced by all sorts of winds*, see note to v. 457, *supra*; Matthiä's *Gr. Gr.* 380, Obs. 1; Bernhardt, *Synt.* p. 163. Erfurdt errs, therefore, in constructing *ἔργα μίγισται ἀρετῆς χειρῶν*.

590. Ἀφιλα παρ' ἀφίλοις. SCHOL.: παρὰ τοῖς πρώην αὐτοῦ φίλοις, ὧν διὰ πάντων ἐπιλειλημένοις· ἢ ἀφιλα παρ' ἀφίλοις, ἰχθρὰ παρ' ἰχθροῖς. The former of these observations refers to the corrupt reading *παρὰ φίλοις*, exhibited by Suidas, s. τὰ δὲ πρὶν. On this peculiarly Sophoklean collocation, see note to v. 252, *supra*, Neue to *Elektr.* 198, and Wunder to *Antig.* 13.

592. παλαιᾷ . . . γήρη. Hermann observes, correctly, that the poet's meaning is, *γεραία μὲν τῇ χρεὼν γηραία δὲ καὶ τὸ σῶμα*. In other words, the employment of the particles *μὲν . . . δὲ* is not discriptive, but serves, by making the clauses seem as if they were different notions placed in contrast to each other, to increase the importance of the common notion, by a diminution of its sameness. Cf. Xen. *Mem.* 2. 1. 32, ἰγὰρ δὲ εὐνέιμι μὲν θεοῖς, εὐνέιμι δ' ἀνθρώποις τοῖς ἀγαθοῖς. Philoet. 530, ὦ φίλτατον μὲν ἡμᾶρ, ἥδιςτος δ' ἀνὴρ, Φίλοι δὲ καὶ νῦνται. So too with *μὲν* omitted. Eur. *Med.* 99, κινεῖ περδιάν, κινεῖ δὲ χόλον. *Ibid.* 1067, εἰ φιλότατη χεῖρ φίλτατον δὲ μοι πάρα. On *ἡμέρα*, in the sense of time or age, see (*Ed. Kol.* 434, 1140, 1218; Eur. *Troad.* 1321; Porson to Eur. *Phæn.* 550; Blomfield, *Gl. ad Æsch. Pers.* 266.

593. Φρενομόρεως. SCHOL.: ἀντὶ τοῦ εἰς τὴν μοῖραν τῶν φρενῶν νοσοῦντα, εἰς τὴν φρενοβλαβῆς, μανικῶς. "Νοσοῦντα φρενομόρεως is identical in signification with *φρενομανῆ*, or *νοσοῦντα λυσσάδι μοίρᾳ*, Eur. *Herc.* 1002." LOBECK. Aldus and a few MSS. read *φρενομόρεως* incorrectly.

595. Αἰλιον . . . θρηνησίμ. SCHOL.: οἶον οὐ μίτριον· ἀναστρεπτικῶν δὲ.

ἄρχῃ γὰρ τοῦ λόγου τὸ εὖ, ἢ ἡ, οὐκ αἴλινον, οὐδ' εἰκτρῆς γένος ἀηδοῦς ἦται, ἀλλ' ἔχοντίους μὲν ᾄδαι, καὶ τὰ ἔξῃς. Hermann, Ellendt, and most editors, assent to this interpretation, and supply εὖ from the verse that follows, in order that the construction may be οὐκ αἴλινον, οὐδὲ . . . , asserting that the expression is poetical for εὖ μετρίως. Wunder opposes this view, and contends, from the language of Pausanias, 9. 29. 3, that the word αἴλινον cannot be applied to mere moderate lamentation, and that, even if it could, Sophokles would not have repeated it twice, had he intended it to be so understood in our passage. This reasoning, however, appears to be overturned by the language of Heliodoros, V. 2. 176, οἷον ἡρίνης ἀηδόνες αἴλινον ᾄδῃν ἐν νυκτὶ μυρομένης, from which it certainly appears that this epithet can be applied to the song of the nightingale, and that the opposition between the shrill-toned shrieks of the mother of Aias and the plaint of the piteous bird is extended also to this word. On the αἴλινος, or lament for the death of Linus, see Blomfield, *Gl. in Æsch. Ag.* 119; Klausen to *Agam.* 1060; and on the omission of εὖ, Schäfer to L. Bos de *Ellipse.* p. 777.

597. ᾄδᾱς θρηνησέει. See note to v. 558, *supra*.

601. Κρίσσαν γὰρ, π. τ. λ. The manuscripts and old editions ἡ νοσῶν, first corrected by Lobeck. Elmsley, in his note on *Æd. Tyr.* 1368, silently reads παρ' "Αἰδῃ, and in a subsequent notice of this verse in the *Mus. Crit.* Vol. I. p. 364, observes, that "Αἰδῃ κεύθων, without the preposition, can signify nothing except ἐν "Αἰδῃ κεύθων, which expression is probably a solecism. Although the Attic poets say both εἰς "Αἶδου and εἰς "Αἶδην, and even "Αἶδην without the preposition (*Antig.* 822), we apprehend they never say ἐν "Αἰδῃ, but only ἐν "Αἶδου. If ἐν "Αἰδῃ occurs at all, it may be compared with ἐν "Αθήνῃ, Eur. *Herakl.* 754. The expression παρ' "Αἰδῃ κεύθων may be compared with κεύθαι παρ' "Αἰδῃ, *Æd. Tyr.* 972. We take this opportunity of correcting a trifling error which has escaped the attention of the critics. Eur. *Med.* 1059, Μὰ τοὺς παρ' "Αἶδην νεκτερεύουσ ἀλάστορας. Παρ' "Αἶδην is proper only where there is the idea of motion. See Soph. *Æd. Kol.* 1552; Eur. *Alkest.* 237. Read, therefore, παρ' "Αἰδῃ." On the construction of these words, for κεύθων γὰρ ἵσται τὸν μάτην νοσῶντα ἐν "Αἶδου κεύθεται, see Matthiä, *Gr. Gr.* 555, *Obs.* 2, and compare *Æd. Tyr.* 1368, κρίσσαν γὰρ ἦτορ μῆκισ' ἂν ἡ ζῶν τυφλῆς; Demosth. *Ol.* 3. 38. 6, βαλόντων εἰ οἴκοι μίνων; Dionys. *Antt.* VI. 9, κρείωντων γὰρ γίνονται ἂν ὁ τριῶντος πολέτης ἀποθανών. It is, moreover, to be observed, that κεύθων is here used for κεύθιμιος. Cf. *Æd. Tyr.* 967, κεύθει πάσῃ γῆ, for κεύθεται. See Dorville ad *Charit.* p. 435; Fischer ad

Well. *Gr. Gr.* p. 61 sq.; Erfurdt ad Soph. *Ced. Tyr.* 153, *ed. min.*; Abresch. ad *Æsch.* I. p. 80. Lastly, *νοσῖν μάταν*, for which a few manuscripts furnish *μάτην*, is of almost identical signification with *φεινομένης νοσῖν*, v. 594. SCHOL.: *νοσῖν μάτην* · *μειμνῶς* · *ματὴν γὰρ νοσῖν τὸ ἀθρασύτως μαινίσθαι* · οὐ λίγῃ δὲ ὅτι ἔταν αὐτὸν πύθηται τιτιλιυτη-
κότα · ὁ γὰρ μειμνῶς καὶ τὰς φρίκας διαφθαμένους κρίσσαν "Αἰδᾶ κίθων ·
οἶον, ἄμμιον τῇ μειμνότητι ἔξιναι τοῦ βίου · οἶον, ἡγήσεται κρίσσεσσι τὸν θάνα-
τον τῆς τοῦ Αἰαντος ματίας.

602. *ἄριστος*. This word is found only in the MSS. Laud. Dresd. a. It is suprascriptum in the MS. Mosq. b. The observation of the Scholiast in the MSS. La. Γ., *λίσιμι τὸ ἄριστος*, leads us to infer that it had been introduced into some copy in his time, probably that of which Triclinius speaks in the following note: *ἦκων γινῶς ἄριστος γράφει, ἵνα ᾗ ὅμοιον τῇ τῆς στεροφῆς πάλῳ. οὕτω γὰρ εὐρίθη καὶ ἔν τινι τῶν παλαιῶν πᾶν*. In order to strengthen its claims to our support, Lobeck aptly cites *Trach.* 180, *πρωτογόνων ἦκων εὐδινὸς ὕστερος*. Brunck renders, *qui paterni generis nobilitate præstans fortibus Achivis*. Compare v. 409 sqq. On *ἦκων*, see Wunder to *Ced. Tyr.* 982; Ellendt, *Lex. Soph.* s. v.

605. *Ὀργαῖς*. SCHOL.: *τέρεσις, ἱερμαῖς*. See v. 1097, *infra*. *Συντερό-
φως*, in the preceding verse, is for *οικίαις*, as at *Philokt.* 203.

606. *ὦ τλάμων*. This reading, which is found in the MSS. La. Lb. Harl., is supported by *Antig.* 39, *ὦ ταλαῖφρον*; *Trach.* 1112, *ὦ τλήμων* 'Ελλάς; and other instances collected by Matthiä ad Eur. *Hek.* 166, 194; *Or.* 1376. Hermann prefers *τλάμων*, in accordance with the reading of the majority of the manuscripts.

608. *ἰθρίψιν*. SCHOL.: *ἀντὶ τοῦ ἴσχιν*. See note to v. 478, *supra*.
— *αἰών*, age, or generation. Cf. *Æsch. Theb.* 744.

610. SCHOL.: *ἔξελχεται ὁ Αἴας, ὡς δὴ κατακνηθεὶς ὑπὸ Τιμήμεσας μὴ σφάττειν ἑαυτὸν, καὶ προφάσει τοῦ δεῖν εἰς ἱερμίαν ἰλθεῖν καὶ κρύψαι τὸ ξίφος* · *ἰπὶ τούτοις ἀναχωρεῖ καὶ διαχρῆται ἑαυτόν*. *παρίστανει δὲ ὁ λόγος, ὅτι καὶ οἱ ἱμῆρονες καὶ παρακολοῦντες τῇ φύσει τῶν πραγμάτων, ὅμως ὑπὸ τῶν κοι-
ούτων παθῶν ἰπὶ τὸ χεῖρον ἀπολισθάνουσιν, ὡς ἐν Τραχινίαις ἡ Διηΐνεια περὶ τοῦ ἱερμῶτος διαλιγμομένη καὶ τοῦ ἀνδρὸς, ὅτι αὐτῇ οὐκ ἀντιστήσεται, οὐδὲ λυσι-
τιλεῖ αὐτῇ ἀντιπράττειν τῇ ἰσχυρίᾳ τοῦ ἀνδρὸς, πρᾶττει μὲν τὰ ταῦτα, ἀπὲρ αὐτὴν ἀνίσταται ἡ ζήλοσυνία*. Aias here leaves his tent, and, coming forward upon the stage, delivers an address, in which he feigns to have been overcome by the solicitations of Tekmessa and the remembrance of the misery into which his death will plunge his wife and child. He persuades the Chorus that he has renounced the intention of self-murder, and is now

anxious to avert the anger of the gods by the immediate performance of certain rites of expiation, and to procure the return of favor from the Greeks by the burial of Hector's fatal gift. Although no one interrupts him in his speech, and he is permitted to retire without reply or hindrance, it is yet clear, from v. 648, below, that Tekmessa, in addition to the Chorus, was present during his harangue. — μακρὸς ἀναρίθμητος. "These adjectives are conjoined in the same manner as in the Homeric expression γαῖα πολλὴ καὶ ἀπίστων, *Odys.* 15. 81, and are repeated from this verse by Nicephorus Blemmidas, *Geogr.* XV. 81. Compare Theokr. 25. 24, πολλὸς καὶ ἀβίσφατος ὄλβος. Hom. *Il.* 10. 6, πολλὸς ἔμβρος ἀβίσφατος. Zosim. II. 19, πολλοὶ καὶ ἀναρίθμητοι." LOBECK. — πρῶπται. SCHOL.: ἀντὶ τοῦ κρύπτει. On the frequent employment of middle verbs for active by our poet, see note to v. 486, *supra*, and compare vv. 730, 1314, *infra*; *Ed. Tyr.* 287, 1021; *Trach.* 103, 474, 680; *Elektr.* 1053.

612. Κούκ' ἐστ' αἰλπτειν οὐδὲν. Compare Archiloch. *Fragm.* 30, χρημάτων αἰλπτειν οὐδὲν, οὐδ' ἀπώμοτον, the latter part of which is made use of by Sophokles in *Antig.* 388, βροτοῖσιν οὐδὲν ἐστ' ἀπώμοτον. Ar. *Lys.* 256, ἢ πόλλ' αἰλπτ' ἵνυστι ἐν τῇ μακρῇ βίῃ. — ἀλλ' ἀλίσκνεται . . . φρεῖς. "Brunck excellently renders, *sed vincitur etiam jurisjurandi religio et mentis obstinate rigor*. And so the Scholiast: *χω δεινὸς ἔρκος*· ὅτι καὶ ἰμῶσιν αὐτὴς τις ἐν μεταβολῇ γίνεται τῇ χρεῖν. The expression ἔρκος ἀλίσκνεται is remarkable, and scarcely to be found elsewhere. Nor would this verb have been employed in the present passage, if the words αἰ περισκελιῖς φρεῖς had not been added. On the adjective περισκελιῖς, see Lobeck to this verse." WUNDER.

614. ὃς τὰ δειν' ἱκαρτέρουν τότε. *Who lately was resolute in my dread threat*. On the accusative, see Eur. *Alkest.* 1074; *Iph. Aul.* 1370; Jelf's *Gr. Gr.* 548, c. 550; on the insertion of the article, consult note to v. 299, *supra*. — τότε. SCHOL.: ὡσάντι πρὸ τοῦ. The frequent use of τότε in vague retrospective reference may be learnt from vv. 1178, 1315, *infra*, *Æsch. Choeph.* 975, Eur. *Med.* 1401, *Elektr.* 1203, *Alkest.* 915, and the observations of Brunck to Ar. *Lys.* 1023.

615. Βαφῇ σίδηρος ὤς. SCHOL.: ἐν τῇ βαφῇ οὐκ ἀνίσταται ὁ σίδηρος, ἀλλὰ μᾶλλον σκιρτᾷ. οὕτως οὖν διασταλτίον· καὶ γὰρ, φησὶν, ὃς ἠπείλουν καὶ ἴξιοι καὶ ἰβόων, ὡς ἐν βαφῇ σίδηρος· ὡς Ὀμηρος, Ἐν ὑδασι ψυχρῇ βάπτει μεγάλα ἰάχοντα (*Odys.* 9. 392). οὖν ἐθελύθη ἐπὶ τῶν λόγων τῆς γυναικός. ἢ ὅτι δις ὤς βάπτεται ὁ σίδηρος. εἰ μὲν γὰρ μαλθακὸν βούλονται αὐτὸν εἶναι, ἰλαίῃ βάπτουσιν, εἰ δὲ σκιρτῶν, ὕδατι. In support of the last explanation, which has obtained the sanc-

tion of Wunder, and connects the words βαφή σιδηροῦ ὤς with those which follow, Musgrave quotes Plin. *H. N.* XXXIV. 41, tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur. The same practice is alluded to in Hippokr. *Coac. Prænn.* p. 294, T. I. and Plutarch *de Prim. Trig.* c. 13. On the other hand, Lobeck observes correctly, "βαφή h. l. significat omnem cudendi ferri fabricam, qua ferrum non solidatur solum sed etiam ad tractandum aptius, hoc est, flexile et elasticum, redditur ademta per aquam ferrariam naturali ejus asperitate. Quare Statius commode hac in re verbo *laxandi* usus est. Achill. 1. 429, *Ferrum laxatur in usus innumeros.*" Compare Plat. *Rep.* III. 411. B, τὰ θυμειδὲς ὥσπερ σιδηρον ἱμάλαξι καὶ χρεσίμω ἀντὶ ἀχρήστου καὶ σκληροῦ ἰσότησι. *Antig.* 473, ἀλλ' ἴσθι τοι τὰ σκληρὰ ἔγαν φρονήματα | πίπτειν μάλιστα, καὶ τὸν ἱγκρατίστατον | σιδηρον ἰστὸν ἐκ πυρὸς περισπιλῇ | θραυσθίντα καὶ ῥαγίοντα πλείστ' ἂν εἰσίδεις. See Klausen to Æsch. *Agam.* 216.

616. οἰκτιρῶ . . . λιπῶν, *pity prevents my leaving.* With this rare construction, compare *Odyss.* 20. 202, οὐκ ἱλκίειαι ἄνδρας, ἰπὸν δὲ γίνισαι αὐτόν, *μισθίμιναι κακότητι καὶ ἄλγισι λιγυρῶσιαι.* The infinitive is employed, instead of the participle, to denote unwillingness to perform the action it expresses, on account of the mental feeling expressed by the principal verb. Compare note to v. 481, *supra*; Matthiä, *Gr. Gr.* 534. b.

618. πρὸς τι λυτρεῖ . . . λιμῶνας. "By the first of these substantives the end or purpose of his departure is declared; by the second, the place to which he will repair. Cf. *Æd. Tyr.* 761, ἀγροῦς σφί πίμψαι πᾶσι ποιμῶνιν νομάς. *Pind. Ol.* 1. 38, ἐς Ἱεραὶν φίλαν τι Σίπυλον." NEUE.

619. λύμαθ' ἀγρίσας ἱμά. "The word λύματα is not used here to denote the moral filth or defilement which Aias had contracted by the slaughter of the cattle, so much as physical filth, or dirt to be removed from the body by washing, in the same sense as we find it said of Here in *Hom. Il.* 14. 171, λύματα πάντα κάθηεν. Ἀγρίζω, *lustrare*, which strictly is applied to sacrificial purification, is employed by Sophokles in the present passage in order to intimate that this cleansing of his person was pre-requisite to any effort he might subsequently make for a reconciliation with Athens. For it was esteemed the highest impiety to proceed to sacrifice when stained with blood or any other kind of impurity. See *Il.* 14. 266." JAEGER.

620. ἐξαλύζωμαι. The manuscripts generally and Aldus read ἐξαλιύωμαι. See Liddell and Scott, s. Ἐξαλιύωμαι. Brunck restored the true reading, traces of which are found in his *Membranæ*. HESYCHIUS: ἐξαλύζωμαι, φυλάζωμαι. Σοφοκλῆς Αἴαντι μαστιγοφόρῳ.

621. Μελόν τι πάτω. SCHOL.: ὑρέσω, φησὶ, τόπον, οὗ οὐδεὶς ἐπιβήσεται. τοῦτο δὲ πιθανόν, ἵνα μή τις αὐτῇ ἀπολούθῃ· πιθανὸν δὲ καὶ τὸ λαβεῖν τὸ ξίφος, ἵνα ὑποθέσῃ ἑαυτὴν διαχειρίσασθαι. "It was apparently a common practice with the ancients, either to destroy the instrument by which any criminal action had been performed, or, if they were prevented from doing this by the indestructible character of its material, to remove it altogether from their sight. In Seneca's *Herc. Fur.* 1230, Hercules is represented as saying, —

‘Tibi tela frangam nostra ; tibi nostros, puer,
Rumpemus arcus, ac tuis stipes gravis
Ardebit umbria.’

Harpocration, s. v. ἔκθυμια, has left on record, that they were in the habit of felling or burning trees from which any one had hung himself. So Plato, p. 935. E, in imitation of Drako, wishes certain inanimate objects to be removed beyond the boundaries of this nether world. Swords which had been used in the commission of some atrocious crime, and which on this account were deemed unworthy of exposure to the light of the all-seeing sun (*Æd. Tyr.* 1425), were usually buried deeply in the earth where they could not shock his rays. Hence, probably, the language of Apollonios, IV. 296, respecting Jason at the hearth of Kirke : μέγα φάσμα·ν ἐν χθονὶ πῆξας, φάτις τ’ Αἰήτας πᾶν κτάνν.” MUSGRAVE.

622. Ἰγχοι. SCHOL.: ἀντὶ τοῦ ξίφος. See to v. 95, *supra*.

623. Γαίης. The genitive depends upon the local adverb ἵθα. See note to v. 367, *supra*. Jelf's *Gr. Gr.* 527. — ὅψιται. In similar dependent clauses of an *oratio recta*, the *oratio obliqua* is sometimes used, as, for example, at *Trach.* 903, κρύψας' ἑμαυτὴν, ἵθα μή τις εἰσῖδῃ, in order to intimate a reference on the part of the speaker to a thought or statement of another, in contradistinction to his own. In our passage, the indicative future, expressing no such intimation, and limiting what is said to the mind of Aias, is properly employed. See Matthiæ, *Gr. Gr.* 529. 4 ; Bernhardt, *Synt.* p. 157 ; Jelf's *Gr. Gr.* 885, *Obs.*

627. κιδνόν, i. e. τιμὸν, ἀγαθόν. Cf. Blomfield, *Gl. ad Æsch. Theb.* 62.

629. Ἐχθρῶν ἰότημα. Compare Eur. *Med.* 621, κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχουσιν. Milton, *Comus*, "none, But such as are good men, can give good things." Anth. Pal. VII. 152, οὗτως ἐξ ἐχθρῶν αὐτοκτόνα σίμπωτο δῶρα, ἢ χεῖρετος προφάσει μοῖραν ἔχοντα μέγα. With the expression δῶρα δῶρα, *gifts that are no gifts*, Neue directs us to compare *Elektr.* 1154 ; *Æd. Tyr.* 1214 ; *Ant.* 588, 1277 ; *Philokl.* 534, 848.

Similar expressions are met with in *Elektr.* 492; *Antig.* 980; *Æd. Kol.* 1549. "By what argument we may deduce from this verse that the *Medea* of Euripides is older than the *Aias* of Sophokles, Elmsley has stated in his note to v. 605 of the former play." HERMANN.

630. *εἰσόμεσθα μὲν . . . εἴπειν, μαθησόμεσθα δ' . . . σίβειν.* On the infinitives, see Jelf's *Gr. Gr.* 683, *Obs.*; and on the particles *μὲν . . . δί*, consult the note to v. 592, *supra*.

632. *Τί μή;* "Compare *Æsch. Eum.* 203, *ἔχρησα ποινὰς τοῦ πατρὸς πίμπαι; τί μή;* *Agam.* 672, *λίγουνται ἡμᾶς ὡς ἰλωλῶτας · τί μή;*" WUNDER. Add Blomfield, *Gl. in Agam.* 655.

634. *Τιμαῖς.* Wunder renders, *to men excelling in dignity*, and Neue, *to power*. The latter gives, in our opinion, a sentiment which harmonizes better with what follows, and with the feelings entertained by *Aias* to the rulers of the Grecian army. The Oxford translator quotes, in illustration of the sentiment, a very similar passage from Shakspeare's *Troilus and Cressida*:—

"The heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order."

— *νιφοστιβίς*, *thick with snow*. Compare *Æd. Tyr.* 301, *χθονοστιβῆ*. On *τοῦτο μὲν*, with *δί* in the correlative clause, cf. *Philokt.* 1345; *Æd. Kol.* 440; Hermann to Vig. p. 702; Matthiæ, *Gr. Gr.* 288, *Obs.* 2.

635. *θίξαι*. See Jelf's *Gr. Gr.* 593. 1.

636. *αἰανῆς*. SCHOL.: *τουτίστιν, ὃ σκοτινὸς κύκλος, ἢ ἀδιάλιπτος*. SUIDAS: *αἰανῆς*. *Σοφοκλῆς · Νυκτὸς αἰανῆς κύκλος. ἢ αἰανῆς, θρηνητικῆς, παρὰ τὸ αἰάζω τὸ θρηνῶ*. Zonaras, p. 64, *αἰανῆς, σκοτινός*. *Σοφοκλῆς · νυκτὸς αἰανῆς κύκλος. ἢ θρηνητῆς, ἀπὸ τοῦ αἰάζω, τὸ θρηνῶ*. The manuscripts generally exhibit *αἰανῆς*, the MS. La. reads *αἰανῆς*, which Hermann and Wunder have received. See Liddell and Scott, s. v.; Blomfield to *Æsch. Pers.* 935. "In *Elektr.* 492, *ὃ Πίλοτος ἂν πρόσθιν Πολύπαιος ἰσπεία*, 'Ὡς ἡμεῖς αἰανῆς Τῶδε γῆ, the common reading is *αἰανῆ*, which Hermann preserves in his edition. Wunder reads *αἰανῆς*. *Æsch. Eum.* 394, *Ἐμμεῖς γάρ ἴσμεν νυκτὸς αἰανῆς εἶπνα*. So Hermann, Schütz, Bothe, Burgess, Wellauer. Müller prefers the common reading, *αἰανῆ*. *Ibid.* v. 457, *αἰανῆς ἴσσοις*. *Ibid.* v. 542, *ἰς τὸν αἰανῆ χρόνον*. *Ibid.* v. 903, *μετ' ἀκαρπυς αἰανῆς ἰφιερῶν ἴσσοις*. *Pers.* 628, *αἰανῆ δύσθρα βάγματα*. *Ibid.* v. 903, *αἰανὴν αὐδάν*. From these passages and their various readings, we see

manifest traces of the form *αιαίς*, of which Zonaras has made mention. Hermann observes, *Ac re vera αιανής et αιαίς idem esse, atque ex eadem origine natum videtur, unde αιός est: quod, nisi fallor, ab αἰσί deductum primo diuturnum, deinde diuturnitate molestum et grave, ideoque tœdii plenum significabat.* Thus in *Eum.* 542 it means *diuturnus*, and its cognate adverb *αιανῆς* is used in the same sense at v. 642 of the same play. On the other hand, in *Elektr.* 492, *Æsch. Eum.* 457, 903, *Pers.* 628, 903, its signification will be found to be *gravis, molestus, lacrymabilis*. But what does it denote in our own verse and *Æsch. Eum.* 394? Suidas gives two explanations, *σκοτεινός* and *θρηνητικῆς*. In the first, he is supported by the Scholiast and Wunder, who says in his note, *hoc loco manifestissimum vere Scholiastam αιανῆς explicasse σκοτεινός.* *Nihilominus ingenue profiteor me nondum perspexisse quomodo tam diversæ significationis uni huic vocabulo attribui potuerint.* We have determined to follow Lobeck in retaining the vulgar reading, and deny the inaptitude of Suidas's second interpretation. On the same principle that we find Night termed *ἐφελώνη*, from its 'nursing the tender thought to reason,' it is here very properly joined with the epithet *αιανῆς*, for reasons which we will give in the words of Montgomery:—

‘Night is the time to weep,
To wet with unseen tears
The graves of memory, where sleep
The joys of other years :
Hopes that were angels in their birth,
But perished young, like things on earth.’

The same idea is to be found in an exquisite passage of Shakspeare, *II. Henry VI.*, IV. 1:—

‘The gaudy, babbling, and remorseless day
Has crept into the bosom of the sea :
And now loud howling wolves arouse the jades
That drag the *tragic, melancholy night.*’

These two quotations sufficiently justify the second explanation given by Suidas. In the passage from the *Eumenides*, if we read, with Hermann, *αιανῆς*, the sense will be the same as that claimed for our own; if, with Müller, *αιανή*, translate, as he does, *Wir sind der Urnacht graue (dread, dismal) Töchter*. In the explanation of all poets, and especially of Sophokles, whose finest and most exquisite conceptions are generally conveyed in a very

nutshell, commentators ought not to lose sight of æsthetical considerations. Some of his most difficult passages yet await a solution by these means. The word *κύκλος* must not be understood here in the same sense as that in which it is found at *Antig.* 412, *λαμπρὸς ἡλίου κύκλος*, where it means *orb*, but as denoting the rounded vault of the sky. Cf. *Philokl.* 804, *τὸν ἄνω λύσσει κύκλον*; *Eur. Phæn.* 553, *νυκτὸς τ' ἀφίγγε βλίφμεν, ἡλίου τι φῶς | ἴσον βαδίζου τὸν ἐναύσιον κύκλον*." The whole expression *νυκτὸς αἰαντὸς κύκλος* is periphrastic for *αἰαντὴ νύξ*, i. e. the melancholy night.

637. *Τῇ λευκοπόλῳ . . . ἡμέρῃ*. Compare *Æsch. Pers.* 392, *ἐπὶ γὰρ μέντοι λευκόπωλος ἡμέρα πᾶσαν κατίσχει γαῖαν εὐφίγγης ἰδύν*. *Eur. Troad.* 848, *λευκοπέριον ἡμέρας*. *Theokrit.* 13. 11, *οὐδ' ὅκα ἀλιυσιππος ἀνατρέχει εἰς Διὸς αἴας*. As white in distinction from black is a sign of joy, the epithet *λευκόπωλος* is here used in opposition to *αἰαντὸς*, in precisely the same way as in *Æsch. Pers.* 301, *λευκὸν ἡμᾶς νυκτὸς ἐκ μιλαγχχίμεν*, a happy day after a night enwrapped in gloom. — *φίγγος φλίγιν*. The infinitive is added to supply a more precise definition, according to *Matthiä, Gr. Gr.* 532. d, or because, in addition to the principal verb, the mind of the reader supplies another with the idea of effecting, so as to render the expression *ἐξίσταται τῇ ἡμέρῃ φλίγιν* equivalent to *ἐξιστάμενος τῇ ἡμέρῃ ποιεῖ αὐτὴν φλίγιν*. So below, v. 1004, *ἐκλάσας ποιεῖν* is *ἐκκλάσας ποιεῖν*. See *Matthiä, Gr. Gr.* 423, *Obs.*

638. *Διὸν . . . πόντον*. *SCHOL.*: *λείπει ἡ ὑπό. ὑπὸ διὸν πνευμάτων στίοντα πόντον, ἄημα πρῶτον ἐκείμινον αὐτόν*. Such an explanation will be felt to be no less deficient in taste than in knowledge of the language. *Musgrave and Jacobs, ad Anth. Pal. Vol. III. P. II. 210*, correct *λείων*, citing *Ar. Ran.* 1003, *πνεῦμα λείων*, *Heliod.* V. 1, and similar passages, because *διὰ πνεύματα* augment, instead of lessening, the fury of the roaring main. The Scholiast vindicates the reading of the books by a second and more subtle explanation than that already given: *πιοὺς μεγάλων ἀνέμων κατατρέχοντες ἔχοντα πόντον πνευμαίνῃ δηλοῖται καὶ ἡσυχάσαντα*, which is apparently embraced by *Schäfer*. "This learned commentator, in his note upon this passage, observes, that, upon the same principle that sleep is said, in the next verse, to release by its discontinuance τὸν τίως πεισιδημῖνον, is the διὸν ἄημα πνευμάτων represented by its cessation καίμινον τὸν τίως πεισιδημῖνον πόντον. And it is in truth an old and trite maxim, *pro defectu et absentia rei, ipsa res ponitur*. But the two passages in question differ most widely from each other; for with *verba solvendi, laxandi, remittendi*, the notion of withdrawing and annulling is so inti-

mately connected as to be incapable of separation from the meaning of the verbs themselves. Hence, in the expressions ἔσαν γλυκὺς ὕπνος ἀνῆται, Theokrit. 10. 22, and Ἄρης ἵλυσεν αἶνον ἄχος ἀπ' ὀμμάτων, no one can possibly suppose that it is necessary to supply the participles λισών or παυσάμενος, because the ideas conveyed by these participles are already pre-existent in the verbs λύειν and ἀνίται. But κοιμίσαι, since it belongs in no respect to this class of verbs, can only be defended upon the ground that it is preceded by the verbs εἴπειν, ἐκχωρεῖν, and ἐξίστασθαι, and that the idea of ceasing which they contain is reflected upon the verb κοιμίσαι, not, indeed, that we are to understand *procella mare tumidum temperat*, which, taken apart from the context, and regarded simply by itself, would involve a contradiction, but rather this: *remittit aliquando, ceditque serenitati, ut luci tenebra, hiems veri.*" LOBECK. If we have interpreted the remarks of this transcendent scholar correctly, it seems to us that his explanation is, in this instance, equivalent to none at all. Whatever words may precede, two things, at least, are certain; the first, that κοιμίζειν can never lose its transitive signification, *to lull to rest*; the second, that upon this the accusative στίοντα πόντον immediately depends. The poet says in express terms, that *the blast of violent winds allays the roaring sea, δίων ἄημα πνιμάτων κοιμίζει στίοντα πόντον*, and consequently attributes to the storm the power of pacifying the raging waves. How it can be represented as effecting this, is the point to be explained, and all our efforts to do this must fail, if the verb κοιμίζειν is taken in the intransitive meaning which it is evidently made to bear in the translation, *remittit aliquando ceditque serenitati*. The explanation of the Scholiast, which assumes the omission of a participle like παυσάμενος, is justly rejected by Lobeck, upon general considerations connected with the usages of Greek writers, and is open to the additional objection, that the notion it expresses is already present in the words themselves. The yielding or retrogression of the storm has for its immediate consequence the tranquillity of the sea, which it had previously roused into commotion. Now it is undeniable that the poets sometimes represent that which is a consequence following the action of certain objects in such a way as to make it seem an action produced by the direct agency or working of these objects. Thus in the *Elektra*, v. 19, the expression μίλαινά τ' ἄστρων ἐκλίλειπεν εὐφρόνη, standing, as it does, in manifest antithesis to the preceding words, λαμπρὸν ἥλιου σέλας ἰῶα κινεῖ, κ.τ.λ., poetically represents the presence of dark night, a consequence attendant upon the appearance of the stars, as produced by the shining of the stars, in the same way as the clear light and life of day

are produced by the appearance of the sun. In a precisely similar way, the poet, in this verse, expresses the simple thought which the preceding words had led us to expect, *the storm gives way or yields, by the storm allays the troubled sea*, inasmuch as the pacification of the raging ocean is a consequence that follows or attends the yielding of the storm. Hence, in the words before us, the idea supplied by Schäfer already exists; since the sentence, *the storm allays or pacifies the excited sea*, is equivalent to the sentence, *the storm gives way, or yields*. It is, therefore, quite unnecessary to assume that *κοιμίζω* is used in the neuter sense of *yielding or receding*. Wunder accurately observes, that both Greek and Latin writers frequently impute to the divinities as actual operations what is strictly a mere consequence of their absence or departure. In the example which he cites from Cicero, *N. D.* 2. 19, *Sol ita movetur, ut cum terras largâ luce compleverit, eadem modo his, modo illis partibus opacet*, we have an excellent illustration of this usage. For the sun has just as little the power of producing darkness as the raging wind that of tranquillizing the ocean; nevertheless, the language used imputes directly to the agency of the sun that which is a mere consequence of his disappearance. Compare Hor. *Carm. Sec.* 5. 9 sq., *alme Sol, curru nitido diem qui promiss et celas*; *Od.* 1. 3. 16, *quo non arbiter Adriæ major, tollere seu ponere vult freta*; and the additional examples quoted in his note. On the aorist *κοιμίσαι*, cf. Matthiä, *Gr. Gr.* 502. 3.

639. *ἰν δ'.* *Moreover.* See Elmsley to *Æd. Tyr.* 27; Jelf's *Gr. Gr.* 640. 2; Dorville to Charit. p. 126; Liddell and Scott, s. v.

642. *Ἐγὼ δ'.* Supply *γνώσομαι σωφρονεῖν*, or more briefly *σωφρονήσω*, from the preceding verse, and compare *Æsch. Choeph.* 75, *ἔμοι δ' ἀνάγκη γὰρ ἀμφίστολιν βίω προσήνιγκαν*, where the particles *δί . . . γάρ* are employed in a similar elliptic usage to that of the more common collocation *ἀλλὰ γάρ*. See Matthiä, *Gr. Gr.* 615.

643. *ἰχθαετίας*. All the manuscripts read *ἰχθυετίας*. "I have already noticed, on Eur. *Or.* 292, that the tragic writers always say *ἰχθυάω*, never *ἰχθαίω*. In *Antig.* 93, Aldus has correctly edited *ἰχθυεῖν*, but Brunck has passed it over. For *ἰχθυετίας*, the second Juntine edition has a various reading *ἰχθαετίας* in the margin; and that Suidas read in the same way is evident from the order of the letters." FORSON. The genuine reading is exhibited also as a correction from the first hand in the margin of the MSS. La. Lb.

644. *Ἰς τις τὸν φίλον.* *Quod attinet ad amicum.* See Jelf's *Gr. Gr.* 625. 3. c. On *ὡς* with the participles *φιλήσαν* and *μεινύντα*, in the sense as if,

upon the assumption that, see note to v. 271, *supra*; Matthiä, *Gr. Gr.* 568. 1; Ellendt's *Lex. Soph.* II. p. 1003. In illustration of the sentiment expressed in these lines, Lobeck quotes the precept of Bias found in Aristot. *Rhet.* II. 13. 765. E, XXII. 780. E, φιλεῖν δι' ὡς μισήσοντας καὶ μισεῖν ὡς καὶ φιλήσοντας. Diodor. XII. c. 20, καλῶς εἴρηται τοῖς παλαιοῖς (i. e. the laws of Zaleukos) ὅτι καὶ φιλίας κοινωνητίον μὴ ἀπογινώσκοντας ἔχθραν καὶ προσπευστίον ὡς φιλίας ἰσομίνης. Add Cic. *Lael.* c. 16, Negabat ullam vocem inimicorum amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis, esse sententiam.

647. *ἱταιρίας*. This is the reading of the MSS. La. Lb. Γ. Δ. Θ. Lips. a. b. and Suidas s. νν. ἄημα and λιμήν. See Porson to Eur. *Orest.* 1070. The common copies and the remainder of the manuscripts exhibit *ἱταιρίας*, which is retained by Brunck and Lobeck.

648. σὺ δὲ . . . τελεῖσθαι. "Observe the inverted order in which the poet has arranged these words. A prose-writer would have placed them thus: σὺ δὲ ἴσω ἰλθεῖσα, γύναι, θεοῖς εὖχου διὰ τέλους τελεῖσθαι, κ. τ. λ." WUNDER. — διὰ τέλους. These words may be considered as said for διὰ παντός τοῦ χρόνου, (cf. *Æsch. Eum.* 64; Eur. *Hek.* 1193,) and connected with the principal verb in this sense: *pray continually to the gods*, or, as Lobeck prefers, may be regarded as equivalent to *eis* τέλος, and joined with the infinitive τελεῖσθαι, *to consummate completely, to carry to its complete and perfect fulfilment that which my heart desires*. HESYCHIUS: διὰ τέλους · διὰ παντός, i. e. by brachylogy for *right through to the end, completely*. See Matthiä, *Gr. Gr.* 580. g.

651. ταῦτά . . . μοι τιμᾶσι. "*Honoris causa mihi tribuite*. Compare *Antig.* 520, πῶς δῆτ' ἐκείνη δυσσεβῇ τιμᾶς χάριν. Pind. *Pyth.* 4. 481, Παιάν σοι τιμᾶ φάος. Append. Epigr. n. 282, 'Ερμῇ, δίξο θυσίην, ἣν σὺ λοιβαῖσι γιγαίεις." LOBECK. — τῇδε. The dative, τῇδε, depends upon ταῦτά, and refers to Tekmessa.

653. Μίλειν . . . ἡμῶν. With the employment of the genitive and the personal use of the infinitive, compare *Æsch. Agam.* 380; *Elektr.* 342; *infra*, 934; Matthiä to Eur. *Herc. F.* 753; Jelf's *Gr. Gr.* 496, *Obs.* 2.

656-676. SCHOL.: χρείας ἵνα καὶ τὸ χορικὸν νῦν παρίληπται· ἐξιλέοντες γὰρ τοῦ Αἰάντος ἴδι βραχὺ διάλειμμα γινώσκειν, ἵνα μὴ καταληφθῇ ὑπὸ τοῦ ἀγγέλου· διὸ καὶ τὴν ἐρχησιν ποιῶνται· ἵθιεν καὶ βραχὺ ἔσσι τὸ

χειρόν, ὡς πρὸς χεῖρα ἐλημμένον. "Ἄλλως. τίρεται ἡ χεὶρ ἐπὶ τῇ παύσει τῆς ῥόδου τὸν Αἴαντα καὶ φησὶν ὅψ' ἠδονῆς ἴφριζα καὶ βούλομαι χορεύσθαι. ὑπερίφορος δὲ ὁ ποιητὴς ἐπὶ τὰς τοιαύτας μιλοποιίας, ὅστις ἐντιθέναι τι καὶ τοῦ ἠδίου.

656. "Ἐφριξ ἔρωτι. "Ellendt understands *ἔρωτι* to mean *joy*; *Wunder*, *a desire to dance*. The first interpretation involves an awkward tautology, the second somewhat anticipates matters. By *ἔρωτι* may, I think, be understood the *strong emotion* which the gratifying declarations of Aias — more particularly in regard to the great change which had taken place in his feelings towards the gods (vv. 618 sq., 630) — had caused in the Choral mind, that emotion being accompanied, as all strong emotions are, by a convulsive shuddering of the bodily frame (*ἴφριζα*). The emotion terminates in an exuberant feeling of joy (*παραχαρής*), and such an action upon the lower members of the body as could only be worked off by a dance. The dance itself would naturally partake of the frame of mind which gives it birth. Instead of the grave and dignified *ἑμμελίας* of Tragedy, it becomes one of those lively extemporaneous (*ἀνὰ παῖδα*) movements, in which Pan and his companions may be supposed to have indulged, when celebrating the birth of the wine-god at Nysos, or his union with Ariadne at Gnosso (infra, 662). Such appears to be the sense, and, if we may so speak, the philosophy, of this little Chorus. If it is to be considered as a specimen of the ancient *Satyrical* dances, the metrical element, which entered into such dances, will here be found capable of some analysis." MITCHELL. It would be out of place to discuss at any length, in a note upon this passage, the various reasons which lead us to disbelieve the statement that dancing formed an element of the Greek Tragic Chorus. The language of Athenæus, p. xiv. 630. D, *τρεῖς δ' εἰς τῆς σκηνηκῆς ποιήσεως ἐρχόμενοι, τραγικῇ, κωμικῇ, σατυρικῇ*, refers, not to *dancing*, but to *dramatic gesticulation*, as will be evident from comparing his words at l. 21. C, *πολλὰ σχήματα ἐχρηστικὰ αὐτὰς ἐξυφίσκων ἀνιδδόν τοῖς χορευταῖς*. Aristotle, who in his *Poetics* enumerates with circumstantial minuteness all the elements of Tragedy, defining with the greatest care its peculiarities of rhythm, melody, and metre, and describing with infinite particularity the decoration (*ὀψις*) and the singing, never mentions dancing. One or two passages may be adduced in proof. At vi. 4, he writes : *ἐπὶ δὲ πρῶτοντοις ποιοῦνται τὴν μίμησιν, πρῶτον μὲν ἐξ ἀνάγκης ὃν εἴη τι μέρος τραγῳδίας ὁ τῆς ὀψίως κόσμος· εἴτα μιλοποιία καὶ λίξις· ἐν τούτοις γὰρ ποιοῦνται τὴν μίμησιν*. In vi. 10, he expressly states, in summing up these elements, that "all tragedy must consist of six

parts, καὶ δ' αὖτε τῆς ἐν τῇ ἡγεμονίᾳ, *fable, manners, diction, sentiments, decoration, and music.* Of these parts, two relate to the means, one to the manner, and three to the object of imitation; *and these are all.*" If, moreover, we look to the sense in which ἐρχόμενοι and its derivatives are used by the Tragedians, we shall find that it is erroneous in all cases to translate them by dancing. See Donaldson, *Theatre of the Greeks*, p. 41, who declares the signification of the verb to be *acting in general*, for which *gesticulation* should be substituted. In this way it is applied to the Orators by Lucian, Περὶ Ὁρχησίου, c. 32. Cf. Smith's *Dict. of Greek and Roman Antiqq.* s. v. DANCING. Certain it is, that when the Tragedians wish to express *dancing* they use the word χορεύειν. (Cf. *Æsch. Agam.* 31; *infra*, 653; *Antig.* 147, 1097; *Æd. Tyr.* 896, 1093; *Eur. Cycl.* 156; *Bacch.* 114, 132; *Herc. Fur.* 686.) In our own passage, the Chorus simply say: *O Pan, Pan, Pan, wanderer over the sea, appear, O king, who leadest the dances of the gods, that in company with me thou mayst essay the Nysian Gnosian self-taught dances, for now I wish to dance.* The Chorus simply express anxiety to dance; and add nothing which sustains the inference that they were actually engaged in dancing. We have already observed, in our note to v. 333, *supra*, that every thing which happens on the stage is expressly indicated to the audience, either by the Chorus or one of the actors. "No one enters without being previously announced, or leaves the stage without having afforded some intimation of his purpose. The Chorus begin no hymn, no dirge, *no dance*, without some previous indication. The actors never approach each other without our being informed of it by the poet. Their feelings of friendship or enmity, the very appearance of joy or sorrow which is reflected from their countenances, are invariably described in terms the most precise." The silence of the Tragedians in regard to dancing is therefore very noticeable. On the other hand, singing, which is a necessary part of the Chorus, is expressly mentioned by *Æschylus* (cf. *Prometh.* 555-557, *Pers.* 568, 618, 624, 685, 936, 1039; *Theb.* 825, 834, 854, 867; *Agam.* 106, 120, 992; *Choeph.* 148; *Suppl.* 111-115, 120, 805, 1022), and in *Sophokles* the Chorus speak plainly enough of cries and songs. It is, moreover, to be added that the satyrio plays of *Euripides* give express and distinct indication of the accompaniment of dancing. (Cf. *Cycl.* 34. 167-170; *Bacch.* 57, 199, 1151.) This silence of the tragic writers is to us conclusive. Lastly, if we reflect on the singular and incongruous spectacle which such a supposition involves, — a party of venerable old men "dancing one way while singing the strophe, and another dancing the antistrophe, then

standing still, and anon performing the evolution which dancing-masters call *pousser* during the epode,"—on the unmeaning and inappropriate relation in which it would stand, no less to the moral aim than to the lofty and severe grandeur of Greek Tragedy, we shall be disposed, on purely artistic grounds, to deny the fact of its existence. LEWIS. — On the dative *ἔρωτι* see Jelf's *Gr. Gr.* 607, and on the Doric form *ἀνιπτόμαν*, for which the MSS. La. Harl. and others read *ἀνιπτάμην*, see note to v. 269, *supra*. The metre of the following verse is dochmiac.

659. *ἄλιπλαγκτι*. The MSS. Mosq. B. Dresd. a. b. Aug. C. Flor. F. and the margin of Turnebus exhibit *ἄλιπλαγκτι*. Cf. note to v. 573, *supra*. "The Scholiasts suppose that this epithet is applied to Pan, ἢ ὅτι ἰβούθησι τοῖς Ἀθηναίοις ἐν τῇ ναυμαχίᾳ (see Theætet. *Epigr.* III. 515. T. III.) ἢ ὅτι τὸν Τυφῶνα διακτύοις ἤγειρουν (allured by fish according to the account of Oppian, *Hal.* III. 16) ἢ ὅτι οἱ ἄλλοις τιμῶσι τὸν Πᾶνα ὡς νόμιον θῖόν. See Pind. *Fragm.* LXV. 594. Ausonius Mosell. 172, represents a number of Panes as sporting in the waves, and in the sea-fight of Liber Pater described by Nonnus, 43. 214, Pan, as *ἀβάτοις ἐν ὕδασι κοῦφος ἰδίτης*, is especially preëminent. He is also mentioned as one of the *Dii Litorales*; see the Interpp. to Theokr. *Id.* V. 14; and as the guardian deity of fishermen in Agath. *Ep.* XXVIII. Hence it is evident that Pan, although not expressly enumerated among the marine deities, could nevertheless be styled *ἄλιπλαγκτις*, and in this place is so invoked by the Chorus in the words, *Tu, qui maria pervagari soles, ades dum mare Ægæum transvectus.*" LOBECK. Hermann and Bothe direct us to join *ἄλιπλαγκτι φάνηθι, per mare huc ades*, in the same way as *venias hodie*. See Krüger *de Attractione*, p. 77 sqq. Lobeck, on the other hand, objects that no example of this assimilation can be produced from the more ancient Greek writers; for the instances given by Matthiæ, *Gr. Gr.* 312, and Bernhardt, *Synt.* p. 465, *ᾧ δύστηνι φανῆς, ᾧ πολύκλαυτι θανών*, are constructions which correspond exactly with that employed in the other cases, *ὁ πολύκλαυτος θανών, θανόντος αὐτοῦ πολυκλαύτου*, etc., and cannot therefore be compared with passages in which we find an imperative or optative. See Jelf's *Gr. Gr.* 479. 4. — *Κυλλανίας*. "Sophokles mentions Kyllene in preference to Psytallia, on account of its being the most celebrated residence of Pan. See the Scholiast to Æsch. *Pers.* 447." LOBECK.

661. *Θεῶν χοροισι' ἄναξ*. Compare Pind. *Fragm.* 67. p. 593, *χοροισὺν τὴν τιλιώτατον θῖαν*. Creuzer, *Symb.* III. 247. Klausen, *Theol.* p. 133.

662. *Νύσια Κνῶσι' ὀρχήματα*. By the first of these epithets Lobeck understands those dances which the Satyrs born at Nysos and the Nymphs

who reared the infant Dionysos celebrated, and by the second, those which were performed by the Curetes in order to drown the cries of the infant Zeus: SCHOL.: τῶν μὲν ἐρχήσεων ἢ μὲν Βερίκυνθιακὴ λίγεται, ἢ δὲ Κρητικὴ ἢ καὶ πυρρίχη· Νούριος γὰρ ἢ Βερίκυνθος. Cf. Jungermann. ad Polluc. IV. 99, and Lobeck, *Aglaoph.* T. II. 154. — αὐτοδαῖ, *self-taught, extemporary*. SCHOL.: αὐτοδαῖ· αὐτομαθῆ, ἃ ἐκ φύσεως ἔχουσιν, οὐ διδασκτά. See Ellendt, *Lex. Soph.* s. v. — With ἰάπτεσιν ἐρχήματα, compare Ar. *Ran.* 528, ἰγνατακρούμεν ποδὶ . . . χορείαν. Virg. *Æn.* 6. 639, pars pedibus plaudunt choreas.

664. Ἰκαρίων . . . εὐφρων. "The Scholiast supposes that the adjectives εὐγνωστος and εὐφρων are associated in the following sense: φανερός ὡς ὅτι εὐφρων ἰστί, *favoris manifestus*; but I cannot agree. The Chorus had invited Pan to lead the dance, and nothing could be more appropriate than the presence of Apollo, as a festive god and as dwelling in the immediate neighborhood." LOBECK. "Although assenting to Lobeck's interpretation of the word εὐγνωστος, I must nevertheless refuse belief to the statement that Apollo is invoked by the Chorus, as a festive deity, to be witness of their exultation. It is, on the contrary, from the belief which the Athenians entertained that recovery from the dangers of disease was due to his assistance, and in order to render him their thanks for having removed by his interposition the malady of Aias, that the Chorus here implore his presence, and the continuance of his favor to themselves and their posterity. In very similar circumstances the Chorus in the *Trachiniae*, v. 205 sqq., upon receiving intelligence that Herakles is on the point of returning home in safety, address a hymn to the same deity. In our own passage the Chorus describe two things; — the first, that Apollo would take part in its gladness; the second, that he may be propitious to their descendants. The words εὐγνωστος . . . εὐφρων seem therefore to bear this sense: εὐγνωστος ἡμεῖς ξυμίστην ὑπὲρ πελαγίων Ἰκαρίων μολῶν καὶ διὰ πάντας εὐφρων εἶη." WUNDER.

666. Ἰλυσιν . . . Ἄρης. SCHOL.: ὁ Αἴας ὁ Ἀχίλλεος· ἢ Ἄρης, ὁ πόλεμος ἢ περὶ τὸν Αἴαντα, Ἰλυσιν ἡμῶν τὸ σκότος καὶ τὴν κατὰ φύσιν ἀπὸ τῶν ἀμμάτων τοῦ Αἴαντος. Ἄρης] ἢ λύσσα, ἢ μανία. The common copies read Ἰλυσι γάρ. See Elmsley to Eur. *Hek.* p. 66; Hermann, *Elem. Doctr. Metr.* p. 122 sq.; Seidler, *Ep. ad Lobeck.* p. 438; Purgold. *Emendd.* p. 39; Porson to Eur. *Orest.* 573. The reading in the text is sustained by the authority of the MS. Laur. a. The god Ares was esteemed the author, not merely of the disasters attendant upon war, but also of every other kind of calamity. See *Ced. Tyr.* 190; *Elektr.* 1385; Hom.

Il. 13. 569; *Æsch. Choeph.* 152, 447, 918; and many other passages. The name itself is, for this reason, frequently employed in poetry to denote any impersonation as it were of *Area*, any agency or thing done (see v. 242, *supra*, *Æsch. Suppl.* 702) in his spirit or likeness. Musgrave supposes that the pestilential influence of the planet Mars is here referred to, and quotes Ovid, in *Ibin.* v. 215, Cicero, *Sonn. Scip.* c. 4, Claudian, *Epigr.* 26, with many other passages from later Greek and Latin writers, in support of his hypothesis. Lobeck, *Aglaoph.* p. 426, has shown that such an explanation is inadmissible, because the superstition alluded to had no existence in the days of the Tragedians. In what manner the same deity who has been represented as the author of the insanity of Aias is here said to have removed it, has been explained in note to v. 638, *supra*. On the second explanation given by the Scholiast, see note to v. 51, *supra*.

669. Νῦν, ὃ Ζεῦ, πάρα λιυκόν. SCHOL.: νῦν πάριστιν ἡμέρα λαμπρὰ ἡμῖν, ὅστις ἐγγίγαι τῶν νῶν· πρέτερον γὰρ ἐξενεπέμμεθα περὶ μίγνυσθαι τοῖς Ἑλλήσι διὰ τῆς αἰδῶς. Musgrave observes correctly that λιυκόν εὐάμειρον φάος is a simple periphrasis for the more common expression, λιυκὴ ἡμέρα. See note to v. 637, *supra*; Lobeck to Phryn. p. 473; Pierson ad Moer. p. 477; Peile to *Æsch. Agam.* 649. Wex ad *Antig.* 559, erroneously directs us to consider φάος νῶν as said for *spes salutis in navibus posita*, but the genitive νῶν is dependent upon πιλᾶσαι, according to Jelf's *Gr. Gr.* 510. Cf. *Philokt.* 1327, Χρύσης πιλασθεὶς φύλακος. On πάρα πιλᾶσαι for πιλᾶσαι, Lobeck observes, "Sophocles fortasse sine exemplo, certe insolentius dixit." Compare *Æsch. Choeph.* 960, πάρα τι φῶς ἰδεῖν. *Ibid.* 972, πάρα τὸ φῶς ἰδεῖν.

670. Θεῶν ἀνυάλων νῶν. SCHOL.: ἀντὶ τοῦ θεῶν. The common reading is *θεῶν*, which is retained by Hermann and Lobeck. The reading in the text is that of the MSS. La. Lb. F. Heidelb., and is supported by vv. 609, 838, 839, 896. — Θεῶν ἀνυάλων. With this conjunction of adjectives possessing the same, or nearly the same signification, Lobeck compares Hom. *Od.* 7. 84, ἡνυσὶ θεῶσι πισυθόεις ὠκυήσει. *Hymn. in Apoll.* 107, ποδήνιμος ὠκία. Hes. *Theog.* 786, ἡλιβάταιο ὑψηλῆς. Theokrit. VII. 15, λαίσιο δασύτερχος. Oppian. *Cyn.* II. 566, διρεῖσιν ἐν ὕγρα πόντοις βίνδοις. Quint. Cal. XII. 114, ἀθάνατος διὸς ἄμβροτος.

671. Λατίωνος. SCHOL.: ἐπιλήμων τῆς λύπης, ἐγίνετο δηλονότι. Cf. *Trach.* 1021.

672. Πάνθ' αὖτε δέσμα. Equivalent to *θεμοὺς παντέτους*, all hallowed ordinances. The Chorus allude to the intentions expressed by Aias, at

vv. 618, 630, *supra*. Wunder, to *Trach.* 51, observes, that *πᾶν* in composition signifies either *prorsus* (see his note to *Antig.* 776), *valde*, or *multum*. Cf. *Elektr.* 105, 687, 1139; *Philokt.* 728; *Trach.* 506, 756.

673. *μαραίνει τι καὶ φλίγῃ*. SCHOL.: *φλίγῃ*. ἀντὶ τοῦ ζῶπου. The reading in the text is exhibited without exception by all the manuscripts. "Suidas cites this verse s. v. *φλίγῃ*. Heath has properly erased *τι καὶ φλίγῃ*, and these words do not appear to have been read by Stobæus, *Ecl. Phys.* I. 9. 24. p. 234. The whole verse is probably an imitation of the language of Simonides, *Hymn in Memor.* See Philostrat. *V. Ap.* I. 14; Dionys. Hal. *Antt.* II. 3, *ὅ πάντα μαραίνειν τὰ καλὰ χρέονες*." PORSON. In this decision all succeeding editors have acquiesced except Hermann and Lobeck, who retain the common reading. "I believe that some words have perished from the corresponding strophic verse, and that the reading of the books is genuine. The Greek poets are exceedingly partial to the employment of similar antitheses in all such sentiments as that before us. Cf. v. 610, *supra*: *ἄπανθ' ὁ μακρὸς ἀνὰ γῆμιντος χρέονες φύσι τ' ἄδηλα καὶ φανίνα πρύπτισται*. In a precisely similar way, the verb *φλίγῃ*, *accendere*, is put in opposition to *μαραίνειν*." HERMANN. "Reisig, *Comm. Critt. ad Cfd. Kol.* p. 364, emends, *πάνθ' ὁ χρέονες φλίγων μαραίνει*, in opposition to the sense and vigor of the passage. If we are to believe that the omission of either verb is necessary, we must retain *φλίγῃ* and sacrifice *μαραίνει*. For the meaning of the Chorus cannot be, that nothing is to be pronounced impossible, because time destroys all things; but that there is nothing which may not happen at some future time, because *ὁ χρέονες πάντα φλίγῃ*, i. e. *προφαίνει*, *εἰς τὸ φανερὸν παράγει*, or, to use the language of Sophokles himself, in a fragment preserved by Stobæus, *Ecl.* I. 9. p. 222, *πάντ' ἐκκαλύπτων ὁ χρέονες εἰς τὸ φῶς ἄγει*. We may add to this consideration, that the sentiment expressed in the words *χρέονες πάντα μαραίνει* is so hackneyed as to render it extremely probable that it crept into the text from being written as a mere gloss upon the margin of some ancient copy. See Diodor. *Excc.* T. II. 556, *ὁ χρέονες ὁ πάντα μαραίνειν*. Philostr. *V. Ap.* I. 14. p. 17. Nicet. *Ann.* III. 5. 57, *πάντα ὑπὸ τοῦ χρόνου μαραίνονται*. Dionys. *Antiqq.* II. 3. p. 80, *ὅ πάντα μαραίνειν τὰ καλὰ χρέονες*. Plutarch. *Cons. ad Ux.* p. 102. A, *χρέονες ὁ πάντα πειθαίνειν εὐθὺς*. Since, however, *φλίγῃ* by itself is not sufficient for the metre, I have followed Hermann's opinion, that the vulgate must be retained, and that some words must be assumed to have perished from the corresponding strophic verse. From the observation of the Scholiast, *τὰ ὑπὸ Αἴαντος διὰ πολλῶν εἰρημίνα* (i. e. at v. 610, *supra*) *διὰ βρε-*

χίον ἐξῆλθεν, it is evident that both verbs were written in the more ancient copies which he used." LOBECK.

674. ἀναύδατον. SCHOL.: ἀπὸ ῥήτου, ἀνάλυστον, ἄλειπτον. Erfurdt and Hermann edit ἀναύδατον, in correction of the reading of all the books and Suidas, s. "Αναυδον. — φατίσαιμ' ἄν. The MSS. and Suidas, l. c., exhibit φατίξαιμ' ἄν. A similar Dorism is found in anapestic verse at Æsch. Suppl. 39. See Jelf's *Gr. Gr.* 224. 3; Buttmann's *Ausführl. Griech. Sprachl.* 92, Anm. 67. The reading in the text is due to the emendation of Lobeck, and is adopted by all recent editors, except Neue and Schneider. — εὐτί γ' ἐξ αἰλπτων. SCHOL.: ἐπὶ τοῖς ἐξ ἀνάλυστον καὶ μεγάλων νικίων ἡ Αἴας μεταπίσθη καὶ μεταβλήθη τὴν ψυχὴν τοῖς Ἀτρεΐδαις ἀπὸ τῆς ἰχθρῆς. μεταβλήθη καὶ πίπνυται τοῦ θυμοῦ. The MSS. Flor. Γ. Ien. Lips. b. read εὐτ' ἐξ. In the following verses, the MSS. Bodl. Laud. Ien. Aug. B. and Brunck's copies exhibit μεταγινώσθη. We have preferred the reading of the MSS. La. Lb. Γ. Δ. Lips. a. b. and Aldus. SUIDAS: Μεταγινώσθη· μετακίσθη, πίπνυται τοῦ θυμοῦ, ὡς καὶ μεταγινώσθη, Σοφοκλῆς; εὐτ' Αἴας ἐξ αἰλπτων μεταγινώσθη θυμὸν Ἀτρεΐδαις. HESYCHIUS: Μεταγινώσθη, μετακίσθη, τὸ μεταπίσαι ἀναγινώσαι (scr. μεταναγινώσαι) φασι. Lastly, nearly all the MSS. and Aldus read θυμόν, which is retained by Brunck; the single exception being the MS. Par. 1, which has θυμόν τ', corrected by Hermann, θυμοῦ τ'. The true reading is in all probability θυμῶν, and that this is not, as many have asserted, a mere emendation of Triclinius, is proved by the gloss, γρ. θυμῶν, appended to the margin of the MSS. Γ. The interpretation of the Scholiast, τὴν ψυχὴν, supports the reading of the books, but more weight is due to the observation of Triclinius: οἱ γράφοντες θυμὸν τὸ μὲν μικρὸν οὐ καλῶς γράφουσι. μακρὰ γὰρ ἐφίλει εἶναι ἡ τοιαύτη συλλαβὴ, ὡς καὶ ἡ τοῦ κάλου τῆς στερεῆς. The employment of the plural is supported by Plat. *Legg.* XI. 934. A, *Protag.* 323. E, and many other passages referred to by Lobeck. The words ἐξ αἰλπτων are received by most editors in the sense of ἀνάλυστοις, ex insperato, and that many similar expressions were employed by later writers in this adverbial meaning is indisputably true. Cf. Julian. *Or. ad Athen.* p. 285. C, τοὺς ἐξ ἀνάλυστον ὀφθίντας φίλους. Appian. *Civ.* IV. 15, ἰκανόχρησαι ἐκ παραλόγων ἐπὶ στρατηγίας. Celian. *V. H.* II. 13, ἐκ τῶν ἰαντίων, e contrario. See Stephanus, *Thes. Gr.* T. I. 1856. Wesseling to Diodor. I. c. 46. In the more ancient writers, I nevertheless doubt whether the plural genitive is ever found for ἐξ αἰλπτου or ἐξ ἀπεροδεκῆτου and similar expressions. This doubt is not overthrown by the quotation of examples like Æsch. Suppl. 352, μὴ ἐξ αἰλπτων ἀπερομῆθη-

των νῆκος γίνηται, Eur. *Alkm. Fr.* XI. 491, πολλά τοι θεία καὶ τῶν αἰλπτων ὑπορ' ἀνθρώποις τιλαῖ, where the sense is not *insperato*, but *ex insperatis*, in accordance with the strict signification of the words. How these two expressions differ will be evident at once, if, in Plat. *Legg.* XII. 950. D, πᾶσα δ' ἰλαῖς ἐκ τῶν εἰκότων, we attempt to substitute the adverb *εἰκότως*. In a verse from Ion cited by Athen. I. 21. A, ἐκ τῶν αἰλπτων μᾶλλον ὄρχησιν φρίνας, the interpretation of the words ἐκ τῶν αἰλπτων by a mere adverb is equally inappropriate. Far more accurate is the opinion, that they are said in a pregnant sense for ἔξ ὧν ταῦτα οὐκ ἤλπισεν, in the same manner as the corresponding expressions in Thuk. 3. 67, οὐκ ἐκ προσηκόντων ἀμαρτάνουσι, and Plutarch. *V. Public.* c. 14, τὰς τιμὰς ἐκ προσηκόντων ἔσχε. If ἔξ αἰλπτων is unconnected with a case, we must join μεταγνώσθη θυμῶν, as in Liban. *Decl.* T. IV. p. 753, μεταβάλλισθαι τῆς πρότερον αἰρίσεως; Plutarch. *V. Marcell.* c. 23, μεταβάλλειν τοῦ συνήθους καταστήματος; Philostrat. *V. Ap.* IV. 38. p. 178, τοῦ ἥθους; *Ibid.* VI. 11. 246, τῆς δόξης; Procop. *Ep.* XXVIII. μεταβάλλειν τῆς γνώμης; Priscus, *Excc. Legg.* p. 64. A, μετατρέπασθαι τῆς γνώμης; Lucian. *Αποστ.* 4, μεταρτίσασθαι τῆς συνήθους σπουδῆς, and many similar examples." LOBECK. The citations in the above note fully prove that the plural, θυμοί, frequently occurs in Attic prose, and more especially as we believe of sudden and violent outbreaks of passion; but there still appears room to doubt, conclusive as the above observations appear to Wunder, whether this indisputable fact really proves any thing in favor of its adoption in the case before us. Its employment may be further illustrated by the language of Æschylus in Aristophanes, *Ran.* 1044, θυμὸς ἰπταβοῖους, which the Scholiast there explains by μεγάλους, ἀπὸ μεταφορῆς τῆς ἀσπίδος Αἰάντος. The hesitation expressed by Lobeck as to the adverbial employment of the words ἔξ αἰλπτων is well grounded, and although Matthiä, *Gr. Gr.* 574, asserts with great confidence that they are here so used, we must confess our wish that this had been corroborated by the production of a similar example from the writings of a classical Greek author. Cf. Wesseling to Hdt. I. p. 56. 42; Jelf's *Gr. Gr.* 523, *Obs.* and *Obs. Add.* If we assume the statement to be true, we should then prefer the emendation of Hermann, θυμοῦ, and render, *quoniam quidem Ajax ex insperato ab via et rixis in aliam erga Atridas voluntatem adductus est*, because it appears to us impossible that any hearer could avoid connecting ἔξ αἰλπτων θυμῶν in listening to the delivery of this passage. By the expression αἰλπτων θυμοί, animi desperati, quos nulla spes est fidem habituros esse, the intensity of Aias's wrath is to be understood. HESY-

CHIUS : ἀιλπτει, δινοί. Compare *Hymn. Hom. in Apoll.* 91, Orph. *Argon.* 935, where this adjective is used in a very similar signification. That μετανιγνῶσθαι may be constructed with the preposition ἐκ, as well as with the simple genitive, is evident from Plutarch, *V. Sert.* c. 25, μεταβαλὼν ἐκ τῆς πρέστειον ἐπιουσίας. Hippokr. *de Morbo*, IV. 27. 617. C, μεταστρέψαι τινὰ ἐκ τῆς γνώμης. On the dative Ἀτρεΐδαις, see Jelf's *Gr. Gr.* 602. 3, Matthiä, *Gr. Gr.* 387, and compare Hom. *Il.* 1. 204, χίλον Ἀχιλλῆϊ. Render, *And I will for myself avow that there is nothing which may not be affirmed, since Aias has been diverted from his desperate wrath, and mighty feuds with the Atreidai.*

677. Ἄνδρες φίλοι. SCHOL.: ἄγγιλος ἦν καὶ ἀπὸ τοῦ στρατοῦ, ἀγγίλλων τὴν παρεούσιαν τοῦ Τυτκρου. Θωυμαστὴ δὲ ἡ εἰσδοὺς τούτου τοῦ ἀγγίλου· τοῦ Αἰάντος· ἔξω ἱκαντὸν διαχειρουμένου, οὐκ εἶχον οἱ ἀπὸ τοῦ χοροῦ οὔτε ἡ Τικμησσα γυνὴν τὸ πραχθῆναι· πιθανῶς οὖν ὁ ἀγγίλος ἀπαγγίλλας παρασκευάζει αὐτοὺς ἔξιναι κατὰ ζήτησιν· καὶ οὕτως ἐπιτιμῶνται τῷ πτώματι. διζῶς δὲ καὶ τὸ τὸν Κάλχαντα μαθεῖν· οἰκίῳ γὰρ τῷ μάντι· καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἱκανύσασθαι. Αἰάντος γὰρ καταλιπὼντος, προῆλθον ὁ ἀγγίλος· εἶτα τοῦ χοροῦ τὴν σκηνὴν ἔλσαντος διὰ τὴν ζήτησιν, ἔξισιν ὁ Αἴας ἐπὶ τὴν πρᾶξιν· τῷ δὲ θιατῇ οὐδὲν ἐργὸν περιλείπεται, πιστοποιεμένης διαφόρου τῆς ἐν τῇ σκηνῇ προσποποιίας. The reading of the manuscripts is τωρεῶτον. Musgrave, comparing Eur. *Elektr.* 230, ζῆ. πρῶτα γὰρ σοι τάχαδ' ἀγγίλλειν θέλω, and *Æd. Tyr.* 958, εἰ τοῦτο πρῶτον δι' ἐμ' ἀπαγγίλλαι σφαῖς, | εὖ τοδ' ἱκεῖνον θανάσιμον βιβηκότα, emends Ἄνδρες, φίλοι τὸ πρῶτον, κ. τ. λ., which is approved by Hermann, who observes, that messengers were accustomed to preface the intelligence they came to impart by the employment of words of joyous import, and to reserve till a subsequent period the communication of tidings of evil omen. We think no alteration necessary, and that the introduction of the words ἀγγίλλαι θέλω, followed by the *oratio recta*, are finely adapted to the character of the speaker as a *homo plebejus*, and his anxiety to communicate to the Chorus the welcome news of Tenkros's arrival. We have precisely the same ἀγοραία φανυλότης in his language below, v. 706. So, too, from the loose grammatical connection and more colloquial style of the language employed by the Sentinel in the *Antigone* (vv. 238, 245), and the Emporos in the *Philoktetes* (vv. 591, 603), we must observe, that Sophokles has used these characters in nearly the same way as Shakspeare employs his clowns, — by way of contrast to the elevated and tragic tone of the phraseology ascribed to the more exalted personages of his plays. Sufficient deference is paid to the usage alluded to by Musgrave in the words Ἄνδρες φίλοι. Lobeck places a

hyphen after the word *τεπεῖται*, (sic) in order to denote *ante omnia nunciabo vobis*, *Teucer adest*. It is to be observed, however, that whilst the word *πρῶτον* standing *per se* would signify *prius quam alia dicam*, the employment of the article imparts this force, *quod primum est et potissimum*, *nunciare volo Teucrum venisse*.

679. *στρατήγιον*. SCHOL.: τὸ στρατόπειδον Ἀττικῶς. This is erroneous. The word itself signifies the *prætorium*, *σκηνὴ στρατηγίς*, Paus. IV. 19. 1, and the expression *μῖνον στρατήγιον* denotes the large and open space — answering to what Polybios calls the *περίστας στρατηγίου* of the Roman camp — in which the tent of the Atreidai was placed.

680. *Κυδάζονται*. SCHOL.: λειδορεῖται, ὑβρίζεται ὑπὸ πάντων. καὶ Ἐπίχρημος ἐν Ἀμύνῃ. Ἄμυνε, μὴ κυδάζι μοι τὸν περιβύτιον ἀδελφίον. καὶ Αἰσχύλος ἐν Ἰφιγενίᾳ. Οὗτοι γυναιξὶ διῷ κυδάζεσθαι· τί γὰρ; ἀρσενικῶς δὲ ὁ κύδης ἐπὶ τῇς ὑβρίως. The same testimony is given by the Scholiasts to Apollon. Rhod. I. 1337, and Ar. *Nub.* 618; *Etym. M.* p. 325. 3; Eustathius, p. 790. 40. See Liddell and Scott, s. vv. *Κυδάζω* and *Κυδαίνω*.

681. *Στείχοντα . . . ἀμφίστησαν*. "It is scarcely necessary to observe, that these words must be connected as follows: *πρόσθεν γὰρ στείχοντα αὐτὸν μαθόντες ἀμφίστησαν ἐν κύκλῳ*." WUNDER.

682. *ὀνιδίσειν ἤρασαν*. On the instrumental dative, see note to v. 476, *supra*, Jelf's *Gr. Gr.* 607, and compare v. 1182, *infra*, *κακοῖς βαλῖται*; *Philokt.* 374, *καὶ γὰρ χειρὸς ἐκδὺς ἤρασαν κακοῖς τοῖς πᾶσι*; Ar. *Nub.* 1373, *ἐξαράττω πολλοῖς κακοῖς καίσχερσι*. — *οὕτως ἔσθ' ὅς οὐ*. Equivalent to *πάντες, nemō non*. See Jelf's *Gr. Gr.* 824. 2; Matthiä, *Gr. Gr.* 483; Elmsley to Eur. *Med.* p. 374.

684. *καπιβουλευτοῦ στρατοῦ*. "We should prefer *καπιβουλευτοῦ στρατοῦ*. Compare v. 999, *infra*, "Οστις στρατῷ ζύμπαντι βούλευσας φόνον. *Verbale casum verbi sui regit, quod utriusque linguae scriptoribus solenne est*. These are Brunck's words, in his note on *Antig.* 877. Those readers to whom this construction is not familiar may obtain all the information respecting it which they can desire, by examining the passages quoted by Hermann, in his notes on Viger, n. 47." ELMSLEY. That there is no objection to the construction with the genitive is apparent from Eur. *Med.* 478, *Ἰφ. Taur.* 17, and other passages cited by Lobeck; and that homœoteleuton, or similarity of termination, is not shunned by the Tragedians is shown by *Ced. Kol.* 1010, *τάδε τὰς θιάς*, *Ced. Tyr.* 533, 1481, *Æsch. Prom.* 371, *Pers.* 502, and frequently elsewhere.

685. *ὡς οὐκ ἀρκέσει*. SCHOL.: ἐπὶ τοῦ Τεύκρου· ὡς οὐκ ἰσαρκίαι ἱαυτοῦ τὸ μὴ λυόλυστος γίνεσθαι· ὡς οὐ κωλύει αὐτὸν καταλιθεῖναι. [Eis τὸ

αὐτό.] *πάλυτοι*. Brunck and Schäfer follow the MSS. Barocc. A. B. Mosq. b. Ien. and the recension of Triclinius, which exhibit *ἀρκίτοι*. The optative is defended by the authority of the best manuscripts, Suidas s. v. 'Ως οὐκ, and the *justa modorum consecutio*, since the clause in which it occurs is dependent upon a verb of past time, the construction being *ὀνείδισεν ἤρασαν* (= *ὀνειδίζοντες ἔλπιον*, see Hermann ad Vig. p. 875), *ὡς οὐκ ἀρκίτοι*. — On the manner in which the adjectival pronoun *αὐτός* is here employed, see note to v. 262, *supra*.

687. 'Ωςτε . . . ἤλθεν. The indicative follows *ᾤσσε* when, apart from the idea of purpose, it introduces the statement of a consequence ensuing upon the action of the principal verb as an actual reality; the infinitive, when this result is conceived as belonging directly to the nature of the finite verb, or as an effect produced in conformity to the notion or idea it may express. For appropriate instances in illustration, see Jelf's *Gr. Gr.* 863. 1. 2 sqq.

688. Καλιῶν. On the genitive, see Wunder to *Philokl.* 613; Jelf's *Gr. Gr.* 530. 1.

689. *δραμοῦσα τοῦ προσητάτου*. "I. e. *eis τοῦσχατον ἐλθεῖσα*, having proceeded to the utmost length. Lobeck quotes, in illustration of the construction, Xen. *Anab.* 1. 3. 1, *ἵναι τοῦ πρόσω*, Arrian. *Alex.* II. 6. 7, *πρεσίνας τοῦ πρόσω*, and several analogous instances from Philostratos. See Matthiä, *Gr. Gr.* 350." WUNDER. Add Xen. *Anab.* 5. 4. 30, *ἐπορεύοντο τοῦ πρόσω*; Siebelis ad Paus. T. II. 624. Another, and perhaps preferable, mode is to construct the genitive with *λήγει*, according to Hom. *Il.* 6. 107, 'Αργεῖοι . . . *λῆξαν φόνειο*, in the following sense: *But the strife, in its hasty course, stops short of the farthest point* (i. e. bloodshed, or the death of Teukros by the sword or stoning), *in consequence of words of conciliation from the elders*. See Jelf's *Gr. Gr.* 514.

690. 'Ανδρῶν . . . λόγου. Equivalent to *τῶν γιγνόντων συναλλασσόντων αὐτοὺς διὰ λόγων*. On the double genitive, see note to v. 53 sq.; Matthiä, *Gr. Gr.* 380, *Obs.* 1; and with the phraseology, compare Eur. *Suppl.* 602, *λόγων ξυναλλαγῆς*.

691. *ἡμίν*. "Sophokles, alone of the Tragedians, shortens the second syllable of *ἡμῖν* and *ὑμῖν*, as Porson teaches in his Preface to the *Hekuba*, p. xxxvii. He has done so forty-two times in his tragedies, *extra melica*, but has lengthened it before a vowel several times from necessity, as at *Œd. Tyr.* 631, *Œd. Kol.* 826, *Trach.* 1273, *Aj.* 689, *Elektr.* 255, 454, 1381, in all which Porson thinks emendation necessary. As to the accentuation of the shortened form, some would have us write *ἡμιν* and *ὑμιν*,

others ἡμίν and ὁμίν. Aldus makes use of the latter method in the *Aias*, and in the first 357 verses of the *Elektra*, but from the 358th verse to the end of the play he writes ἡμιν and ὁμιν. Modern editors write ἡμίν and ὁμίν, and I have followed them." ELMSLEY. See v. 215, *supra*; Jelf's *Gr. Gr.* 143. 5; Hermann *de Emend. Gr. Gr.* p. 79; and the more ancient grammarians cited by Lobeck to this verse.

693. *νίας βουλὰς . . . τρέψους*. The allusion is, doubtless, to the renunciation of the purpose of self-destruction by Aias, in consequence of the change of feeling which he had previously professed. Lobeck quotes Cic. *ad Fam.* IV. 6, *ad novos casus temporum novorum consiliorum rationes accommodare*. On *νίας νίσσειν*, see note to v. 252, *supra*.

695. Ἰοῦ ἰού. SCHOL.: εἰδὼς ἀπὸ τοῦ μάντιος, ὅτι παρὰ αὐτῷ γίνεται, τοῦτο προκαταφρονεῖ.

696. Βραδείαν . . . βραδύς. On the accusative, see note to v. 42, *supra*. The word ἰδόν is here equivalent to *πίμψιν*, *errand*, *mission*, — the statement of the Messenger being that the departure of Aias from his tent is attributable either to Teukros, for his tardiness in sending, or to himself, for the dilatory mode in which he had performed the journey.

698. Τί δ' . . . ὑπισπανισμένοι; SCHOL.: οἷον τί σοι λίσπει, ὅτι σπένειν ἔστι πρὸς τὴν χεῖραν τὴν οὖν· ἰσπένει δὲ τὸ ἄμεινον εἶναι πρὸ ἐλγίου αὐτὸν παραγιγνῆναι. καὶ ἐν Σιμωνίδῃ ἐπὶ τοῦ πρὸς Αἰγία ἀγγέλου παμφθίντες· Βίονη καὶ σὶ μᾶλλον ὄντας πρέσβεις ἰλθών. ὑπισπανισμένον] δεικνύον τῆς τοῦ Αἰάντος παρουσίας. "To the exclamation of the Messenger, that he feared his arrival would be too late, the Chorus inquire what thing, absolutely necessary to be done, had been omitted or imperfectly executed, τί ἱλλίσπει τῶν δεινῶν γινέσθαι. By τῇσδε is denoted τῶν ἄτις φθῆς δεινῶν γινέσθαι." LOBECK. Of the two explanations given by the Scholiast, the first is undoubtedly correct: *quid hujus negotii justo parcius, i. e. tardius factum est?* Compare *Æsch. Choeph.* 575, φόνου δ' Ἐρινύς οὐχ ὑπισπανισμένη ἄκρατον αἷμα πίεται τρίτην πόσιν, where ὑπισπανισμένη is interpreted οὐχ ἀποτυγχάνουσα by the Scholiast. On the partitive genitive dependent upon τί, see Jelf's *Gr. Gr.* 535, *Obs.* 2.

699. Ἰνδοὶν στίγης μὴ ἔω παρέκκιν. "The words Ἰνδοὶν στίγης are rightly interpreted ἐκ τῆς στίγης in a gloss published by Brunck. See also Lobeck's note. The following gloss is less satisfactory: *παρέκκιν· ἀντὶ τοῦ ἦκιν. ἢ παρὰ περισσῇ*. It appears to us that neither ἦκιν nor *παρέκκιν* is capable of being used in any signification which will make sense of this passage. The Scholiast explains *παρέκκιν* by *παρέιναι*. But *παρελθεῖν*, the infinitive of *παρέλχομαι*, means rather *to pass in* than *to pass out*,

and *παρίναι*, the infinitive of *παρίημι*, means rather *to let in* than *to let out*. *Πιρᾶν* is the verb best suited to the sense of this passage. We abstain from proposing improbable conjectures, and the silence of the commentators is our only reason for calling the attention of our readers to this difficulty." ELMSLEY. The meaning of the words before us is evidently this: *τὸν ἄνδρα ἐκίλειυσεν ἰδοθὲν στίγης μίνυιν*, for which the poet has employed the somewhat remarkable phraseology, *τὸν ἄνδρ' ἀπηύδα ἰδοθὲν στίγης μὴ ἔω παρήκυσιν*. With *ἰδοθὲν*, *from within*, Lobeck aptly compares Plaut. *Amph.* 2. 2. 137, *intus profecto pateram foras*, where later writers would have substituted *deintus*. Hermann answers the objections urged by Elmsley against the applicability of *παρήκυσιν* to the sense of the present passage by stating that the use of the verb *ῥκυσιν* is justified by the circumstance that the Messenger is now without the tent: *vetuit Teucer, ne Ajax intus veniret foras*, and approves the explanation of the Scholiast that *παρήκυσιν* has here the meaning of *παρίναι*. "Nam quod ait Elmslejus, *introire* potius hoc verbo, quam *exire* significari, alienum est ab hoc loco. Neque *introire* neque *exire* significant hæc verba, sed *venire* et *advenire*: quod refertur ad eum locum, de quo sermo est, ut *introire*, si intus est locus ille; *exire*, si foris, significetur." This explanation, which removes all doubt as to the authenticity of the text, and is supported by a precisely similar use of the verb *προσμολεῖν* in place of *ἐξέλθειν* at v. 72, *supra*, is, in our judgment, perfectly satisfactory. "From the circumstance that *παρίναι* is the *verbum proprium* of those who go forth to a public assembly, I am disposed to infer that Teukros, in directing that Aias μὴ ἔω παρήκυσιν, was solicitous to prevent his appearance in public, and more especially his repairing to the public council of the Greeks. He feared that Aias, exasperated with rage at his recent disappointment, and boiling over with an inordinate thirst for revenge, might thereby expose himself to the greatest peril, but he entertained no apprehension at this time that Aias would lay violent hands upon his own life." LOBECK. The great inaccuracy of this conclusion is shown in the clearest manner by the language of the Angelos at v. 706 sqq. He there states, in the most precise terms, that his arrival is to be attributed, not to any opinion or presentiment entertained by Teukros that the departure of Aias would be prejudicial for this reason or for that, but to the urgent injunction of Kalchas, who had taken Teukros from the royal circle, and had besought him, as he valued the life of Aias, to see to it that he was confined to his tent for that day, during which he would be particularly exposed to the wrath of Athene. It is evident, therefore, that Teukros despatched the Messenger (v. 738 sq.), not in

consequence of any sudden fear and apprehension of his own, but in compliance with the admonitions and appeal of Kalchas. — *τύχη*. The MS. Γ. reads *τύχαι*, the last syllable of which is suprascriptum in the MSS. Mosq. b. Lips. b., and this has been received by Hermann and Dindorf, on account of the past time of the verb *ἀπνύδα* in the principal clause. The alteration is unnecessary, for the conjunctive may be referred, not to the past verb, but to the infinitive present dependent on that verb. See Jelf's *Gr. Gr.* 848, *Obs.* 3, and note to v. 107, *supra*. On the omission of *δ*, consult note to v. 531, *supra*.

701. *τραπῆς γνώμης*. Compare Hdt. 7. 16, *ἰσιδὴ τίτραψαι ἐπὶ τὴν ἀμύνω*, scil. *γνώμης*. On the genitive, see note to v. 674, *supra*.

702. *θεῶν . . . χόλου*. Compare Eur. *Med.* 896, *καὶ διαλλάχθῃ' ἀμὰ τῆς πρίστῃν ἐχθρᾶς ἐς φίλους μητρὸς μήτα*. On the genitive, see Matthiä, *Gr. Gr.* 345, and on the dative after *χόλου*, note to v. 674, *supra*.

704. *Εἴτερε τι Κάλχας*. SCHOL.: *εἰς παροιμίαν ἡ ἐπίχρος παρῆνται, ἢ καὶ Ἀριστοφάνης ἀναγράφει*. On *Κάλχας*, doubtless from the same root as *καλχαίνω*, and therefore signifying *the Searcher*, see Donaldson to *Antig.* 20.

706. *Τροῦτόν*. Thus much. SUIDAS: *τροῦτόν· ἀντὶ τοῦ, μὴχρὶ τοῦτοῦ*. Σοφοκλῆς ἐν Αἴαντι. "That no offence should be taken at the collocation, *εἶδα* and *ἐτύγχανον*, is evident from the consideration that *καὶ παρὸν ἐτύγχανον* are added in this sense: *et ipse audiui*." WUNDER.

707. *γάρ*. This particle is frequently employed, in animated narrative, to denote a reference to something which has been previously announced. Compare *Antig.* 238; *Æd. Tyr.* 277; *Elektr.* 644.

708. *εἶς Ἀσρειδῶν δίχα*. Compare v. 439, *supra*. *Antig.* 445, *ἔγω βασιᾶς αἰτίας ἐλύθιστον*. *Philokt.* 31, *ἔγω κινὴν οἴκησιν ἀνθρώπων δίχα*. On the word *εἶς*, *clam*, i. e. *nemine comitante*, which, besides the present passage, is found only in *Fragm.* 27, ed. Dindorf, in the writings of Sophokles, once only in Æschylus, and not at all in Euripides, see Elmsley to Eur. *Herakl.* 743.

709. *Ἐς χεῖρα . . . θεῖς*. Compare Virg. *Æn.* 1. 418, *dextram suam dextræ Teucri amanter jungens*.

713. *Εἰ . . . θέλοι*. The MSS. Mosq. b. Dresd. a. b. read *θέλου*. The common reading is unobjectionable, since in the *oratio obliqua* with an historic tense in the principal clause, the indicative of the *oratio recta* is, for the most part, changed into the optative. See Jelf's *Gr. Gr.* 885. 2.

714. *τῇδε θήμειρα*. Cf. v. 736, below; *Æd. Tyr.* 1283; Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 9. 14; Jelf's *Gr. Gr.* 14. The reading

of the books is τῆς θ' ἡμέρας, with ται adscriptum in the MS. Mosq. b. Erfurdt writes τῆδ' ἐν ἡμέρᾳ, upon the authority of *Elektr.* 674, Eur. *Hippol.* 721, *Alkest.* 351. Hermann cites Ar. *Av.* 1072, τῆς μίντοι ἡμέρας, and adds, that he can perceive no just reason for supposing that the Tragedians avoided this crasis. Tzetzes, *Exeg. in Iliad.* p. 33, quotes this verse, and exhibits the reading in the text. — On the verb ἰλξ, see note to v. 262, *supra*. The tyro will observe the transition into the *oratio recta*.

715. ὡς ἔφη λίγων. TRICLINIUS: τὸ ἔφη καὶ τὸ λίγων ἐκ παραλλήλου τινὲς οἶονται· τὸ δ' οὐ τοιοῦτον, ἀλλ' ὥσπερ φαμὶν τοιαῦτα ἔφη δημηγορεῖν, οὕτω καὶ τοῦτα, οὕτως· ἔφη καὶ οἰοῖν ἀπεφάνετα, λίγων τὸν περὶ τοῦ Αἴαντος λόγον. Wunder compares *Philokt.* 55, τὴν Φιλοκτῆτου εἰ δὲ ψυχὴν ὅπως λόγοισιν ἐκκλίψεις λίγων. Demosth. *de Rebus Chers.* p. 108. 14, καὶ λίγων (i. e. ἐν τῇ δημηγορίᾳ) εἶπεν οὕτω πως· ἐπὶ μοι, βουλεύεσθαι, ἔφη, κ.τ.λ. Add *Antig.* 227, ψυχὴ γὰρ ἡῦδα πολλὰ μοι μυθουμένη. Pind. *Isthm.* 8. 97, ὡς φάτο Κρονίδαις ἱνίοπο· σα θιά. Somewhat similar is the expression τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔφη. See Matthiä, *Gr. Gr.* 636; Fischer ad Well. IV. 46; Heindorf to Plat. *Soph.* c. 57, p. 363; Wesseling to Hdt. I. 122; Abresch to *Æsch.* T. I. 168.

716. Τὰ γὰρ περισσά. SCHOL.: τὰ περιλλόντα καὶ ἀχρήσιμα καὶ πέρα τοῦ μίτρου, τὰ χωρὶς δικαίου. Suidas, s. τὰ γάρ, reads κανόντα, but s. ἀνόντα preserves the reading of the books, which is also exhibited by Stobæus, *Ecl.* I. p. 114, *Serm.* XXII. 21, and Eustathius, p. 415. 13, 484. 17. Didymus Alex. *de Trinit.* L. III. c. 6. 358, has quoted this and the following verse, substituting, as became a Christian writer, πρὸς θεοῦ for πρὸς θεῶν. Wunder, contending that the adjective ἄνους, v. 721, *infra*, is used in the signification *impious*, rather than in that of *amens* or *demens*, follows Bothe and Vauvilliers in reading ἀνόντα, to which he assigns a similar meaning, and pronounces the common reading “*ineptum*.” Independently of the objection that may be urged against such an interpretation of ἄνους, we find another in the fact that the verbal adjective ἀνόντος is invariably used by Greek writers in the sense of ἄφρων, *amens*, *ineptus*. See Hdt. I. 87; Plat. *Phæd.* 80. B; Ar. *Nub.* 416; Plutarch. *de Soll. An.* T. II. 959, ἰσχυρὸς ἀνόντος, *vis consilii expers*. That the employment of ἀνόντος in its own strict sense is not inconsistent with the character of Aias may appear to derive some support from the nature of the crime he had left his tent to perpetrate, and the language of Alexand. Aphr. *Probl.* I. 16, “Ὅμηρος Ὀδυσσεῖα μὲν φρονίμον λίγει, Αἴαντα δὲ μωρότερον. But this opinion is in entire opposition both to the representation of Homer, who

testifies expressly to the heaven-imparted *πινυτή* of Aias, in *Il.* 7. 289, and the language of Sophokles himself at v. 119 of this play. See note to v. 127, *supra*. The objection to *ἀνίηται*, that it is a mere repetition of the idea which had been previously expressed by the adjective *περισσά*, deserves no refutation, and is worthy of the merest tyro. Cf. *infra*, v. 1188 sq., *οὐ γὰρ οἱ πλατεῖς οὐδ' ἐβρύναισι φῶτις ἀσφαλίσταται*. We may add, that the word recurs at v. 1210, and is again displaced by Wunder for his favorite *ἀνίηται*. In illustration of the sentiment, compare Hdt. 7. 10. 5, *ἐρῆς τὰ ὑπερίχοντα ζῶα ὡς περινοῖ ὁ θεός, οὐδὲ ἴφ' φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδὲν μιν νοῖζι; ἐρῆς δὲ, ὡς ἐς οἰκήματα τὰ μίγιστα αἰὶν καὶ δινύρια, τὰ τοιαῦτα ἀπροσκήπτει τὰ βελία; φιλίη γὰρ ὁ θεὸς τὰ ὑπερίχοντα πάντα κολοῦσι*.

717. *πρὸς θεῶν δυσπραξίαις*. On the use of *πρὸς*, to intimate that the action spoken of arises from the presence of the agent, see Jelf's *Gr. Gr.* 638. 2. c, and compare Hdt. 2. 139, *ἵνα καπὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβωι*.

718. *ᾧσιν*. SCHOL.: *οἱ πρὸς τὸ σημασιόμενοι εἰπὼν ᾧσιν, τὸ ἀνθρώπου ἀποδοῦς, ἅτινα διὸν εἰπῶν, εἰ καὶ μὴ πληθυντικῶς εἰπῶν· ἀπλούστερον γὰρ εἰπῶν εἰτινὲς εἶδιν*. Eustathius, p. 415. 6: *εὐνηθὲς Ὀμήρου σχῆμα, τὸ ἐν πληθυντικῇ καταβαίνειν εἰς ἑνικόν*. On the singular relative referred to a plural substantive of different gender, see Matthiä, *Gr. Gr.* 481, note 1. In this *constructio κατὰ σύνθεσιν* (Jelf's *Gr. Gr.* 378), the relative is for the most part used in a very indefinite and generalizing sense, = *εἴ τις*. Examples of a similar usage in the Latin poets are by no means rare. Cf. Tibull. I. 6. 39; Ter. *Eun. prol.* 1 sq.; Id. *Heaut.* 2. 4. 13. — *ἀνθρώπου φύσει βλαστάν*. Equivalent to *ἀνθρώπου φύσιν φύς* or *βλαστὴν βλάστων*. Ellendt renders, "*procreatus secundum hominis naturam, i. e. homo natus, ut φύσει adverbiascat*." On the contrary, *φύσει* is here the accusative of equivalent notion, by a construction similar to that found in *Æsch. Pers.* 743, *ρίων ῥέον θεοῦ*. See Jelf's *Gr. Gr.* 548. c, 553, and consult notes to vv. 42, 276, 410, 414, *supra*. The more common expression is *ἀνθρώπος ὦν φύσει*, or *ἀνθρώπος πεφυκός*, Xen. *Kyr.* 1. 1. 3.

719. *ἴσμενα*, yet, nevertheless. Matthiä, *Gr. Gr.* 603; Blomfield, *Gl. in Æsch. Prom.* 802; Bornemann to Xen. *Symp.* 4. 2; Heindorf to Plat. *Kratyl.* 411. B. On *κατ' ἀνθρώπον*, ut *hominem decet*, see Jelf's *Gr. Gr.* 629. 3. d. — *φρονεῖ*. The MSS. La. Lb. and Stobæus, *Ecl.* I. 4. 20, read *φρονῇ*, by a construction similar to Eur. *Ion.* 855, *δοῦλος ὅστις ἐσθλὸς ῖ*. Cf. Brunck to *Æd. Kol.* 393; Ellendt, *Lex. Soph.* II. p. 103; Jelf's *Gr. Gr.* 629. 3. d. Lobeck, in defence of the common reading, aptly

quotes Antiphanes ap. Athen. X. 444. B, *ἴσθις δὲ μιῦζον ἢ κατ' ἀνθρώπων φρονίῳ*, and in illustration of the general sentiment, Dionys. *Antt.* VIII. 25, *νιμισᾶται ὅπῃ θῶν τὰ ὑπερέχοντα καὶ τρείσεται πάλιν εἰς τὸ μηδὶν. μάλιστα δὲ τοῦτο πάσχι τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα (βάλλεται γὰρ Ὅσση διόδῳ κεραυνός, Æsch. *Agam.* 457, as Horace, *feriunt summos fulgura montes*).*

720. *ἰθὺς ἔξορμώμενος*, at the moment of his departure. The temporal signification of the participle is defined with greater clearness and precision by the addition of *ἰθὺς* before, of *ἄμα* before or after, and of *ἴσα*, *ἴσως*, *ἰταῦθα* &c. after it. In the first case the participle should be rendered by a substantive. See Matthiä, *Gr. Gr.* 565, *Obs.* 2; see note to v. 443, *supra*.

721. *Ἄνοος*, rash, inconsiderate. See note to v. 716, *supra*. The Oxford Translator observes that "the reason which is here given for the misfortune of Aias is precisely that of which Aristotle approves, who, after having rejected the two extremes of vice and virtue, proceeds to state his idea of a character adapted to Tragedy: — 'And such a man is he, who neither in virtue and uprightness is transcendent, nor yet changes his lot to misfortune through vice and depravity, but one that does it through some error, and that a man of high renown and prosperity, such as were Œdipus and Thyestes.' *Poetics*, sect. 25."

722. *ἀντὶν ἰνίσιν*. "*Ἐνίσιν* is generally *dicere, narrare, exponere*. Here it has the more unusual sense of *alloqui*, in which signification *προεινίσιν*, as at v. 815, *infra*, and *Trach.* 402, is more commonly employed. But Sophokles frequently substitutes the simple for the compound verb; and constructs it with the same case as that which is usually found only with the compound verb. Thus, for *ἰσιστερίσθαι*, at v. 1061, we find *στερίσθαι*; for *ἀνακρίνιν*, *κρίνιν* (see my note to *Antig.* 397); for *ἀνατίλλιν*, *τίλλιν*, *Elektr.* 699; for *ἱμβάλλιν*, *βάλλιν*, *Philokt.* 67, *Trach.* 916, 940; for *ἱμύϊν*, *μύϊν*, *Antig.* 169; for *ἱμπίπτειν*, *πίπτειν*, *Trach.* 597; for *καταγιλᾶν*, *γιλᾶν*, *Philokt.* 1125. Homer has used the simple *ἰσῶϊν* in the same meaning as that here given to *ἰνίσιν*. Cf. *Il.* 12. 60, 210; 13. 725; 17. 237; 20. 375." WUNDER. The ordinary construction is *ἰνίσιν τινι* or *πρὸς τινα*, as at *Elektr.* 1439. On the accusative, cf. Hes. *Opp.* 190, 260; Porson to Eur. *Med.* 719; Dindorf to *Elektr.* 556; Bernhardt, *Synt.* p. 135. With this advice of Telamon to Aias, Lobeck directs us to compare the similar address of Peleus to Achilles, *Il.* 9. 254.

724. Ὁ δ' ὑψικέκωσι. SCHOL.: παρατήρητι κἀνθάδε τὴν προσθήκην τοῦ ποιητοῦ, ὅτι προσῆψι τῷ Αἴαντι γλωσσεργίαν, μοινοιοχὶ διαρκιῶν τὸν διατὴν

μὴ ἀχθίσθαι τῇ συμφορῇ τοῦ Αἴαντος· προσφαιμιμένοι γὰρ ἦδη τῇ ἀρετῇ αὐτοῦ, σχιδὸν καὶ τῇ ποιητῇ ἐργάζονται.

725. ἴμοῦ. SCHOL.: ἀντὶ τῆς εὐν· τὰ δὲ ἱξῆς, θιοῖς ἴμοῦ.

728. Τροῖδ' ἐνόμην μῦθον. On the accusative, see Jelf's *Gr. Gr.* 566. 1, and compare v. 1168, *infra*, ἐψήλ' ἐνόμηναις.

729. Δίας 'Αθάνας, ἥνιν' ἐτρέφουσά νιν. Lobeck, Hermann, and Wunder explain, *Δίας 'Αθάνας, ἥνιν' ἄστρενι νιν, αὐδωμένης*, by a sudden change of the construction with which the verse had been commenced, but we doubt whether this opinion can be defended by the quotation of a similar example from any classical Greek writer. Bernhardt, *Synt.* p. 161, supposes that the genitive is dependent upon ἴκας at v. 731, whilst Neue refers it to ἀντιφώνει. If the explanation by a supposed anacoluthon is deemed inadmissible, it would be better to erase the period after μῦθον, and to read *τροῖδ' ἐνόμην μῦθον ἵτα διύτρερον Δίας 'Αθάνας, ἥνιν'*, κ. τ. λ. Compare *Antig.* 11, ἱμοὶ μὲν οὐδὲς μῦθος, 'Αστυγόνη, φίλων, οὐθ' ἡδὺς οὐτ' ἀλγυνὲς, ἴκιστο. *Supra*, v. 222; Thuk. 8. 15; Cic. *Verr.* 3. 44. 106, *mihi Aetnensium brevis est oratio*. See Musgrave to Eur. *Ion.* 650. — *νιδῶτα*. Böckh to Pind. *Ol.* 2. 99 is mistaken in supposing that this verb is employed in a passive signification. See note to v. 610, *supra*.

733. καὶ' ἡμᾶς . . . μάχη. Matthiä renders, *ibi ubi ego constitero, nunquam perrumpet pugna* (see *Gr. Gr.* 581). Hermann, *per me, quantum in me est, non perrumpet hostis ordines nostros*. Lobeck, on the other hand, believes the meaning to be rather this: *nunquam hostes meos ordines perfringent, ῥηξουσιν ἡμᾶς*. "By the words καὶ' ἡμᾶς are denoted those things *quæ nobis sunt ex adverso et juxta posita*. Cf. Xen. *Kyr.* 7. 1. 16; Plutarch. *V. Mar.* c. 26; Id. *V. Ages.* c. 18; Demosth. *Phil.* 3. 25. In the same way, therefore, as those who were opposed in battle-array to the Fidenates are described as οἱ κατὰ Φιδηναίους ταχθίντες, Dionys. *Antt.* III. 24. 483, Aias might have said οἱ καὶ' ἡμᾶς ταχθίντες, or *μαχόμενοι οὐποτε ἐκρήξουσιν*." This explanation is accepted by Ellendt and Wunder, and, if we understand it rightly, makes the pronoun, ἡμᾶς, common to both the preposition and the verb.

734. Τροῖδ' ἐν τοῖς. Hermann has edited *τροῖδ' ἐν* on his own conjecture, and is followed by Dindorf. — ἀστυγῶν. SCHOL.: ἀμάλακτον, ἀδιάβητον. Cf. *Æd. Tyr.* 226; Lykophr. 1166. Lobeck remarks that the ἐργὴ θιῶς is displayed in the selection by Aias of that mode of repelling the attack made upon the leaders of the Achæians which would inflict upon them the greatest opprobrium and disgrace, when it was within his power to have achieved the same result in many other ways. — On κατ' ἀνθρώπων, in the following verse, see note to v. 719, *supra*.

736. *τῇδε θήμειρα*. See note to v. 714, *supra*. The MSS. Lb. Aug. C. read *τῇδ' ἐν ἡμέραις*, which Erfurd has received.

737. *αὐτοῦ*. The MS. Flor. Γ. *αὐτῷ*. For *θιῷ*, the plural *θιοῖς* is exhibited in the margin of Turnebus. Cf. v. 723, *supra*; *Æd. Tyr.* 146.

738. *ὁ δ' . . . Τεύκρος*. *But this man . . . I mean, Teukros*. When the substantive or proper name follows the article used as a demonstrative pronoun after the insertion of several words with which it stands in no immediate grammatical relation, it is to be regarded as a mere supplementary addition for the purpose of more precise explanation. Compare *Philokt.* 371, *ὁ δ' ἴππε 'Οδυσσεύς*. *Il.* 1. 409, 472; 4. 20, 329; 5. 133, 663, 907; 8. 425; 12. 196. On the circumstances under which the article was employed by the Attics in its primitive demonstrative signification, see Krüger, *Griech. Sprachl.* 50. 1; Rost, *Gr. Gr.* 98. 7; Jelf's *Gr. Gr.* 444; Bernhardt, *Synt.* 304; Liddell and Scott, s. 'O, II. 2.

739. *πιστολάς*. SCHOL.: *ἰστολάς*. Cf. *Æd. Kol.* 1601; *Trach.* 493; *Æd. Tyr.* 106; *Æsch. Prom.* 3.

740. *Εἰ δ' ἀποστειρήμεθα*. *But if we have been disappointed in our purpose*, i. e. if we have arrived too late to secure the fulfilment of the injunctions which were charged upon us, that we should prevent the departure of Aias from his tent. With the signification in which *ἀποστειρῆν* is here employed, compare the similar usage of *ἐξαμαρτάνειν*, in *Elektr.* 1039, 1207; *Æd. Tyr.* 621; *Philokt.* 95. — In a conditional sentence with *εἰ*, the indicative is used in both the hypothetical and consequent clause, if no uncertainty as to the consequence is intended to be expressed. See Jelf's *Gr. Gr.* 852. 1.

742. ὦ δαῖτα Τίμησσε. SCHOL.: *τίνας ἵκεται οὖν ἰπτοῖσιν ἐξιοῦσαν τὴν Τίμησσαν; ἵνα μιτὰ τοῦ χερῶ ἀκούσῃ τὰ περὶ τοῦ Αἴαντος· ὥς ἐν τοῖς ἄλλοις δράμασιν, ἢ ἐν τῇ Ἡλέκτρῃ καὶ Οἰδίποδι, ἅμα τῷ χερῷ τὰς τῶν γυναικῶν προόδους αὐτῷ, ἵνα μὴ δισσολογῶσιν οἱ ἄγγελοι.* Ῥητιόν οὖν, ὅτι ὁ Αἴας ἐκίλευσεν αὐτὴν κατ' οἶκον εὐχμεσθαι τοῖς θείοις, ἰσπών, καὶ δῶμα πάκτου. οὐδὲ μὴν αἰχμαλώτου σχῆμα ἔχουσιν ἴδιον συνηγῶς ἐξίαι, μάλιστ' ἐν τοίῳ τῷ καιρῷ ἡγουσθηκυῖαν καὶ παρεκπολυθηκυῖαν τῇ τοῦ Αἴαντος μανίᾳ. ἴδιον οὖν μέγα τι φανῆναι τὸ ἐξέρχον αὐτὴν. διὰ πρὸς τὸν χερὸν ἰδίῃσι πρῶτον ἰσπών, οἷός τις ἐπὶ μεγάλῃ προφάσει ἐκκαλοῦνται αὐτὴν. ἄλλως τις οἱ ἀπὸ τοῦ χερῶς αἰκισιότητοί εἰσιν, ὥς πολῖται τοῦ Αἴαντος, ὥστε καὶ οἱ ἄγγελοι καλῶς οὐκ ἐξήτησε μῖζον πρόσσωπον, ἀλλὰ τὸν Αἴαντα οὐ καταλαβὼν ἴδον, πρὸς τὸν χερὸν θῆσιν. εἰς ἀνάγκην δὲ γιγνομένης ὁ ποιητὴς τοῦ διλογῆσαι, οὐδαμῶς προσωποῦντος ἰδόντα, ἀλλὰ τὰ δύστηνα διὰ βραχίων ἐξήγειραν. On the adjective *δαῖτα*, *misera*, see note to v. 348, *supra*.

744. *ἔχει γὰρ ἐν χερσίν*. SCHOL.: ἄπτεται τῶν ἀναγκαίων τοῦ χρωτός· καὶ ἔστι παροιμία ἐπὶ τῶν ἐπιεικῶν πραγμάτων, *ἔχει ἐν χερσίν*· ἵνατοι γὰρ καὶ τοῦ σώματος ἐφάπτεται ὁ σίδηρος. "Ἄλλως. *μίχρη βάθους ἐφικνύται, ὥστε μὴ χαίρειν*. τοῦτο· τοῦτο τὸ πρᾶγμα.

748. *πρᾶξιν ἢ ἡλγησ' ἐγώ*. On the accusative with *ἡλγησα*, see note to v. 136, *supra*. Reiske and Jacobs, in *Spec. Emendd.* p. 9, direct us to substitute *βάξιν* for *πρᾶξιν*, but Lobeck has shown that the common reading is unobjectionable by citing *Æsch. Prom.* 720; *Trach.* 151. Add v. 750, *infra*; *Trach.* 193, *ἀνδρὲς ἐντυχῇ κλύουσιν πρᾶξιν τήνδε*. — With *φίρειν*, *afferens*, *nuncios*, cf. 757, *infra*; *Antig.* 1172; *Æd. Kol.* 420; *Æsch. Agam.* 647, 873; *Pers.* 248; *Eur. Hek.* 663. The expression *πρᾶξιν φίρειν* is, therefore, equivalent to *φίρειν ἀγγαλίαν πράξεως* or *ἀγγαλίαν πρᾶξιν*.

749. *ἄθροισι*. "Cf. v. 1098, *infra*. Aldus reads *ᾧ ἄθροισι* in both verses. Turnebus reads *ἄθροισι* in our verse, and *ᾧ ἄθροισι* in the latter. Brunck, Bothe, and Erfurdt read *ᾧ ἄθροισι* in the former, and *ἄθροισι* in the latter. Lobeck reads *ἄθροισι* in both verses. The six Bodleian manuscripts agree with Brunck, except that two of them read *ᾧθροισι* instead of *ᾧ ἄθροισι* in our line. With the exception of these two verses, we have not observed the vocative *ἄθροισι* in the tragedies, either with or without the interjection. These two verses also exhibit the only instances which we have observed in the tragedies of this kind of crasis or elision, excepting *ᾧναξ* or *ᾧ'ναξ*, which occurs very frequently." ELMSLEY. The MSS. *Lb. Γ. Δ. Aug. A. B. Dresd. A.* read *ἄθροισι*. The MS. *La.* reads with Aldus *ᾧ ἄθροισι*, which is received by Hermann. Dindorf and Wunder read *ᾧθροισι*.

750. *οὐκ οἶδ' αὖτις σὴν σὴν πρᾶξιν*. SCHOL.: *πρᾶξιν· τὴν τέχνην, εἴτ' οὖν ἐμπραγίαν, εἴτ' οὖν δυσπραγίαν*. See Wunder to *Trach.* 148 sq.; Tafel, *Pind. Dilucc.* I. 47; and compare *Elektr.* 1110, *οὐκ οἶδ' αὖτις σὴν σὴν κληδίνα*.

752. *ᾧσσι μὲν ᾧδίνων τί φῆς*. SCHOL.: ᾧσσι ἐμὲ συμβαίνει ζητεῖν μὲν πᾶσι πῶς τί ἐστιν ὁ λίγυς ἐμφατικῶς τὸ ᾧδίνων· οἰκίῃ γὰρ γυναικί· χαλινώταται δὲ τῶν γυναικίων πόνων ἡ ᾧδὶς. Cf. *Trach.* 42, 325; *Eur. Iph. A.* 1221, *μητρόσιν, ἣ περὶ ᾧδίνουσι ἐμὲ νῦν διυτίαν ᾧδὶνα τήνδε λαμβάνει*. Matthiæ, *Gr. Gr.* 488. 3, renders, *ut anxius expectem, quid dicas*. — In place of *λίγυς*, the future might have stood, as at *Ar. Nub.* 1391, *οἰμαί γε τῶν νωτέρων τὰς καρδίας πηδᾶν ὧς, τι λίξω*, i. e. *ἐπὶ προσδοκίᾳ τῶν λελθουσίων*. *Cic. Phil.* 7, 3, *horreo quemadmodum accepturi sitis*. But the present is used here in the same force as it possesses at *Eur. Hek.* 185, *διμαίνω τί ποτ' ἀναστήνεις*.

756. Πάρις' αἰῶνος . . . ἰλπίζει φέριν. Such is the reply of the Messenger to Tekmessa's inquiry where Teukros is, and with what view he had enjoined that Aias should not be permitted to leave his tent. The words ἰλπίζει φέριν are replete with difficulty, but are, nevertheless, exhibited by all the manuscripts. SCHOL.: ἰλιθρίαν, ἀντὶ τοῦ ἰλιθρίως. ἰλπίζει φέριν, νομίζει, μέλλει δέχισθαι. In Johnson's edition we read, moreover, the following scholion: ἰλιθρίως ἀντὶ τοῦ ἰλιθρίαν, τὸ δὲ φέριν τούτῳσι δέχισθαι. The same annotator has added to the succeeding verse: ἐρώτησις. παρὰ τίνος τῶν ἀνθρώπων μαθὼν ὁ Τεῦκρος ἰλπίζει φέριν καὶ δέχισθαι τὴν ἔξοδον τῇδε τοῦ Αἴαντος ἰλιθρίαν. Caüter emends ἰλιθρίως; Musgrave, ἰλιθρίως Αἴαντ' ἐς ἰλπίζει φέριν, spectare putat ad Ajacis interitum. Bothe has ingeniously conjectured ἰλπίζειν φέρι, metuere nos facit, with which Lobeck compares Æsch. Agam. 1444, τίχιναι θεσπιαδοὶ φόβον φέρουσι μαθεῖν. Matthiä thinks that the words before us are a confusion of two constructions, ἰλπίζει ἰλιθρίαν εἶναι and ἰλπίζει ὄλιθρον φέριν τῇδε ἔξοδον. Lobeck retains the vulgate, and adds the following explanation: *Metuit Teucer ne hic exitus Ajacis, quem nunciat, perniciosus ei futurus sit.* In opposition to the denial of Hermann that ἰλπίζειν can be applied to denote the expectation of an evil, see Trach. 111, κακὰν ἰλπίζουσας αἶσαν. Ibid. v. 296, καὶ τοῦτο τοῦπος ἐστὶν ἀνδρὸς ἱμφορος· ὅταν καλῶς πράσῃ τις, ἰλπίζειν κακά. Ar. Avv. 956; Thuk. 1. 1.; 7. 61; Polyb. 9. 6. 9. We must confess that, notwithstanding repeated consideration, we are unable, on the one hand, to vindicate the reading of the books by sound and satisfactory interpretation, or, on the other, to accept the "lenissima emendatio" by which Bothe supposes that he has succeeded in removing all the difficulties of this passage. Confident as the language and weighty as the reasoning of Wunder in its support may be, we think that he has omitted to notice three points of considerable importance; — the first, that the tenses in Bothe's reading can scarcely lead to any other inference than this, that Teukros had brought the apprehension or foreboding alluded to from Mysia; the second, that the use of the pronoun τῇδε would intimate that the departure of Aias was already known to Teukros, or had been distinctly foreseen by him; and lastly, that to Tekmessa's inquiry why Teukros had enjoined that Aias should not be allowed to quit his tent, the reply, *because he brings intelligence that he fears this departure will be destructive to his life*, is singularly inappropriate. Since writing the above, we have been favored with the reception of the following note, from which it will be seen that the true interpretation has at last been found. "May not the true construction be as follows: ἰλπίζει (ὁ Τεῦκρος) τῇδε ἔξοδον φέριν ἰλιθρίαν (= ἐς ὄλιθρον) Αἴαντος? With reference to the use of τῇδε

in allusion to an event which Teukros cannot yet be aware of, it is only necessary to remark, that Tekmessa has just informed the Angelos that this event has actually taken place, and that the Messenger speaks from his own point of view : *this going forth of which you speak*. With regard to the use of *φέρειν* in its stricter signification of *leading* to a place, or its more metaphorical sense of *tending* to a result, it would be superfluous to multiply examples ; one or two will suffice. Thuk. 3. 24, τὴν εἰς Θήβας *φέρουσιν* ἰδόν. Plat. Gorg. 524. A (p. 120, ed. Woolsey), ἐν τῇ τριόδῳ ἔξ ἧς *φείσεται* τὰ ἰδῶν, ἢ μὲν εἰς μακάρων *τίτους*, ἢ δ' εἰς Τάρταρον. Hdt. I. 10, εἰς αἰσχύνην *φέρειν*. Plat. Civ. IV. 144. E, καλὰ ἐπιτηδύματα εἰς ἀρετῆς *πῶσιν* *φέρειν*. The remaining point is the use of the predicate adjective *ἐλθεῖν* in the sense of *εἰς ἐλθεῖν*, to express the tendency or result of an action, in connection with the *genitivus objectivus*. This will be sufficiently illustrated by Æsch. Agam. 1079, γάμοι Πάριδος ἐλθεῖνοι φίλων. See Jelf's Gr. Gr. 542. 1 ; Pfugk to Eur. Hek. 1135." FELTON.

759. Τοῦ Θιστορείου μάντιως. See note to v. 134, *supra*.

760. καὶ' ἡμίραν τὴν νῦν. SCHOL. : ἀμφιβόλως, ἥτοι μαθὼν τὴν νῦν ἡμίραν, ἢ ὅτι κατὰ τὴν νῦν ἡμίραν *τιθηήσεται*. The MSS. Lb. Γ. Δ. Mosq. b. Ien. read ἢ ε' αὐτῇ. The collocation τὴν νῦν ὅτι, and the inquiry as to the subject of the verb *φέρειν*, have given rise to considerable difference of opinion among the commentators. On the latter point, Erfurdt has suggested *εἰ μάντις*, and Schäfer *ἢ ἔξοδος*, the last of which is deservedly rejected by Lobeck. Hermann pronounces the whole expression an anacoluthon, and declares that the words καὶ' ἡμίραν τὴν νῦν must not be disjoined from ὅτι, since the particles νῦν ὅτι, as at Æsch. Theb. 711, Suppl. 638, are equivalent to the simple νῦν. "Poeta debebat dicere, καὶ' ἡμίραν τὴν νῦν ὅτι αὐτῇ θάνατον ἢ βίον *φέρουσιν*, quod poterat etiam omisso ὅτι dici. Nunc, posito illo ὅτι, non participium, quod propter τῆς inferendum erat, adjicit, sed verbum *φέρειν* construit cum particula ὅτι. Nῦν ὅτι mediæ orationi inseritur, ut ἔστιν ὅτι et similia." Add, *sic ut structura non afficiatur*. It follows from this explanation, that καὶ' ἡμίραν τὴν *φέρειν* is substituted for καὶ' ἡμίραν τὴν *φέρουσιν*, a change of construction altogether without parallel. It appears to us that the poet has conjoined the words καὶ' ἡμίραν τὴν νῦν in the same manner as κατ' ἡμαρ τοῦμφαντις ἐν νῦν τόδ' at v. 711, above, and that his meaning is evidently this : τοῦ Θιστορείου μάντιως μαθὼν, ὅτι καὶ' ἡμίραν τὴν νῦν αὐτῇ θάνατον ἢ βίον *φέρειν*, a Calchante edoctus, hodierno die Ajaci mortem aut vitam nunciante, i. e. hodiernum diem Ajaci mortem aut vitam allaturum esse dicente. On the signification here attributed to *φέρειν*, see note to v. 747, *supra*; and, to the passages there quoted, add Trach. 123, ὃν ἐπιμεμφομένα ε' ἀδύνα

μὴν, ἀντία δ' οἶσα. Wunder, confessing that the writing of the books is beyond his comprehension, emends δ; αὐτῶ, i. e. Calchas, *qui hodie aut mortem ei aut vitam nunciat*, and refers us, for an explanation of the position of the relative pronoun, to his note to *Antig.* 135.

761. πρίσσει' ἀναγκαίης τύχης. SCHOL.: ἐπίκουροι γίγνεται τῆς πασιπυγούσης δυστυχίας. Consult note to v. 460, *supra*.

762. Καὶ σπύσασθ', οἱ μὴν Τιῦκρον . . . μολεῖν. "For the neuter verb μολεῖν, which depends upon the imperative σπύσασθε (cf. vv. 770, 1109), the employment of a transitive verb with the meaning of *to summon*, might have been expected. A very similar example to our own is found at *Ced. Kol.* 246, ἄντομαι . . . τὸν ἄθλιον αἰδοῦς κῦρσαι, for ἄντομαι τῷ ἄθλίῳ μιταδιδόναι αἰδοῦς. In the same way, the expression ἐνούσεται μοι . . . θανῖν, v. 780, *infra*, is equivalent to ἐν. μοι πτανῖν με." WUNDER. See note to v. 637, *supra*; Jelf's *Gr. Gr.* 664.

763. ἀντηλίου, lying opposite to the sun, looking towards the east. Aldus, with the MS. Bar. A., reads ἀνθελίου. Cf. *Æsch. Agam.* 528; Eur. *Meleag. Fragm.* XXI.; *Ion.* 1550; Blomfield's *Gl. in Agam.* 502; Klausen to *Agam.* 447; Buttmann's *Ausf. Griech. Sprachl.* 17, *Anm.* 3; Matthiä, *Gr. Gr.* 35, note 3. Neue cites, in illustration of the sentiment, Eur. *Orest.* 1250 sqq., χωρεῖτ' ἐπιγώμισθ' · ἐγὼ μὲν οὖν τρέβοι τόιδ' ἐκφυλάξω, τὸν πρὸς ἡλίου βολάς. . . . καὶ μὴν ἐγὼ τίειδ', δ; πρὸς ἰσπίραν φέρειν. — On the construction of the verb ἵναι, implying motion directed to, with the simple accusative, see Jelf's *Gr. Gr.* 559.

764. τάνδρός. The MSS. Γ. Δ. Θ. Aug. A. B. Mosq. a. b. Lips. a. b. and the two Juntine Editions, read ἀνδρός.

765. φωτὸς ἡσπατημίνη. "These words apparently denote τῆς γιώμης αὐτοῦ ἄμαρτοῦσα, or αὐτοῦ ἱπίνου ἀποσφαλιῖσα, not ὅπ' αὐτοῦ, as the Scholiast supposes." LOBECK. Consult note to v. 457, *supra*; Porson to Eur. *Orest.* 491; Matthiä, *Gr. Gr.* 375, *Obs.* 1.

769. οὐχ ἰδρας ἀκμή. Compare Eur. *Orest.* 1277, οὐχ ἰδρας ἀγών. On the asyndeton, see note to v. 114, *supra*.

770. Σώζειν . . . θανῖν. The MS. Dresd. b. reads θίλοντας. The MS. Γ. reads ἄνδρα δ; σπύδι. The MSS. Δ. Aug. C, ἄνδρα γ' δ; ἐν σπύδι θανῖν, which is evidently due to the anxiety of some transcriber for the restoration of the metre. Hermann has placed a colon after ἡγοιῶμεν, erased the comma after ἀκμή, for θίλοντας has substituted the accusative θίλοντας in dependence upon the words οὐχ ἰδρας ἀκμή, in order to avoid the objectionable repetition of thought which had been previously expressed in the words οὐχ ἰδρευτίον at v. 767, *supra*, and has

received the correction *σπειῶθι*, which is found in several manuscripts. Wunder properly objects, that, in place of the accusative, the dative *θίλοντι* was required, comparing *Philokt.* 12, ἀκμή γὰρ οὐ μακρὴν ἡμῖν λόγων. See Matthiä, *Gr. Gr.* 556, *Obs.* 3. Lobeck has retained the common reading, but inserts unnecessarily a comma after *ἄνδρα γ'.* Dindorf has written *ἀνίε' ἔς σπειῶδι*, from his own conjecture. There can be no doubt, as Hermann has observed, that Tekmessa, who knew that every person present regarded the safety of Aias of equal importance with his own, could not have given utterance to a sentiment so feeble as that presented by the reading of the common copies, and we can scarcely avoid the inference, which the fluctuation of the ancient copies is alone sufficient to suggest, that the text is here corrupt. Since, then, several of the best manuscripts exhibit the subjunctive, and a few subjoin therewith the particle *ἄν*, we shall be justified in concluding that, in the closing words of Tekmessa's address, a general sentiment was intended by the poet. If this be true, it follows that the particle *γ'* is altogether out of place. Wunder follows Dindorf in substituting the accusative *ἀνίεα* for the genitive *ἄνδρος*, and urges the reception of the genitive *θίλοντος*, in conformity with the reading of the MS. *Dresd. a.* With these alterations, the verses before us would read as follows: *χωρῶμεν, ἵκνουμιν· οὐχ ἴδρας ἀκμή | σῶζεις θίλοντος ἀνίε' ἔς σπειῶδι θανόν, i. e. let us go, let us hasten. 'T is not the time for him to rest who wishes to save a man who hastens to meet death.* If the common reading is retained, we must adopt the punctuation of the text, and consider the words *οὐχ ἴδρας ἀκμή* as inserted *παρεσθαιτικῶς.*

771. *Χωρεῖν ἵτοιμος.* *Paratus sum ad eundem.* On the ellipse of *εἰμί*, see Matthiä, *Gr. Gr.* 306. On the infinitive of purpose after adjectives and phrases which denote capacity, ability, zeal, fitness, readiness for any purpose, and their opposites, see Jelf's *Gr. Gr.* 667. a. This infinitive has for its subject the word with which the adjective agrees, and may be compared with the accusative of closer specification. The MS. *Γ.* reads *γ' ἵτοιμος.* — With these words, Tekmessa, accompanied by Eurysakes and the Chorus, quits the stage. SCHOL.: *μιστακῶσαι ἡ σπηὴ ἐπὶ ἐρήμου τινος χωρεῖν, ἴδα δ' Αἴας, ἐντριπίσας τὸ ξίφος, ῥῆσιν τινα περὶ τοῦ θανάτου προφέρειται, ἐπὶ γιγῆσι ἢ κωφὸν εἰσελθόντα περιπατεῖν τῷ ξίφει. "Ἐστὶ δὲ τὰ τοιαῦτα παρὰ ταῖς παλαιαῖς σκάνια· εἰῶθαι γὰρ τὰ πιναγμένα δι' ἀγγίλων ἀπαγγέλλειν. Τί οὖν τὸ αἶτιον; φθάνει Αἰσχύλος ἐν Θρήνησις τὴν ἀναίρεσιν Αἴαντος δι' ἀγγίλου ἀπαγγέλλας. Ἰσως οὖν καινοτομεῖν βουλόμενος καὶ μὴ κατωκολευθῆναι τοῖς ἱεῖρου τινὸς ἐπ' ὅφιν ἴθης τὸ δρώμενον, ἢ μᾶλλον ἐκπληῆξαι βουλόμενος· εἰπὼν γὰρ κατηγορεῖν ἀνδρὸς παλαιοῦ οὐχ ὄσκειν.* Brunck observes, that the

departure of the Chorus and the change of scene is a fault in the construction of the play, *quod vitari nulla ratione potuit, si quidem Ajax coram spectatoribus mortem sibi consciscere debebat; in ceteris omnibus Tragici nostri fabulis chorus nunquam a scena abscedit nisi absoluta actione.* To this criticism, Lobeck excellently objects, that, "in the *Eumenides* of Æschylus, and the *Alkestis* and *Helena* of Euripides, the Chorus leaves the stage, either on account of the change of scene or for some other purpose (see Monk to *Alkest.* 672), and that this was not forbidden by ancient usage is shown by the use of the *periaktoi*, and by the observation of the Scholiast that it was rare *παρὰ τοῖς παλαιαῖς*. Generally, indeed, the aid of messengers, from a practice first introduced by Æschylus, who τὸ ὑπὲρ σκηνῆς ἀποδιδέσκειν ἐκινήσκειν, ὡς μὴ ἐν φανερῷ σφάττοι, Philostr. *V. Ap.* 6. 11. 244, was made use of, partly to avoid the exhibition of spectacles which might revolt the feelings of the spectators, and partly on account of the difficulties attendant upon their representation. Lest, however, we should form exaggerated notions of the delicacy of the Athenians upon this point, we may mention that Euripides did not scruple to display the head of Pentheus to his audience, after his barbarous destruction by his sisters and his mother. In our own tragedy, the difficulty presented by the open nature of the stage was evaded by a special adaptation of the scenery, which, representing the outskirts of a grove, removed Aias as far as possible from the front of the proscenium to its remotest interior, and yet permitted the spectators to behold, somewhat indistinctly, in order to preserve the illusion of his distance, his fall upon his sword. On this hypothesis we are enabled to explain how it subsequently happens that the two divisions of the Chorus do not behold the corpse of Aias, whilst passing through the *εἰσοδοί* on their return to the Orchestra, whilst Tekmessa, on the contrary, as she advances from the interior of the stage, is exposed to a full view of the catastrophe, and points out the body of her lord as lying in her own immediate neighborhood, *Αἴας ὅδ' ἡμῖν κεῖται*, at v. 853 sq. The Chorus (v. 847) describes the place from which her cry of horror was first heard as a *ράτος*; or *grove*, and the inference which we may draw from this expression is sustained by the language of Cicero *ad Herenn.* 1. 11, *Ajax in silva* postquam rescivit quæ per insaniam fecisset, gladio occubuit. To heighten the effect of this scene upon the audience, Sophokles probably availed himself of that artificial representative of Hektor's fatal gift, (which we take occasion to observe enacts as conspicuous a part in this Tragedy as the fatal shirt of Nessos in the *Trachinian Virgins*;) described by Achilles *Tat.* 3. 20. 77, as commonly

employed by actors πρὸς τὰς κιβδήλους σφαγῆς, οὗ ὁ εἶδός τις εἰς τὴν κώπῃ ἀνατρέχει. That actors who impersonated the hero of our tragedy used this 'instrument of mimic death,' as it is termed by Petronius, c. XCIV., is evident from the following citations. HESYCHIUS: Συσπαστὸν τῶν Τραγικῶν τι ἰγχειρίδιον ἱκαλιῖτο, ὡς Πολύμων φησι, τὸ συντρέχον ἐν Αἴαντος ὑποκρίσει. The same authority has also mentioned that it possessed two other names. Ἀνδρομητὸν συσπαστὸν ἰγχειρίδιον παρὰ Τραγικῶν, (evidently the same with that to which Achilles applies the epithet ἀνατρέχον,) and Ἀῆστον συσπαστὸν ἰγχειρίδιον παρὰ Ταριντίοις. Lipsius, *Elect.* 1. 18, and Carpzof, *Parad. Arist.* 1. 7. p. 121, suppose that the *cluden* or *gladius scenicus* used by the ancient mimes was the same weapon, but are mistaken in asserting that it was also called *clunaculum*, since this sacrificial knife corresponds more nearly with the *παρὰμῆριον*. See Hesychius, s. v. Κλονιστήρ. Spanheim to Julian. *Or.* 1. 252. Oudendorp to Apul. *Apol.* p. 560. In addition to the weighty testimony of Polemon, above quoted, the Scholiast has recorded in his observations to v. 823, that Timotheos of Zakynthos attained such celebrity by the accuracy with which he represented the death of Aias as to be named ἰ σφαγῆς." LOBECK.

773. Ὁ μὲν σφαγῆς ἴσσηκιν. SCHOL.: πῆξας δὲ τὸ ξίφος ταῦτά φησι. σφαγῆς δὲ λίγυι ἢ τὸν κτερεὶ τοῦ ἀποθανῶν ἢ τὸν διὰ τῆς σφαγῆς θάνατος. A more accurate explanation is given by Pollux, VI. 192, σφαγῆς παρὰ Σοφοκλεῖ καὶ τὸ ξίφος. Compare Eur. *Androm.* 1133, βουπύρεαι σφαγῆς, ox-piercing, sacrificial knives. At v. 970, *infra*, the word ρονίς is substituted in a precisely similar signification.

775. ἀνδρὸς . . . μισηθίντος. On the intense hatred borne by Aias to Hektor, see Hom. *Il.* 13. 809 sqq.; 17. 128. We have erased the comma which is inserted after ἀνδρὸς in the common copies, in order that the coherence of the words ἀνδρὸς ζῶντι μάλιστα μισηθίντος may be more distinctly recognized. Lobeck is mistaken in supposing that ἀνδρὸς is redundant here, as at *Æd. Kol.* 109, οἰκτιρεῖται ἀνδρὸς Οἰδίπου τὸν ἄλλων εἰδωλόν. A mere glance at the connection of this verse with those which follow will suffice to show that it is placed in opposition to γῆ at v. 777, and that the sentiment intended to be conveyed by the poet is briefly this: *The instrument of slaughter will accomplish its end; for, in the first place, it is the gift of a man whom I regarded as my most hated foe (of Hektor), and, in the second, it is fixed securely in a country which entertains the most hostile sentiments to myself (in Troas).*

777. ἐν γῇ πολυμῖα τῇ Τροάδι. SCHOL.: περὶ δὲ μὲν, ὅμως διὰ τὸ περιπαθεῖς, ὅτι ἐν πολυμῖα γῇ ὑπὸ δυσμενοῦς ἀπόλλυμαι.

779. *πριστίλλας*. SCHOL.: *ἐνσπρίσας, διαχυρισάμενος, περισφίγγας ἐν τῇ γῇ*. Wunder approves the latter explanation, and interprets the expression *εὖ πριστίλλειν τὸ ξίφος, ita terras infigere et abdere gladium, ut firmissime inhæreat*.

780. *Εὐνούστατον . . . θανῖν*. SCHOL.: *λείπει τὸ ὄντι · ὄντι διὰ τάχους θανῖν*. The infinitive without *ὄντι* is frequently constructed with verbs and adjectives which express the notion of a qualification, or aptitude in point of sentiment or disposition, for the action it expresses. See notes to v. 673, *supra*, and the numerous illustrations cited in Jelf's *Gr. Gr.* 665, 666. On the employment of the intransitive verb *θανῖν*, see note to v. 762, above. Matthiä, *Gr. Gr.* 535, *Obs.* — *Εὐνούστατον*. TRICLINIUS: *οἱ μὲν τὸ εὐνούστατον πρὸς αὐτὸν, τὸν σφαγία, φασί. οἱ δὲ στίζουσιν εἰς τὸ ἐγὼ καὶ τὸ ἔξῃς πομπητικῶν* (sc. *πομπητικῶς*) *ἐκφίρουσιν, οὐδὲτις τὸ εὐνούστατον νοῦντις πρὸς τὸ θανῖν*. "Beyond all doubt it is a neuter adjective, equivalent to *ὅστις εὐνούστατός ἐστιν*, as at Eur. *Suppl.* 1704, *καὶ δὴ παρῖται σῶμα, τοὺ μὲν οὐ φίλον*. Cf. Matthiä ad *Orest.* 30." LOBECK. If this remark is true, and *εὐνούστατον* is of the neuter gender, it must be referred to the preceding action of Aias, i. e. to the secure mode in which he had fixed the sword that was to slay him, lest the weight of his body, when falling, might turn the blade aside. — We prefer, however, to connect it, as masculine, with *αὐτόν*, i. e. *τὸν σφαγία*, in the preceding verse. — On τῶδ' ἀνδρὶ for *ἐμοί*, see note to v. 78, *supra*.

781. *Ὅττω μὲν ἐνερκισυῖμιν*. *Hactenus bene instructus sum*. SCHOL.: *καλῶς παρσκευασμένα, καὶ ἔχομιν πάντα ὧν δι' πρὸς θάνατον. ἐκ δὲ τῶνδε· οἶον τὸ δὲ μετὰ ταῦτα*. See note to v. 512, *supra*.

782–802. *Σὺ πρῶτος . . . παιδήμου στρατοῦ*. In these verses the poet, with consummate judgment, represents Aias as invoking Zeus, Hermes, and the Erinyes. As the author of his race, he implores the former to prevent that his remains should lack the honor of a tomb. Next, he calls on Hermes to lull him softly to repose, and to grant him a tranquil and expeditious passage to the world of Shades. Lastly, he adjures the dread Eumenides to behold his ignominious death, and to revenge it on his foes.

782. *καὶ γὰρ εἰκός*. *For assuredly it is but reasonable*. On the reason for the introduction of this parenthesis, see note to v. 368, *supra*.

783. *οὐ μακρόν*. *Non magnum*. The superlative of this adjective is used in a similar sense at *Œd. Tyr.* 1301, *μείζονα δαίμον τῶν μακίστων*. — *γίγας λαχύν*. The MSS. La. Lb. Δ. and Triclinius read *λαβύν*, which is *adscriptum* also in the MS. Γ. The common reading has been

to *Æsch. Theb.* 855; Elmsley to *Eur. Med.* l. c. — On the adjective *χρόνιος*, see the interpreters to *Æsch. Choeph.* 1, and compare *Elektr.* 111, ὁ χρόνιος Ἐρμῆ; *Hor. Od.* l. 10. 17, Tu pias lætis animas reponis sedibus; *Virg. Æn.* 4. 239; *Ovid, Fast.* 5. 663 sqq.; *Id. Met.* 1. 671. With the invocation of Aias to this deity, Lobeck compares *Val. Max.* 2. 6. 8, tum defusus Mercurio libamentis et invocato numine ejus, ut se placide (*ἑσφάδαστος*) in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potionem. *Silius It.* 7. 140, Dii longæ noctis, quorum jam numina nobis Mors instans majora facit, precor, inquit, adeste Et placidi victos ardore admittite manes.

791. Ἐν ἑσφάδασθ. *Without a struggle.* SCHOL.: ἑσφαρίσθῃ καὶ σπασμένοι μὴ ἔχοντι, ἀντὶ τοῦ συντόμου· ὅπως καιρίας τῆς πληγῆς γινεμένης μὴ προσγινίσθαι σπασμένον, μηδὲ πολλὴν ἐν τῇ θανάτῃ διατριβήν. καὶ παρ' Εὐριπίδῃ· 'Ο δ' ἑσφάδαζεν οὐκ ἔχων ἀπαλλαγάς. Σφαδάζειν δὲ ἔλεγον τὸ σπᾶσθαι καὶ σφαικίλλειν. In illustration of the sentiment expressed in this passage, Brunck has aptly quoted *Æsch. Agam.* 1292, ἐπιύχομαι δὲ καιρίας πληγῆς τυχεῖν, ὡς ἑσφάδαστος, αἱμάτων ὑδθησίμων ἀπορρίπνυνται, ὅμμα συμβάλλω τῷδι.

793. Καλῶ δέ. See note to v. 592, *supra*. — τὰς αἰεὶ τι παρθέτους. SCHOL.: μυθικὸν ἔστι τὸ λίγων τὰς Ἐρινύας αἰεὶ παρθέτους· νῦν δὲ τὰς ἀνδροειδέαυτας καὶ οὐχὶ χειρὸν θάλας δυναμείας ὑπὸ τῶν ἀδινούντων.

794. 'Αἰεὶ θ' ἰρώσας πάντα. Compare *Æd. Kol.* 42, τὰς πάνθ' ἰρώσας Εὐμεινίδας; *Æsch. Eum.* 68; *Klausen's Theol.* p. 53. The majority of the manuscripts, and *Suidas*, s. v. Πρεσβίω, read αἰεὶ δ', and this particle may be defended by *Elektr.* 1099, and the numerous instances in which δέ follows τι, collected by *Matthiä, Gr. Gr.* 626. The reading in the text is supported by the authority of the MSS. *Ien.* *Mosq. b.* and the editions of *Triclinius*. See note to v. 994, *infra*.

795. Ἐρινῦς. Nearly all the manuscripts read Ἐρινῦς, and at v. 801, below, Ἐρινύς. We have followed the MSS. *Γ. La.*, in the last of which *Elmsley* to *Æd. Kol.* 42 declares that the single ν is invariably found. — On the adjective τανύποδας, *magnis passibus incedentes*, see *Liddell* and *Scott*, s. *Τανύπους*. *SUIDAS*: Τανύποδας· ταχυίας τὰς Ἐρινῦς φασί. τὸ γὰρ ταῖναι τοῦς πόδας ἔστι τὸ βαδίσαι. ταυτίσσι, τὰς πανταχοῦ τινοῦσας τοὺς πόδας. Compare *Eustathius*, p. 763. 30. On the infinitive μαθύν, dependent upon καλῶ, v. 793, see *Jelf's Gr. Gr.* 664.

797. Καὶ σφας . . . ἐλοίατο. These four verses are cited by *Suidas*, s. v. *ὑποσφαιγῆ*. The MS. *Ang. B.* reads καὶ σφᾶς, which is approved by *Schäfer*; the MS. *Ien.* καὶ σφᾶς, on which see *Elmsley* to *Eur. Med.*

1345. In v. 800, the MS. Γ. reads *φιλάτων*. The reading in the text is supported by the authority of the manuscripts generally, and of Eustathius, p. 1961. 28. The MSS. Ien. Mosq. b. insert *τι* after *ιγόνων*. SCHOL.: τῶς αὐτοσφαγίῃς· τοῦτο ἀπίβη τῇ Ἀγαμέμνوني· ὑπὸ γὰρ τῶν φιλάτων ἀπώλειτο. ταῦτα δὲ νομισθεῖσαι φασίν, ὑπεβλήθηεντα πρὸς σαφάνειαν τῶν λεγομένων. We cordially acquiesce in the opinion of the more ancient commentators to whom the Scholiast alludes. The spurious character of these verses is most clearly shown both by their *purport* and their *form*. The pronoun *σφας* can only refer to the word Ἀτρεΐδων in the antecedent verse. Yet, since Aias entertained equal, if not greater, hatred to Odysseus, it is impossible to suppose that he would have omitted the mention of his name in the imprecation which he is here represented to have uttered. So great an oversight no one will charge against our poet who has any familiarity with his writings. Secondly, the imprecation here put into the mouth of the dying Aias was not fulfilled in the subsequent history of his enemies, and its introduction, therefore, violates a law which, in all similar circumstances, is invariably observed by the Greek Tragedians. Neither Agamemnon nor Menelaos *was killed by his dearest descendants*; and that the death of Odysseus by Telegonos cannot possibly be foreshadowed in these words is an inference which is inevitable from the limitation of the pronoun. The assertion of Hermann, that Aias has included the name of his arch-enemy in that pronoun, although grammatical construction confines it to the sons of Atreus, in consequence of the intense anger and excitement under which he speaks, is disproved by the consideration, that there is not in his whole address one single trace of passionate emotion. On the contrary, as we have already seen in our note to v. 272, *supra*, he is represented as taking his departure from the world after full deliberation, in the calm and unfettered exercise of his own intellect and will, and as uttering his farewell to life in terms expressive of such intense though subdued affection for the varied objects around which his friendships and his loves had clustered in the animate and inanimate world around him, that the idea of this imaginary rage and frenzy seems completely inadmissible. Could it, however, be sustained, a fatal objection to the subsequent assumption of Hermann would still remain in the incontrovertible fact, that the heroes in Greek Tragedy never go to such lengths in their passion as to violate the laws of correct grammatical expression. For the numerous objections which lie against the *form* in which this spurious imprecation has been clothed, we must refer our readers to Wesseling's note, with the observa-

tions of Wunder in his *Emend. in Trach.* p. 165, and content ourselves with calling attention to three points which furnish conclusive evidence of its unauthenticity. First, the employment of the verb *συναρπάζειν* in the sense assigned to it by the writer of these verses, and in application to the Hellenic Erinyes. Secondly, the use of the adjective *αἰννεσφαγής* in wholly opposite significations in two consecutive and correlative clauses of one and the same comparative sentence. We confidently submit, that no similar example can be found in all the surviving productions of our poet, and believe that the same challenge might safely be extended to the writings of every other classical Greek author. Thirdly, the introduction of the superlative form *φίλιστος*, which is never found in the *Tragedians*, nor in any writer of the age in which they lived. The words in this tragedy which gave occasion to this wretched interpolation are, beyond all question, those addressed by Tenkros to Odysseus at v. 1327 sq., *Τοίγαρ . . . ἀναξίως*.

801. *Ἴσ', ὃ ταχὺναι, κ. τ. λ.* See note to v. 73, *supra*.

802. *Γίνεσθι . . . στρατοῦ.* SCHOL.: *τὸ ἔξῃς · γίνεσθι τοῦ πανδήμου στρατοῦ, μὴ φιθιθεῖ.* "The Scholiast is mistaken in connecting the genitive *πανδήμου στρατοῦ* with the verb *γίνεσθι*; for this and the preceding verse are introduced without the addition of any copulative particle, and it would argue the most barbarous ferocity on the part of Aias to include, without any assignable cause, the whole army of the Achæians in his terrific imprecation. Had he said, *ὅν δ' ὃ ταχὺναι ποίνεμ' ἑ' Ἑρινύς, γίνεσθι πανδήμου στρατοῦ*, such a sentiment might have been defended on the ground that he desired the whole host to suffer an expiation of the crime committed by their leaders. The absence of the conjunction represents him, on the other hand, as cherishing the bitterest hostility against the army itself, and for what reason it is impossible to gather from the context. Far more appropriate and satisfactory will it be to regard these words as a more energetic enunciation of the wish he had just before expressed, and as applied directly to the Atreidæ: *Ἴσ', ὃ ταχὺναι ποίνεμ' ἑ' Ἑρινύς, γίνεσθι αὐτῶν.*" HERMANN. We can by no means assent to the ellipse supposed by Hermann, nor to the argument by which he opposes the construction proposed by the Scholiast. Our reasons will be best learnt from vv. 242, 385, 433, *supra*, and from a comparison of the prayer of Chryses in Hom. *Il.* l. 42. On the genitive itself, see Jelf's *Gr. Gr.* 537, and on its construction with the remoter verb, consult note to v. 275, *supra*; *Antig.* 535, *καὶ θυμμεσίχῳ καὶ φέρῳ τῆς αἰτίας*; *Œd. Kol.* 1330, *ἵς μ' ἔξιπαι παπυσύλῃσιν πάτρης.*

803. Σὺ δ', ὦ τὸν αἰθὴν, κ. τ. λ. *And thou, O Helios, who drivest thy car up the steep heaven.* Compare Eur. *Phœn.* 1, ὦ τὴν ἐν ἄστροις οὐρανοῦ τίμων Ἰδὼν καὶ χρυσεοκλήτῳσιεν ἱμβιβῶς δίφρῳ, "Ἢλιε, θεᾷς ἴσπαιεν εἰλίσσων φλόγα. Nonnus, XXVII. 269, ἥην δ' ἰὼ πίζαν ἰᾶς ἰτίταιεν ἰπώπας | ἀντιπύργῳ Φαίδοντι, καὶ ὑστατίνῳ φάτο φωνήν. | 'Ἢλίε, φλογεῖο δι' ἄρματος αἰθίρα τίμων, | στήσιν ἱμοὶ εἰς δίφρα καὶ ἴνυσσι Δηριάδῃ | "Ἰδων δοῦλα γίνεθλα καὶ ἀντεδάϊπτον 'Ορόντην. Senec. *Herc. Oct.* 1516, O decus mundi, radiate Titan, | Dic sub Aurora positis Sabæis, | Dic sub occasu positis Iberis, | Dic ad æternos properare manes | Herculem et regnum canis inquieti. Claudian *de Prob. et Olyb.* 1, Sol, qui flammigeris mundum complexus habenis, Volvis inexhausto redeuntia sæcula motu, Sparge diem meliore coma, crinemque repexi Blandius elato surgant temone jugales. — On the accusative οὐρανόν, see note to v. 30, *supra*; Jelf's *Gr. Gr.* 558. 1; Bernhardy, *Synt.* p. 115.

805. χρυσεόντων. *Aureis bullis seu bracteis superne ornatam.* See the learned note of Lobeck to this line.

807. τῇ τι δυστήνῃ τροφῇ. SCHOL.: καὶ ταῦτα περιπαθῇ καὶ ἀνθρώπων · ἔρα γὰρ, ἴτι καὶ ὁ Ἡρακλῆς (*Trach.* 1148) ἰὼ τοῦ θανάτου τὴν μητέρα μιτατῆμπνται, ἴσου καὶ πᾶν οἰκτρῶς αὐτὴν ἀνακαλιῖ. καλῇ δὲ τὴν τάλαιαν. ὡς ἀντιλαμβάνομενοι δὲ ἑαυτοῦ ἰπάγει · ἀλλ' οὐδὲν ἔργον ταῦτα ἐρηϊσθῆαι μάτην. With the use of τροφῆς in this verse, compare Eur. *Phœn.* 45, Οἰδίσεως Πελοῦβῳ τροφῇ δίδωσιν, *altori*; Theokrit. 27. 65, ἀλλὰ γυνὴ μάτηρ, τιτίων τροφῆς, οὐκίτι κώρα. On the omission of the article before γίροντι πατρὶ, see Matthiæ, *Gr. Gr.* 268, *Obs.* 1.

810. οὐδὲν ἔργον. *Nihil opus est.* Consult note to v. 11, *supra*.

811. οὐν τάχῃ τινί. *With all possible despatch.* The indefinite pronoun *τις* is frequently added to substantives and adjectives, in order to emphasize the notion they express, i. e. to increase or weaken their power as the meaning of the word or the context may require. Cf. Plat. *Civ.* p. 432. C, δύσβατός τις ὁ τόπος φαίνεται. Hom. *Odyss.* 10. 45, ἴσος τις χρυσός, *what wealth of gold.* So in Latin. Cic. *Acad.* 2. 1, *incredibilis quædam ingenii magnitudo . . .*; *habuit enim divinam quandam memoriam rerum.* Id. *Or.* 62, *Id nos fortasse non perfecimus; conati quidem sæpissime sutnus.* Id. *Tusc.* 2. 1, *Ego autem necesse mihi quidem esse arbitror philosophari.* Id. *Att.* 6. 5, *Nunc quidem profecto Romæ es.* See Jelf's *Gr. Gr.* 659. 4; Elmsley to Eur. *Med.* 548; Wunder to *Æd. Tyr.* 80; Ellendt, *Lex. Soph.* II. p. 832; Liddell and Scott, s. v. IV.

812. ὦ Θάνατε. Death is similarly personified at *Philokl.* 797, ὦ Θάνατε, Θάνατε, πῶς αἰὶν κλυόμενος οὔτω κατ' ἄμαρ οὐ δύναμ' ἐμολίῃ ποτε. See Klausen's *Theol.* p. 60.

815. Καὶ τὸν . . . προσινίπω. The ordo verborum is καὶ εἰ, ὃ Ἥλιε, προσινίπω. See note to v. 721, *supra*. A similar transition from the construction with a verb transitive to the vocative of more direct address occurs below, v. 820 sq. On the association of the nominative form, τὸ σύντροφον γίνες, with the fifth case in v. 819, see note to v. 73, *supra*; Hermann to Eur. *Androm.* p. xv. sq. With the passage generally, compare Eur. *Hek.* 411, ὡς οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον, ἀκτίνα κύκλον θ' ἡλίου προσόψομαι, and the exquisite burlesque of Aristophanes in *Acharn.* 1184, ὃ κλεινὸν ὄμμα, νῦν πανύστατόν ε' ἰδὼν λίσσω φάος γι τοῦμόν.

818. πατρῶν. For πατρός. Compare *Antig.* 793, τόδε νῦκος ἀνδρῶν ζῶντων, *Ibid.* 863, ματρῶναι λίντρων ἄσαι, and other examples of a similar enallage collected by Jelf, *Gr. Gr.* 440; Matthiä, *Gr. Gr.* 446, note 1; Dissen on Pind. *Ol.* xi. 5; Klausen on *Æsch. Agam.* 53; Bernhardt, *Synt.* 426.

819. Κλειναί ε' Ἀθῆναι. SCHOL.: τῶν Ἀθηναίων μίμνηται διὰ τὴν συγγίμιαν· καὶ ὅτι ἐν Ἀθήναις ἡ παιητὴ ἡγωνίζετο ταῦτά φησι, ἱστατώμενος αὐτοὺς εἰς ἰδῆναι. See note to v. 200, *supra*.

820. Κεῖναι τι . . . Τρωϊκά. SCHOL.: ἐν ἀρχῇ ἴφθι, πολέμιε τῇ Τρωϊδί (778, *supra*). ἱπὶ δὲ τῷ τίλῳ καὶ τὰς κρήνας καὶ τοὺς ποταμούς καλεῖ, παρ' οἷς μίλλῳ τελευτᾷ. καὶ ἵσται ἐνσιβούς ἀνδρὸς ἔξυμνιζεν πρὸ τοῦ θανάτου θεούς, τίτους, χῶραν, πατρῖδα, ἀδελφούς, ὥσπερ μὲν ἐν μνησίαις ἀποθαπῆν· ἴσας δὲ καὶ ἱσμερτερόμενος λίγει. καὶ τὰ Τρωϊκά παρὶς προσαιδῶ. Compare the similar farewell addressed by Philoktetes to the fountains and rocks of Lemnos, in v. 1542 sq. of the tragedy which bears his name.

821. τρεφῆς. All the manuscripts, with the exception of the Codd. Γ. Δ. read τρεφίης. See note to v. 369, *supra*; Blomfield, *Gl. in Æsch. Prom.* 748; Krüger, *Griech. Sprachl.* 18. 5, Anm. 1. — On the construction of the dative ἱμέλ (*dativus commodi*) with the substantive τρεφῆς, see Jelf's *Gr. Gr.* 602. 3.

822. Τοῦθ' ὅμην . . . θροῖ. SCHOL.: περιπαθῶς καὶ τὸ ὄνομα ἀνακαλύπται. διὸ δὲ ὑπονοῆσαι, ὅτι περιπίπτει τῇ ἔλφει, καὶ διὸ καρτερόν τινα εἶναι τὸν ὑποκρίτην, ὡς ἄξαι τοὺς θιατὰς εἰς τὴν τοῦ Αἴαντος φαντασίαν, ὅσῳ περὶ τοῦ Ζακυνθίου Τιμοδίου φαίνεται, ὅτι ἤγει τοὺς θιατὰς καὶ ἐψυχαγωγῇ τῇ ὑπεκρίσει ὡς σφαγία αὐτὸν κληθῆναι. The MS. Flor. Γ. reads ἱσχατον θροῖ. See note to v. 773, *supra*. Aias falls upon his sword. That the apostrophe of Aias, so full of elevated tenderness and the passionate yearning for life, so characteristic of the ancient Greek, is one of the sublimest triumphs of human genius, is admitted on all hands. On purely artistic grounds, mod-

ern critics, following the cue first given by the master-mind of Lobeck, have expressed a strong opinion that the play ought to have ended here. And it may be conceded that with the death of Aias the interest of the tragedy to modern readers may be said to terminate. For in no other drama with which we are acquainted is that interest so undivided as in this. From whatever point we view the action or the dialogue, our attention is riveted to the hero, and to him alone. If we ascend into Olympos, we find that he is prominent in the regards of the stern goddess who lends her aid to his destruction; if we transport ourselves to the situation of Tekmessa, Teukros, Odysseus, or the Chorus, his varying vicissitudes of feeling, his malady, restoration, remorse, and subsequent movements, are the single object of our care. And if we mingle with the Athenian crowd who thronged to witness the exhibition of this most glorious work of art, it is impossible that we should fail to note that their sympathies and emotions cluster round the mighty sorrows of the son of Telamon, and are all concentrated on him. Whatever stand-point we select, the majestic Aias is the object which attracts our gaze, and anxiety as to the mode in which the poet will portray the close of his grand and fearless life, the irrepressible feeling which "o'erflows our hearts." All is subordinate to Aias: we think and feel for him alone; and with the catastrophe which follows his magnificent farewell to life the spell is broken and the enchantment gone. As an apology for what follows, Hermann has remarked that usage and the whole spirit of ancient tragedy forbade the poet to omit the customary lamentation for the death of the hero, or to leave his auditors in uncertainty as to the burial of his remains, whilst in the vindictive cruelty imputed to Menelaos, as a type and illustration of Lakedaimonian feeling and manners (see notes to vv. 989, 1071, *infra*), there must have been something eminently captivating to Athenian ears. A far more weighty reason, as it appears to us, remains to be alleged, and it is this, that *the scenes which follow are a necessary supplement to the previous construction of the play, and to the poet's delineation of the character of Aias*. In relation to the first, it will be sufficient to observe that the part taken by Tekmessa, Eurysakes, and Odysseus in the action, and the frequent reference to Teukros in the dialogue, compel the poet to gratify the curiosity he had excited as to their subsequent adventures and behavior. The apprehension expressed by Aias, also, in regard to the sepulture of his remains, forming, as it doubtless did, a large and essential element in the mingled hope and fear with which the audience had watched the development of the plot, claimed, in conformity with Greek ethics, to be set at rest. If,

on the other hand, we look to the Sophoklean conception of the hero, we shall be almost induced to think that the poet would have constructed, not a tragedy, but a prolonged monologue like Lykophron's *Kassandra*, if the play had terminated with his death. Had Aias been one of those heroes who are impelled to action not so much by the exercise of their own intellect as by mere external considerations, this might have been appropriate, for in that case the fates of those with whom or against whom he had acted would, beyond all uncertainty or doubt, be decided by his own. But the circumstances in the present case are widely different, for a deeper investigation of the intention of the poet will show that the mental conflict resulting from the disappointment of his hero in the trial for the arms is the origin and pivot of the whole tragic action. The complete and circumstantial exposition of the effect this had in producing the death of Aias was not, however, compatible with the scope and limits of the play, and was purposely concealed in some degree from the observation of the spectators, that the uncertainty as to the final termination of the action, which was so requisite to the interest, might not be forestalled. So carefully is this provided for, that the whole army, and the will of the divinities as expounded by the prophet Kalchas, are represented as favoring to a large extent the expectation that Aias would survive. The hero perishes by his own hand, in pursuance of a resolution whose calamitous result cannot be referred to divine or human interposition; and those with whom he was united by the tenderest ties of friendship or of love, amidst all their compassion for his sufferings, are nevertheless depicted as devoid of all real sympathy with his own mental purposes and feeling. Hence it happens that the dramatic action, which up to this period had been confined entirely to the mind of Aias, is, as it were, transferred to the emotions which his suicide awakens in the minds of other men. Emancipated from the restraint occasioned by his living presence, the passions of the survivors are roused into full and spontaneous development, and, that an adequate reason for this outburst might be apparent on the surface, the prohibition of the Atreidal with regard to his interment, is dexterously made use of by the poet. Lest the interest, however, which had hitherto rested solely upon Aias, should too abruptly terminate, his corpse remains upon the stage, with all the attendant circumstances pertaining to his death, and the subsequent litigation is carried on in its immediate presence. Finally, we would observe that the laws of Grecian art required that the poet should render satisfaction to the wounded sense of justice which the adjudication of the arms, and the dire catastrophe it had evoked, must have produced in the minds

of the spectators of this play, no less than in those of the surviving partisans of Aias. We have abundant reason for believing that the adjudication of the arms did not obtain unqualified or universal approbation, and it was doubtless the general opinion, that Aias, by his voluntary death, had rendered more than satisfaction to the law which he had violated. For this reason, therefore, it was absolutely necessary for Sophokles to add the remaining scenes, in order to renew the former glory of his hero, and to reduce to concord and agreement the discordant opinions entertained by those with whom whilst living he was associated, respecting his guilt and its deserts.

824. Πόνος . . . φέρει. SCHOL.: λείπει ἡ πρὸς, ἢ ᾗ, ὁ πόνος πρὸς τῇ πόνῃ πόνον φέρει. καὶ ἔστι τὸ μὴ πόνος πόνῃ ἀρχαῖον, ὡς ἔργον ἐπ' ἔργῳ, τὸ δὲ διῦντιον πόνον κινῶν, οἷον κάματον. "Ἀλλως. οἱ ἀπὸ τοῦ χοροῦ προΐσιν, ὥσπερ ἐκ διαφόρων τόπων κατ' ἑλλην καὶ ἑλλην εἰσοδόν, ζητοῦντες τὸν Αἴαντα, καὶ ἡ Τέκμησσις ἐξ ἑλλων, ἥτις καὶ πρώτη ἐπιτυγχάνει τῇ πτόματι, ὁ δὲ νῦν· ὁ πόνος ἐπὶ πόνῃ πόνον φέρει. ὡς "Ὀμηρος· Πάντῃ δὲ κακὸν κακῇ ἐστέλειται (Il. 16. 111)· καὶ ἐν Τραχυνίαις· Νῦν γὰρ εἰσάγει καὶ νῦν ἀποθῆ· διαδιδυγμένη πόνον (v. 29). Cf. *Æsch. Pers.* 1035, δύσιν κακὰν κακῶν κακῶς. On the dative, see Porson to Eur. *Hek.* 586; Matthiä, *Gr. Gr.* 403. a, *Ods.* — We regard this line as extremely suspicious, for two reasons. The first, that it has no metrical correspondence with the following verses; the second, that there is something almost ludicrous in the sentiment it expresses. The words *ἐν πόνῳ πτόνῃ πόνον*, which have been hitherto read in all editions at v. 1137, *infra*, are regarded by the majority of commentators as equally spurious, and can, therefore, afford no confirmation to the verse before us. It was probably introduced by some interpolator, on account of the introduction of *γὰρ* in the next line, but unnecessarily, for that particle is often inserted without any antecedent proposition to which it can be referred. — The Chorus here return to the Orchestra, separated into two divisions; the one advancing from the right hand, the other from the left hand *εἰσόδον*, and subsequently reuniting in the centre of the stage. Hermann, Wunder, and Matthiä have arranged these verses, including the subject of this note, into a pro-odos, two pairs of strophic verses, and an epodos. The former scholar has, moreover, distributed them amongst five persons of the first Hemichorus, and two of the second (vv. 824–827, A. α'; 828, 829, A. β'; 830, A. γ'; 831, A. δ'; 832, B. α'; 833, A. δ'; 834, B. β'; 835, 836, A. ε'). See Böckh *de Trag. Gr.* c. 7; Hermann *de Choro Eumenid.* p. 9 sqq.; Id. *ad Eur. Alkest.* 77, 215, 883, and Præf. ad Eur. *Herak. Fur.* p. xiv. sqq.

827. Κοῦδαις ἰσίσταται, π. τ. λ. SCHOL.: οὐδὲς οἶδ' ἡ μὲν τίς ποτε συμμαθεῖν, οἷον μαμαθηῖσα τὸ γιγνόμενόν οὐδὲς μὲν οἶδεν τίς ποτε, ἀλλὰ μάτην περιῆλθεν. ἢ συμμαθεῖν ἀντὶ τοῦ διδάξαι, εἰς μάτην ἀγαγεῖν τοῦ ζητουμένου. "Συμμαθεῖν hic transitivum est, et valet διδάξαι." BRUNCK. "The words μὲν συμμαθεῖν signify so that I may learn, and are an instance of a construction which occurs in almost every page of the Tragic poets. So in this tragedy, v. 636, ἰξίσταται . . . φλίγειν. V. 762, καὶ σπύσας' . . . μολεῖν. (Compare Ar. Egq. 925, ἰγὼ γὰρ εἰς τοὺς πλουτοὺς σπύσω σ' ἴσως ἐν ἰγγραφῇ. Ibid. 1069, νῦν δ' ἐνέλλαξεν θεὸς τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πσιεῖν." ELMSLEY. The first interpretation proposed by the Scholiast is properly rejected by all the commentators; the second is approved by Brunck and Abresch, *Dilucc.* p. 237. Jacobs explains the sense of the passage to be the following: *Neque ullus locus eorum, quos lustravi, scit me aliquid in eo didicisse*; in other words, Nowhere have I learnt any thing in reference to the object of my search; or, All the places I have visited know that I have acquired no information there. Wunder confesses that he is unable to suggest any satisfactory explanation of these words. Hermann approves, in great part, the explanation of Elmsley, but adds, that, in constructions of this kind, the notion of agency or effecting is to be connected with the principal verb, and that the expression before us is therefore tantamount to οὐδὲς τίς ποτε ἰσιστάμενος ποιεῖ μὲν συμμαθεῖν. Consult notes to vv. 635, 762, *supra*. We agree with Elmsley that ἰσίσταται μὲν συμμαθεῖν is for ἰσίσταται ὥστε μὲν συμμαθεῖν. Nothing can be more common than the ellipse of this particle. Hdt. 1. 13, συνίβησαν . . . τόνδε βασιλεύειν, for which, on the other hand, we read in c. 82, συνίβησαν . . . ὥστε τριημισίους ἱκατέρῃσι μαχίσασθαι. Thuk. 8. 76, ἡ Σάμος παρ' ἱλάρχιστον ἦλθε τὸ Ἀθηναίων κρέτος ἀφελίσθαι, where the notion of purpose or effect might have been more clearly defined by ὥστε, as at *Ib.* 5. 14, or by ὥπως or ὡς with the optative. Plat. Gorg. 478. E, οὐκοῦν οὗτος τυγχάνει ὢν, ὅς ἐστι τὰ μέγιστα ἀδικῶν καὶ χρώμενος μεγίστη ἀδικίᾳ διαπράττειν, ὥστε μήτε νομιστῆσθαι μήτε κολάζεσθαι μήτε δίκην δίδοναι, but almost immediately after, ὥσπερ ἐπὶ τις μεγίστοις νοσήμασι συνισχόμενος διαπράττειται μὴ δίδοναι δίκην. From these examples it is clearly manifest that the naked infinitive is frequently added to single verbs or phrases to denote the purpose to which an action is directed, or the consequence which ensues upon it. Compare Hdt. 9. 39, Πέρσας δὲ ὀρέοντες ὥρμημένους διώκειν τοὺς Ἕλληνας αἰ λισσοὶ τῶν βαρβαρικῶν τετλίων ἄρχοντες, with Xen. Anab. 1. 8. 25, εἰς τὸ διώκειν ὀρμήσαντες. Hence, then, οὐδὲς ἰσίσταται μὲν συμμαθεῖν τίς ποτε is equivalent in signification to οὐδὲς τίς ποτε ἰσίσταται

εἰς τὸ μὲς συμμαθεῖν, or δὲ τὸ μὲς συμμαθεῖν. See Jelf's *Gr. Gr.* 664, *Obs.*

828. Ἰδοῦ. The Scholiast and all the manuscripts read ἰδὸν ἰδοῦ, and in the following verse the Triclinian editions insert γὰρ before αὖ. It may, therefore, be suspected that both are due to some interpolator, who wished to construct the trimeter: ἰδὸν ἰδοῦ· δοῦπον γὰρ αὖ, πλὺν τινά. Wunder observes that the word ἰδοῦ is frequently employed by the Greek dramatists in order to direct attention to some sudden cry or noise. See his notes to *Philokt.* 187, and *Æd. Kol.* 1466.

829. δοῦπον. SCHOL.: ἐλπίζοντες τῇ Αἴαντι περισσεύειν.

830. κοινόπλουι ἰμύλιν. The MS. Ien. reads παρήρησιαν, probably a corruption of παρρησίαν, and originally derived from *Elektr.* 1104, κοινόπλουι παρρησίαν. Elmsley, in *Add. ad Eur. Herakl.* 693, inserts a comma after ἡμῶν γα, upon the supposition of a change of construction from the genitive to the accusative. Lobeck asserts, in opposition to this view, that the accusative depends "a notione verbi ἐρῶμιν, qua imperativum ἰδοῦ sponte consequitur." That this explanation is inconsistent with the signification assigned to ἰδοῦ in the preceding note, and with the fact that the speaker, although using that imperative, really sees nothing, but merely hears a noise, to which he directs the attention of the other members of the Hemichorus, will be evident to all. We regard the accusative as dependent upon πλῆεις, which must be mentally supplied from πλὺν in the preceding verse. On the double genitive, see note to v. 53, *supra*.

831. Τί εἶναι δὴ; This collocation is frequently met with after assertions whose truth is conceded by the questioner. Render, *Well, what then?* or, *Suppose it granted, what follows?* On the hiatus, see Buttmann's *Ausf. Griech. Sprachl.* 29, *Anm.* 1; Matthiä, *Gr. Gr.* 42. Porson to *Eur. Orest.* 692, and in *Advers.* 282, Dawes, *Misc. Critt.* 482, Blomfield to *Æsch. Theb.* 193, and Monk to *Eur. Hippol.* 875, deny that this hiatus is admissible in Tragedy, whilst the opposite opinion is defended by Brunck to *Philokt.* 733; Hermann to *Ibid.* 100, 905, 1078, and in *Elem. D. Metr.* p. 50; Seidler, *de Vers. Doctm.* pp. 79, 342 sqq. In comic trimeters examples of this kind are by no means rare, but in the Tragic *senarius* (although we read εἰ ἴσθι, *Æd. Tyr.* 959) they must be viewed with great suspicion.

835. Ἀλλ' οὐδ' ἰμοὶ δὴ, π. τ. λ. The MSS. La. Lb. Γ. Δ. Dresd. a. Aug. B. read ἀλλ' οὐδὲ μὲν δὴ, which is approved by Elmsley, Wunder, and Dindorf. Compare *Trach.* 484, 627, 1128; *Elektr.* 913; *Æd. Tyr.* 523; *Hom. Il.* 8. 298; *Plat. Protag.* p. 315. C; *Id. Phædr.* p. 231. D;

Xen. *Kyr.* 1. 6. 9; Hartung, *Griech. Partik.* II. 401; Heindorf to Plat. *Phaed.* 53. We have preferred the common reading, as more suited to the two foregoing verses. To the words οὐδ' ἐμοί, a negative particle must be mentally supplied. Cf. Eur. *Troad.* 664, ἀλλ' οὐδὲ πῶλος, ἥ τις ἂν διαζυγῇ τῆς συντραφείσης, ῥαδίως ἔλπει ζυγόν, and the numerous examples collected by the commentators to *Trachin.* 126. — In place of βολῶν, the MS. La. reads βολῆς, with *ων* suprascriptum. The MSS. Dresd. a. b. Δ. and Aldus read μολῶν, for which Triclinius substituted μολών, and interpreted ἐλθών. The common reading is preserved in Bachmann's *Anecd. Gr.* T. II. 357, and is defended by Eur. *Orest.* 1263, τρέβον . . . τὴν πρὸς ἡλίου βολάς; Joseph. *Antt.* XV. 11. 782, κατὰ ἡλίου βολάς, *orientem versus*.

836. Κίλιθον. "In *Elektr.* 1273, ἐν χρόνῳ μακρῷ φιλτάτων ἰδὼν ἱσαζώσας ὡς μοι φανῆναι, which is a pregnant expression for *λίνας ἰδὼν ὡς μοι φανῆναι*; somewhat of the same kind is *κίλιθον φανίς* in the present passage." Passow. *Φανῆναι*, in the sense of *apparere*, may frequently be rendered, when applied to the motions of the heavenly bodies or to men, by *venire* or *venisse*. Cf. v. 697, *supra*, ἢ 'φάνηι ἰγὰ βραδύς; *Ced. Tyr.* 737, σχιδόν τι πρέσβηι ἢ εὐ τῆσδ' ἔχων χθονὸς ἀρχὴν ἱφαιίου, *advenisti et potitus es*. *Antig.* 101 sq., ἀπὸς αἰλίου, τὸ πάλλιστον ἰσπαπύλφ φανῆι Θήβας . . . φάσι, ἰφάβησι ποσι, at length thou hast appeared, or come. *Fragm. Inc.* LVI. 7, ἔταν πρὶ αὐτῆς εὐγινιστάτη φανῇ (σιλήτης ἔψις). In this sense, the accusative may be referred to such constructions as have been explained in note to v. 42, *supra*. See Bernhardt's *Synt.* p. 115; Jelf's *Gr. Gr.* 548. d, 558. 1; and compare v. 939, *infra*. — *δηλοῖ φανίς*. On the attraction of the participle as the complement of the predicate, see note to v. 445, *supra*.

837. Τίς ἂν δῆτά μοι. SCHOL.: ὅλος ὁ χρόνος εἰς τὴν συνελθὼν ταῦτά φησιν. The manuscripts and old editions exhibit *τίς ἂν δῆ μοι*. The reading in the text is the emendation of Hermann, and is adopted by Erfurdt, Lobeck, Wunder, and Elmsley. It is surprising that so simple and easy a correction did not occur to Brunck, who has sought to restore the metre by erasing *δή*. — *μοι*. At my request, *prithce*. So *Elektr.* 442, αὐτῇ, at her hands, at her request. Eur. *Hek.* 535, δέξαι χροῖς μοι τάσδε. *Infra*, v. 989, Μινίλαος, ὃ δὲ τόνδε πλοῦν ἰστίλαμιν, for whose sake. See Jelf's *Gr. Gr.* 598.

838. τίς ἂν φιλοπόων ἀλιαδῶν. SCHOL.: τίς τῶν ἀλίων αἰὲ ἀγρευσιὼν ἰθιερμένων διὰ τὴν ἀγρην, ἢ τίς διὰ Ὀλυμπιάς ἢ ποταμῶν Ἰδρις, τουτίσσι Ναίς, ἀπαγγίλαι, εἴ που λίσσσι τὸν ἀμόθυμον. The MSS. Bar. a. b.

Mosq. b. Dresd. b. Δ. read ἀλιαδῶν. On the Doric form of the case-ending in the words Ἀλιαδῶν and θιῶν, see note to v. 670, *supra*; Jelf's *Gr. Gr.* 81. 3; Greg. Cor. de *Dial. Dor.* 32, p. 226, τὰς γυνικὰς τὰς εἰς ὡν λη-γούσας διὰ τοῦ α ν προφέρουσι, καὶ Σοφοκλῆς ἐν Αἰάντι ἀλιαδῶν. SCHOL.: ἀλιαδαὶ οἱ παῖδες τῶν ἀλίων ἦγον οἱ ἀλιεῖς ὡς Ἀσκληπιάδαι οἱ ἰατροί, which would be an apt illustration, if physicians had been called Ἀσκληπιοί. The formation and signification of this and similar patronymics (κοιρανίδης, *Antig.* 940; θιοὶ εὐρανίδαί, *Eur. Phœn.* 837) have been ably illustrated in the learned observations of Lobeck to this verse. On ἄγρας ἔχων, see note to v. 540, *supra*. "The second syllable of ἄγρους is short. This verse is composed of a trochaic dipodia and a single dochmiac. Compare v. 857, ὦ τάλας, ὦ ταλαίφρων γύναι. If Hermann (*de Metr.* p. 441), Bothe, Lobeck, and Erfurdt had been aware of this fact, they would have been spared the necessity of torturing the second verse of the antistrophe into a double dochmiac." ELMSLEY.

839. οἷς Ὀλυμψ. θιῶν. Lobeck understands the Oreades and Dryades haunting Mount Olympos, in Mysia, which, as Strabo (*L. X.* 186, T. IV.) complains, the Tragedians ἀγιογραφητοί usually confounded with Mount Ida. See note to v. 678, *supra*. — ῥυτῶν. SCHOL.: τῶν ῥιόντων, παρὰ τὴν ῥύσιν. The metre of this verse consists of a dactylic penthemimeres and a single dochmius.

840. Βοσπορίων. SCHOL.: τῶν εἰς τὸν Βόσπορον ῥιόντων Τρωικῶν ποταμῶν. δύο δὲ εἰσι Βόσποροι· ὁ μὲν κατὰ τὴν Πελοποννήδον, ὁ δὲ Θρηκτικῆς, ὡς φησὶ Φιλίας. Εἰς τὸ αὐτό.] ἴσως τῶν Ἑλλησποντίων. The last supposition is confirmed by *Æsch. Pers.* 722, 745, and the Scholiasts to those passages. The common copies and Aldus exhibit Βοσπορίων ποταμῶν ἴδρις. The latter word is omitted by Erfurdt, on the authority of the MSS. Mosq. a. b. Elmsley prefers the addition of ἄναξ in the corresponding antistrophic verse, and Hermann thinks that the word is too poetical to have been added by the interpreters. He has therefore placed a comma after ποταμῶν, and inserted ἄρα in the antistrophe, which particle he pronounces to be "non modo apta, sed pæne necessaria." Against this reasoning it may be fairly urged, that the correcting hand whose active industry we have already noticed was evidently that of no unlearned man, and the introduction of ἄρα at v. 879, *infra*, will be seen by every reader to be altogether unnecessary, on account of its occurrence in the preceding verse, with which the words that follow are joined in close coherence by the pronoun τοῖα.

841. Εἴ ποθι. *Alicubi, anywhere.* In such collocations as εἴ τις, the

conjunction does not express *doubt* of there being *any*; but is nearly equivalent to *certis*. So in Latin, *si quando* is often used in the sense of *aliquando*. Lobeck compares Oppian. *Hal.* III. 165, *φύγουσι καὶ πάντα καὶ εἴ ποθι καρτερόν ἰχθύον*. Synes. *de Regn.* p. 16. D, *αἱ σαῦραι μόλις εἴ πῃ ἐκκύπτουσαι*. See Ellendt to Arrian. *Alex.* IV. 17. 5; Wyttenbach to Plutarch. T. I. 980; Hermann ad Vig. p. 756 sqq.; Böckh in Plat. *Min.* p. 149; Heindorf to Plat. *Parmen.* 150. B. The expression probably originated in an ellipse. Hence Matthiä (*Gr. Gr.* 556, note 2, and 617. f) explains the construction in our passage to be really this: *ποθὶ πλαζόμενον λίσσων, εἴ ποθι λίσσου*. Cf. *Philokt.* 1204, *ξίφος, εἴ ποθιν, ἢ γίνυν ἢ βελίον τι προσπίψασι*, scil. *εἴποθιν λαβεῖν δύνασθαι*. Xen. *Anab.* 5. 3. 3, *οἱ δὲ ἄλλοι ὑπὸ τι τῶν πολεμίων καὶ τῆς χιόνης καὶ εἴ τις νόσος*, scil. *ἀπώλιστο*. Id. *Hell.* 4. 2. 21, *οὐκ ἀπίθανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ξυμβολῇ ὑπὸ Τυγισατῶν*. Hdt. 9. 7, *ἡμῖν ἔσσι πολλά τι καὶ εὖ ἔχοντα, εἰ τίωσι καὶ ἄλλοις Ἑλλήνων*, in place of which we find the plena locutio in Demosth. p. 701. 7, *ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσσηκόντως εἴρηται, νομίζω καὶ μοι νῦν ἀρεμόσθην ἐσπῆν*. See note to v. 179, *supra*; Stallbaum to Plat. *Rep.* p. 497. E; Krüger to Xen. *Anab.* 1. 5. 1; Id. *Griech. Sprachl.* 65. 5. 9; Ellendt, *Lex. Soph.* I. 493; Jelf's *Gr. Gr.* 895. 2.

842. *σχίστλια γὰρ ἐμί*. SCHOL.: *διὰ γὰρ πράγματα ἐμὲ τὸν ἐπισπώνως πλανηθέντα μὴ εὐδωρομῆσαι εἰς τὸ τῆς ζητήσεως τίλος, καθὸ ὁ Ἀἴας ἐπισπώσατο τὴν ἔρπον· τοῦτο γὰρ ἂν εἴη εὐρεῖν*. On the employment of the predicative adjective in the plural number, see Jelf's *Gr. Gr.* 383; Reisig, *Comm. Cr. in Æd. Kol.* 326; Valcknäer ad Eur. *Hipp.* 370; Koen. ad Greg. p. 130; Hermann ad Vig. p. 739, 139. — "The expression *μακρῶν ἀλάταν πόνων* is identical in meaning with *μακροῦς ἀληθίντα πόνους*, and the phrase *ἀλᾶσθαι μακροῦς πόνους* is similar to *πόνους λατρεύειν* or *πόνων λατρεία* at *Trach.* 830." WUNDER. Compare Eur. *Androm.* 307, *παρέλυσε δ' ἂν Ἑλλάδος ἀλγεινούς πόνους, οὓς ἀμφὶ Τροίαν δίκτυος ἀλάληντο νόιο λόγχαις*, and see notes to vv. 276, 410, 414, *supra*.

845. *Ἄλλ' ἀμνησθὲν . . . ὅσων*. SCHOL.: *ἐφ' ἑαυτοῦ, οὐκ ἐπὶ τοῦ Αἴαντος· σχίστλια ἂν εἴη μὴ ἐπιστιτυχηκίνας αὐτῷ, ἀλλ' ἡσθηνηκίνας μετὰ τῇ ζητήσῃ*. The MS. Δ. reads *μνησθ'*, which is approved by Musgrave. Hermann renders, *turpe est me tanto labore nihil effecisse, virumque morbo debilitatum frustra quesivisse*, and observes that the indignation of the Chorus arises principally from the circumstance, that, although they are in full possession of health and strength, they have not been able to overtake a man who had just recovered from an attack of virulent disease, and cannot, therefore, be thought capable of having gone to a great distance.

In our judgment, the word *ἀμεινόν* is due to an interpolator, and should be banished from the text. In this way the verse will correspond with the antistrophic verse, where *Ἀχιλλεύς*, introduced by Triclinius for the unattained purpose of restoring the metre, is an addition which contributes nothing to the sense; for in our play there has been such constant reference to the contest for the armor of Achilles, that the poet must have held himself absolved from all necessity of a renewed mention either of the nature of the weapons, or of the hero to whom they had belonged. If we, then, suppose that there is no lacuna in that verse, the only reason for the insertion of *ἀμεινόν* in our own is at once removed. The word itself, as we may learn from the notes of Musgrave, Hermann, and Lobeck, only occasions difficulty. Taken in its most natural construction, it yields an inappropriate sense, for we should hardly expect that such an epithet as *faint*, *feeble*, would be applied to Aias. On the other hand, if we refer it, with the Scholiast, to the Chorus, the construction is deficient, since it wants an object, or, if *ἄνδρα* be that object, and the attributive adjective *ἀμεινόν*, which is placed immediately before it in the same case, should be separated from it and regarded as the subject, the structure of the sentence becomes in that case altogether unnatural. The meaning intended by the interpolator is difficult of explanation. It may be that he wished to mark the mental prostration of Aias, or to intimate his probable departure from the world, because the adjective in question is used chiefly of the ghosts or shades of the departed. Beyond all doubt, he thought the naked *ἄνδρα*, without the article, too cold. But the brevity and abrupt termination of the lamentation when it has simply pointed out its proper object is in fine keeping with what we may presume to have been the condition of the Chorus after their laborious and anxious search, and the non-insertion of the article is fully vindicated by its absence in other passages, where its presence seems still more essential. See *Philokl.* 1228, and cf. Buttmann to *Philokl.* 40.

846. *Ἰὼ μοί μοι.* SCHOL.: *Τίμησσα βοῦ ἰσιτυχεῖσα τῇ σάρματι, φαίνεται δὲ οὐδῖσιν Ἰσπαντος οὔσα τῇ χορῇ.* Tekmessa, as yet unseen by the Chorus, in her progress from the back of the stage approaches the grove and utters a cry of anguish on beholding the body of Aias. See note to v. 773, *supra*.

847. *πάραυλος.* SCHOL.: *ἰγγύς, παρὰ τὴν αὐλήν· ἢ θρηνητικὴ παρὰ τοὺς αὐλοὺς.* Eustathius, p. 1157. 54, *βοὴν πάραυλον . . . τὴν ἐξισυμίνην αὐλῇ ἢ παρὰ θρηνηδίων ἢ διὰ τὸ τρανές.* Lobeck remarks correctly, that if *πάραυλος* were a compound of *αὐλός*, it would signify *dissonus*, like

παρέχοντες, παρέμουντες (see note to v. 248, *supra*), and it is so used by Athenæus, IV. p. 164, F. Hence the first interpretation of the Scholiast is undoubtedly correct. Cf. *Æd. Tyr.* 785; *Fragm.* 446, ed. Dind., and see note to *ξύστυλος* at v. 584, above. On the word *νάσος, Silva*, as distinguished from *νάπη, vallis*, see Schneider to Xen. *Anab.* 5. 2. 31; Böckh, *Explic.* p. 286; Ellendt to Arrian, T. I. p. 14; Lenz in Matthiä, *Miscell. Philolog.* T. 1. 2. No. 3.

848. Ἰὼ τλήμων. SCHOL. τοῦτο ἐν τῇ ἱμφανί γινεμένη, ὅπερ δηλοῖ ὁ Χορός.

850. εἴκτω τῷδε συγκαταρμίνην. By the noun *εἴκτες* we are to understand the piteous outcry of Tekmessa at vv. 846, 848. Cf. *Trach.* 863, κλύω τινὸς εἴκτου δι' εἴκων ἀρτίως ὀρμωμένον. *Æsch. Theb.* 51, εἴκτες αὐτὸς ἦν διὰ στόμα. *Choëph.* 51, τίνδε κλύουσιν εἴκτον. On the participle *συγκαταρμίνην*, see note to v. 123, *supra*.

851. Οἴχων'. See Buttmann, *Ausf. Griech. Sprachl.* 114; Hdt. 9. 98. The form *οἴχωνκα*, which is read in *Æsch. Pers.* 13, although defended by Aldus, Dindorf, and Blomfield, is nevertheless suspicious. Cf. Krüger, *Griech. Sprachl.* B. II. p. 134; Veitch, *Irreg. Greek. Verbs*, s. v. — διαπιστῶρημαι. *Deleta* or *perdita sum*. Cf. 1138, *infra*; *Æd. Tyr.* 1456; *Trach.* 1104; Pind. *Ol.* 11, 32; *Nem.* 3, 37; Blomfield, *Gl. in Æsch. Pers.* 720; Heindorf to Plat. *Protag.* p. 340. A. With the accumulated verbs of analogous signification in this verse, Lobeck compares Plaut. *Cist.* II. 1. 5, *exanimor, feror, differor*.

853. ἀρτίως νισφαγής. Cf. *Trach.* 1130, τίθηναι ἀρτίως νισφαγής; Plato *de Legg.* VII. 792. E, ἀρτίως νισγινής; and on the pleonastic character of the expression see Jelf's *Gr. Gr.* 899. 2. On the employment of the local demonstrative pronoun *τῷδε* in the adverbial signification *hic*, i. e. *hoc loco*, see Jelf's *Gr. Gr.* 655; Matthiä, *Gr. Gr.* 471. 12; and compare vv. 1112, 1162, *infra*.

854. κρυφαίῳ. SCHOL. ἀποκαταρμυμένη, ἐσθιδυκότες εἰς τὸ σῶμα· τὸ δὲ περιπτύχῃς κυριώτατα μὲν ὀνόμασται, ἡμῖν δὲ δυσμετάβλητον. τινὸς δὲ περιρικυλισμένης. See note to v. 786, *supra*. Tekmessa finds the body so deeply penetrated by the weapon, that she exclaims that it is *buried* or *hidden* in her lord.

856. ὦ μοι . . . ἀναξ, *. The MS. Γ. and Aldus read *ὦ μοι*. The MS. Dresd. b. *ὦ μοί μοι*, which is received by Brunck and Bothe. As the metre requires the insertion of a short syllable between *ἀναξ* and *Τίνδε*, we have placed an asterisk after the former word. Elmsley supplies *μοι*, but with considerable hesitation. Compare Eur. *Heracl.* 434, Οἴ μοι, τί δῆτ' ἱερψας ὃ τάλαινά μοι Ἑλπίς τοσ', οὐ μίλλουσα διατρίβει χάριν; Another

instance of the omission of *μι* occurs in the present tragedy, v. 952, where recent editors have followed Toup's proposal, and introduced it into the text.

857. Τίνος συνιούσαν. SCHOL.: ἀντὶ τοῦ ἰμῖ, τὸν Χαρὸν, συνήθως. The MS. Dresd. a. reads τίνος σόν.

858. Ὡ καλαίφρων. Aldus and the majority of the manuscripts read ἰὼ τάλας, ὦ-καλαίφρων. The MSS. Lb. Γ. Δ. Par. C. and Triclinius read καλαίφρων. See note to v. 606, *supra*.

860. Τίνος ποτ' ἄρ' ἴρξει. The common reading is ἄρ' ἴπραξι, against the metre. The emendation in the text is due to Hermann. HESYCHIUS: ἴρξει· ἴπραξι. Cf. *Philakt.* 684; *Æsch. Theb.* 629. "Render, *cujus manus necem sibi Aias consciverit*. It is exceedingly surprising that any commentator should have supposed that any other inquiry is addressed to Tekmessa by the Chorus. The words αὐτὸς πρὸς αὐτοῦ (on which see note to *Trach.* 877) in her reply evidently show that no other sense can here be borne. For the Chorus, although there is no doubt that it understood the words of Tekmessa, at v. 853, of the suicide of Aias, nevertheless supposes that a diligent inquiry should be made respecting the individual who at the solicitation of Aias laid violent hands upon his life. In the same way, at *Trach.* 889, the Chorus asks the nurse of Deianeira, upon receiving intelligence of her act of self-murder, who in the world could have fulfilled the prayer of her mistress and committed so monstrous a crime as her destruction. The allusion is doubtless to the custom prevalent in ancient times of procuring some confidential slave or faithful friend to inflict the fatal wound." WUNDER. On the omission of the article before δύσμορος, see note to v. 845, *supra*; Valcknäer to Eur. *Hippol.* 1066; Erfurdt to *Æd. Tyr.* 1266; Matthiä, *Gr. Gr.* 275. Cf. *Elektr.* 166, 450; Eur. *Troad.* 186; *Æsch. Prom.* 169.

861. Αὐτὸς πρὸς αὐτοῦ. Supply *χειρὸς*. Cf. *Trach.* 891, αὐτὴ πρὸς αὐτῆς; *Ibid.* 1132; *Antig.* 1177; Jelf's *Gr. Gr.* 635. 1; Blomfield to *Æsch. Prom.* 787. — Ἐν γὰρ οἱ χθονί. SCHOL.: αὐτὸ τὸ εὐχῆμα, φησί, δηλοῦν, ὅτι ὑφ' ἰαυτοῦ ἀνηρίθη· πᾶν δὲ ἀμυντήριον καὶ δόρυ καὶ ἰγῆος παλοῦσιν οἱ νώτιοι. περιπαιτὶς δέ, ᾧ περιπίπτειν. Eustathius, p. 644. 47, Σοφοκλῆς ἰγῆος περιπαιτὶς ἰππῶν ἐτόλμησεν, ᾧ περιπίπτωνεν Αἴας. HESYCHIUS: σπηκτὸς θάνατος· ὁ τοῦ σαλαμινίου Αἰάντος τοῦ μανίντος, ὃς τῷ ξίφει ἐωπίσεν ἀπίθαν. PHOTIUS: σπηκτὸς θάνατος· ὁ τοῦ Αἰάντος· περιπαιγὴ γὰρ τῷ ξίφει. Lobeck compares *Ælian, H. A.* 15. 10, ἀγνιστρα περιπαρύντα τοῖς ἰχθύσιν; Libanius, *Decl.* T. IV. p. 1081, ὁδόντις τῇ διέρῃ περιπίπτουσι; Chrysost. *Opp.* T. III. 85. A, ἰαυτῷ τὸ ξίφος περιπίπτει. Cf.

Blomfield, *Gl. in Agam.* 225; Klausen to *Choëph.* 555. — *κατηγορεύ.* SCHOL.: *σημαίνει, λίγει.* Cf. *Æsch. Agam.* 271, *εἰ γὰρ θροονύκτος ἔμμεσεν κατηγορεύ.*

863. *οἷος ἄρ' αἰμάχθης.* SCHOL.: *μόνος ἡματώθης.* Cf. *Antig.* 1175, *αὐτόχρη αἰμάσσεται.* See note to v. 708, *supra.* The MSS. Δ. Θ. read *ἰώ μοι*, and in place of *αἰμάχθης*, the MSS. Par. E. Δ. Bar. a. b. Aug. C. Dresd. b. exhibit *ἡμάχθης*. — *ἄφρακτος.* HESYCHIUS: *ἀφύλακτος.* Σοφοκλῆς *Αἴαντι μαστιγοφόρῳ.* Philostrat. *V. Ap.* 5. 35. 219, *φίλων δι' κλιόνων, οὐδὲ ἀφράκτους χρεὶ ταῦτα πράττειν.* Dindorf has edited *ἄφρακτος*, as more Attic, and this is supported by *Antig.* 958, where the MS. Laur. a. exhibits *κατάφρακτος*. On the genitive *φίλων*, compare *Antig.* 840, *φίλων ἄλλαυτος*, and consult notes to v. 308, 530, *supra.*

864. Πᾶ σᾶ. SCHOL.: *ταῦτο κατ' ἄλλης ἀρχῆς · βουλόμενοι γὰρ τὸ σῶμα διάσασθαι ταῦτο λίγουσι, ὃ διακωλύει ἡ Τίμησσα.*

865. *ὁ δυστράπιλος.* SCHOL.: *δυσκίνητος, ἀμειτάτριπτος, ὃς οὐχ εὖρεν ἐκφυγὴν τῇ πάθῃ · οὕτω λίγουσι καὶ δυστράπιλιν φασιν Ἀττικῶι τὸν ἀμειτάκινητον ἐν ἐργῇ ἢ διαβίῃ ἢ φιλαργυρίᾳ, τὸν αὐτὸν δὲ καὶ ἀτράπιλον. Εἰς τὸ αὐτό.] ὁ δύσκολος. δυσάνυμος · ὡς καὶ αὐτὸς λίγει ἡ Αἴας.* See v. 405, *supra.* The common copies exhibit *ὁ δυσάνυμος*, but the article is omitted in the MSS. Bar. b. Harl. Mosq. a. b. and Suidas, s. v. *Δυστράπιλος.* Cf. v. 902, *infra*; Porson to Eur. *Orest.* 1297.

866. *περιπτουχῇ φάρι.* SCHOL.: *περιλαμβάνοντι ἐνδύματι. καλύψω τῇ φάρι περιπτουχῇ ποιήσασα. ἦθος γυναικὸς τὸ μὴ ἀσχημῶς δεικνύναι τὸ σῶμα.*

867. *παμπήδην.* SCHOL.: *παντελῶς, ὅλον τὸ σῶμα.* Cf. Theogn. 615; *Æsch. Pers.* 728; Id. *Fragm.* 151, ed. Dind.; Nicand. *Alex.* 526; Plutarch, *Mor.* p. 1065, E. Eustathius, 1502. 49, *οἱ παλαιοὶ* ("Philoxenos fortasse vel alius quis monosyllaborum venator." LOBECK) *ἀπὸ τοῦ πῶ τοῦ πτώμαι καὶ τὸ πῶν καὶ παμπήδην καὶ παμπησία*, like *στήδην*, *βλήδην*, *κλήδην*, etc. Etym. M. p. 363, *ἐπιρρήδην ἀπὸ τοῦ ῥῶ τὸ λίγω, ὡς παρὰ τὸ τμῶ, τμήδην.* This etymon is altogether incorrect; *παμπήδην* is, like *πάμπαν*, a reduplicated form of *πᾶν*, with the common adverbial ending *-δην*.

868. *Οὐδαίς . . . βλίπτειν.* "Upon this verse Brunck makes the following observation: *major fortasse videretur vis sententiæ si legeretur ἵσσις καὶ φίλος.* We prefer the explanation of the Scholiast: *ὑπερβολικῶς, ἵσσις οὐκ εἰκὸς ἐν τοῖς δυνάεσι τοῦ φίλου μαλακίζεσθαι.*

869. *Φυγᾶντ' ἄνω πρὸς ῥίνας.* "Vauvilliers and Wakefield, *Silo. Critt.* 1. 104, comparing Stat. *Theb.* 3. 90, *Corruit extremisque animæ singulibus errans Alternus nunc ore venit nunc vulnere sanguis*, direct us to write *πρὸς ῥίνας*. The alteration is unnecessary; since, before hemor-

rhage can happen from the nostrils, the blood must be forced upwards to the nostrils." LOBECK. *Græca res est nihil relare*, and the communications of this verse are fully paralleled by the language of Hom. *Od.* 22. 18; *Æsch. Agam.* 1393; *Dionys. Antt.* XI. 37. 2252.

872. *ὡς ἀκμαῖος, εἰ βαινῇ, μέλοι.* Such is the reading exhibited by all the manuscripts, Suidas, s. v. *Ἀκμαῖος*, and Moschopolus to *Il.* 2. 322. Brunck corrected *ὡς ἄν ἀκμαῖος*, and adds the following observation: *Sic omnino legendum. Ejecerat librarius imperitia particulam ἄν, quæ salva structuræ lege abesse non potest.* "We spare ourselves the trouble of transcribing, and our readers the trouble of perusing, what Wakefield (*Silv. Critt.* II. p. 127), Hermann (*ad Vig.* n. 284), Bothe, Lobeck, and Erfurdt have written on this passage. All these critics justly reject Brunck's emendation, but seem to acquiesce in his interpretation, *quam intempestivus veniret!* If this rendering is correct, we agree with Brunck in believing that *ἄν* must be inserted in some way or other. But why may not *μέλοι* be a real and proper optative, which, as is well known, never assumes *ἄν*? The passage may be thus translated: *Where is Teukros? If he comes at all, I wish that he may come in time to compose his brother's body.* *Utinam* is one of the thousand and one significations of the particle *ὡς*. So *Elektr.* 126, *κακῶ τι χεὶρ περὶδοτον; ὡς ὁ τὰδε πορὼν* "Ολοῖτ', εἰ μοι θίμης τὰδ' αὐδᾶν. *Ibid.* 1226. H.A. *ἔχω σε χερσίν*; OP. *ὡς τὰ λοίπ' ἔχουσ ἀνί*;" ELSLEY. In opposition to this view, Lobeck contends that the "unnecessary addition of the words *si veniat* is exceedingly offensive, since it was certain that Teukros would presently return from his expedition"; and adds, that he "doubts if another example of the construction of the optative with the dubitative particle *εἰ*, such as the following, *ὡς, εἰ πομίσαιε, ταχίως πομίσαιε*, can be produced from any classical Greek writer." In reference to the first point, we would observe, that this learned scholar seems to have overlooked the fact, that Tekmessa knew that Teukros had already arrived from Mysia, and therefore that the employment of the optative with *εἰ* does not, in conformity with Hermann's rule, imply that the realization of the wish, *O that he may come just in time!* etc., is conceived as in the highest degree uncertain or impossible. See Nitzsch to Hom. *Od.* p. 47. In Xen. *Hell.* 4. 1. 38, *εἴδ' ὃ λῆσται σὺ τειούτο; ὡς φίλος ἡμῖν γίνεοι*, Agesilaos cannot be considered as intending to represent to Pharnabazos his wish that the Persian satrap should join the Lakedaimonians as a mere supposition whose realization was, in his own opinion, all but impossible. That *ὡς* is frequently employed in an optative signification is sufficiently shown by the examples cited in Elmsley's note,

to which add Eur. *Hek.* 441, ὡς τὴν Λάκαιναν, ξόγγονοι Διοσκύρου, Ἑλίην ἴδοιμε, Id. *Hippol.* 409, and other examples cited in Matthiä, *Gr. Gr.* 513; Hartung, *Griech. Partik.* II. 267. Generally ἄν is added, as in Demosth. *Phil.* 2 fin., ὡς δ' ἄν ἱστασθῇ μέλισσ' ἀκριβοῦς, μὴ γίνωτο. See Jelf's *Gr. Gr.* 811, *Obs.* 3; Rost's *Gr. Gr.* p. 577; Valcknäer and Monk to Eur. *Hippol.* 203, 345; Markland to Eur. *Suppl.* 796. Lastly, with regard to the second point alluded to by Lobeck, it will be enough to quote v. 1119, *infra*, εἰ δὲ τις στρατοῦ βίῃ σ' ἀποσπάσει τοῦδε τοῦ νεκροῦ, κακὸς κακῶς ἄλαπτος ἐκπίνοι χθονός. Ar. *Pac.* 1070, ἱζώλης ἀπόλοι', εἰ μὴ πάντας βακίζων. Compare Hom. *Od.* 1. 47, ὡς ἀπόλοιτο καὶ ἄλλος, ὅστις τριαυτὰ γιγίξει. *Ibid.* 15. 359, ὡς μὴ θάνει, ὅστις ἱμογι . . . φίλος εἴη, καὶ φίλα ἱέδου. Æsch. *Agam.* 1058. *Suppl.* 932, 948. Soph. *Philokt.* 323, 528. Render, therefore, *Utinam tempori, si accesserit, adsit ad funus interempti fratris curandum.*

873. συγκαθεζέμεσθαι, to join in preparing for interment. SCHOL.: περιεστῆλαι. Cf. Eur. *Elektr.* 1229, καθάμενοι σφαγάς.

874. οἷος . . . οἷος. See note to v. 478, *supra*. With the sentiment expressed in this and the following verse, compare Shakspeare, *III. Henry VI.* Act. I. Sc. 4:—

"And, if thou tell'st the heavy story right,
Upon my soul, the hearers will shed tears;
Yea, e'en my foes will shed fast-falling tears,
And say, Alas! it was a piteous deed."

879. Πάννυχτα καὶ φαίδοντο'. SCHOL.: κατὰ νύκτα καὶ ἡμέραν. See note to v. 216, *supra*; Matthiä, *Gr. Gr.* 446. 8. On the various attempts to equalize the metre of this line with that of the corresponding strophic verse by those who read Βασταρίων ποταμῶν Ἰδρις, see note to v. 840, *supra*.

883. ἀριστόχιε . . . ἀγών. A contest to be won by the bravest arm. Cf. *Elektr.* 699, ἰστικῶν ὠκύπους ἀγών. *Æd. Kol.* 1062, ἡμφαεμάτοις ἀμίλλαις. *Philokt.* 1091, ἑλπίς διανομέος, i. e. ἑλπίς διανομῆς σίτου. Eur. *Phæn.* 348, παιδοποιὸν ἄδονάν. Pind. *Ol.* 11. 6, ψυδίων ἱσπὰν ἀλιτόξινον. Id. *Pyth.* 6. 5, Πυθιονίκοις ὕμνων θησαυρός. See note to v. 49, *supra*; Matthiä, *Gr. Gr.* 446. 3, note c; Jelf's *Gr. Gr.* 435, *Obs.*; Bernhardt, *Synt.* 446. 8. On the supposed lacuna in the following verse, see note to v. 845, *supra*.

886. πρὸς ἥσπερ. On the use of this word to denote the seat of the passions, love, fear, grief, etc., see Valcknäer and Monk to Eur.

Hippol. 1070, Abresch to *Æsch.* 2. p. 434, and compare the language of Timaios Lokr. p. 100. Α, τῇ ἀλόγῃ μίρις τὸ μὲν θυμοειδὲς (ἴδρυται) περὶ τὰν καρδίαν, τὸ δ' ἐπισυμματικὸν περὶ τὸ ἥπαρ, with that of Plutarch, *Mor.* p. 450. F. — γυναιῖα. SCHOL.: ἡ ἰσχυρά. Lobeck compares Xen. *Hell.* 5. 4. 11, ὁ ἄνθρωπος πολλὰ γυναιῖα ἰποιήσει. — In place of οἶδα, the MSS. Δ. Harl. Bar. a. b. Bodl. 2. read ἦδι.

889. Τοιοῦτ' ἀποβλαφθεῖσαν ἄρτίως. The MSS. Aug. C. Δ. read ἀποβληθεῖσαν. — ἄρτίως. SCHOL.: γνησίον· οὐ γὰρ ἰστί χροικόν. This explanation evidently refers to the reading ἄρτίου, which is suprascriptum in the MS. La., and is preferred by Bergke in *Mus. Rhen.* a. 1847, p. 151, who compares ἄρτίας φείνας, Eur. *Troad.* 417. On the separative genitive in construction with the participle, see Jelf's *Gr. Gr.* 531, and compare *Æsch. Agam.* 120, βλαβίντα λοιθίαν δρόμων.

893. σποποί. SCHOL.: οἱ Ἀτρεΐδαι.

895. ἄναυδον. "*Nefandum.* In a similar sense we find ἄρρητον, at *Elektr.* 203, *Cf. Tyr.* 465, and at v. 213, *supra.*" WUNDER. Musgrave, rejecting this interpretation, emends ἀναιδῶν γ', and Bothe reads ἔργον ἄναυδον. See note to v. 856, *supra.* In the following verse, the MSS. Δ. Mosq. b. Aug. B. and Suidas, s. v. 'Ανάληπτες, read 'Ατρειδῶν. Consult note to v. 670, *supra.* — τῇδ' ἄχῃ. SCHOL.: τῇ παρούσῃ συμφορᾷ. See Markland to Eur. *Suppl.* 1184.

898. Οὐκ ἂν . . . μίτα. SCHOL.: οὐκ ἂν ταῦτα ἐπράχθη οὕτω, μὴ θεῶν βουλαμένων, ὥστε καὶ ταῦτά ἐστι προσδοκᾶν περὶ τῶν 'Ατρειδῶν. "Ἄλλως. πρὸς τὸ ἐξημῖνον ὑπὸ τοῦ χοροῦ, 'Ἄλλ' ἀπειργοὶ θεοὶ, φησὶν, οὐκ εἰκὸς συλλήψισθαι ἡμῖν τοὺς θεοὺς, ἵνα οὐδ' ἂν ἐπράχθη ταῦτα. For the signification of the verb ἴστη, see note to v. 199, *supra.* — μὴ θεῶν μίτα. *Diis non volentibus, nisi Diis ita visum est.* To the observation of the Chorus, *May Heaven avert the realization of your fears*, Tekmessa replies, *You speak in vain*: how can you express the wish that the gods will restrain the injustice of the Atreidai, when they themselves are the authors of all these misfortunes. Compare her language at v. 900 sq., where she imputes her wretchedness to the direct contrivance and agency of Athene, from a recollection, doubtless, of the conversation between Aias and that goddess at v. 91 sqq. (which her own words at v. 288 sqq. prove that she had overheard), and from the direct statement of Aias to the same effect, v. 378 sqq.

899. "Ἄγαν γ' . . . ἤνυσαν. Such is the reading of the MSS. Lb. Δ. Θ. Harl. Mosq. b. Dresd. b. Lips. a. b. Ien. Heidelb. and Aldus. The MSS. La. Γ. omit the particle γ', and this is approved by Dindorf. The

Membranæ read ἄγαν δ'. For ἤνυσαν, which the Scholiast refers to the enemies of Aias, but Hermann to the gods, the MSS. Ien. Mosq. b. exhibit ἤνυσας, with the gloss ἰτιλείωσας. Triclinius, in order to supply the syllable which is wanting to complete the metre, proposes καὶ μὴν ἄγαν ὑπ. ἄ. ἤνυσαν, a suggestion which is worthy of its author. Brunck, Lobeck, Schäfer, and Erfurdt read ἄγαν δ' ὑπερβριθὶς τοῦ ἄ. ἤνυσαν. Elmsley preferred to either of these readings, ἄγαν ὑπ. γὰρ ἄ. ἤν., and adds that his former conjecture, ἄγαν γι, χύπερβριθὶς ἄ. ἤν. (compare χύπερβριθὺσα, Eur. Suppl. 344), appears hardly worth mentioning. "If we accept the explanation of the Scholiast, μίγα καὶ βαρὺ ἤνυσαν οἱ πράξι-σιν τὰ περὶ τὸν Αἴαντα, ὅστις, οἱ αἴτιοι τούτων, we have no alternative left us except to substitute δι for γι, in the following sense: *Esto, ut id diis auctoribus fecerint: at nimis grave malum effectum dederunt*. On the other hand, if ἤνυσαν makes reference to the gods, as is most probable, γι must be retained as serving to confirm the truth of the preceding observation: *nimis profecto grave malum perfecerunt*. In support of this opinion, what can be more appropriate than the language of Tekmessa in the verse next following, *sane Pallas, Ulixis gratia, tantum edidit malum?*" HERMANN.

902. κελαινῶπαν θυμὸν. SCHOL.: οἶον οὐκ ἐν τῷ φανερῷ, ἀλλ' ἐν σκότῳ ἦδη βλεπόμενον, καὶ μίλανα, καὶ οἶον κικρυμμένον καὶ δόλιον, καὶ οὐχ ἀπλεῶν θυμὸν ἐφουβρίζει. ἔξωθεν δὲ ἡ πατὰ· τὸ δὲ ἡμᾶς λίσσι, ἢ ἡ· πατὰ τὸν θυμὸν ἐφουβρίζει ἡμᾶς. On the form of the adjective κελαινῶσης, see Lobeck to this verse; on its employment to illustrate mental and moral peculiarities, see note to v. 210, *supra*; Dissen's Pind. II. 644; Dobree's Advv. Blomf. Gl. in Æsch. Pers. 119; and compare Hom. Il. 17. 499, φρίνας ἀμφιμυλαίνας, Solon. Fragm. 31. 6, μίλαινα φρήν (as in Hor. Sat. 1. 4. 85, *Hic niger est*), M. Antonin. 4. 28, μίλαν ἦθος, and the proverbial expression of Pythagoras, μὴ γίνεσθαι μιλανούρων, with Plutarch's explanation, *τουτίστι μὴ συνδιατρίβειν μίλασιν ἀνθρώποις διὰ τὴν κακοήθειαν*, Mor. p. 12. D. On the accusative with the verb ἐφουβρίζει, which Hermann explains by ἔχει ἐφουβρίζων, and Ellendt by ἀποδεικνύει ἐφουβρίζων, see Jelf's Gr. Gr. 583, 156; Bernhardt, Synt. p. 119; Matthiä, Gr. Gr. 423. 4. Neither of the explanations hitherto given has, however, satisfied us as to this construction, and we therefore suppose that there is some corruption in the text. The sense seems to be this: *atræ mentis contumelias jacit*; as in Eur. Phæn. 180, ποῦ δ' ὅς τὰ δειν' ἐφουβρίζει πόλις Καπανεύς;—On the particles ἦ ἰα, see p. 116, note to v. 172; Hartung, Griech. Partik. I. 444, 451, II. 62, 101; Dissen to Pind. Isthm. 7. 3; Brandreth to Hom. Il. 5.

416. — πολύτλας ἀνὴρ. "The epithet πολύτλας is not here applied to Odysseus in the same sense as that in which it is employed by Homer, but to signify that he was accustomed to leave nothing unsaid, untried, or undared which could assist the execution of his purposes. Compare the description given of him by our poet in *Philokl.* 633, ἀλλ' ἴσ' ἐκείν' πάντα λιπτά, πάντα δὲ πολμητά." JAEGER. On the omission of the article, see notes to vv. 845, 860, *supra*; Porson to Eur. *Orest.* 1297.

903. μαινομένοις ἄχουσιν. SCHOL.: τοῖς διὰ τὴν μανίαν συμβιβηπόσις. Cf. v. 59, *supra*; *Trach.* 980; Eur. *Phoen.* 1030, ἴφιρις ἄχια πατερὶδι φόνια. The dynamic dative, in conjunction with verbs or phrases which express mental emotion and the occasion of their outward exhibition, may be rendered by *at* or *on account of*. Cf. vv. 505, 905, 986; Eur. *Troad.* 407; Ar. *Eqq.* 696; Xen. *Anab.* 1. 3. 3, μὴ θυμάζετε ὅτι χαλπῶς φέρω τοῖς παροῦσι πρᾶγμασιν; Plat. *Hipp. M.* p. 285. E, εἰκότως σοι χαίρουσιν οἱ Λακκεδαίμονιοι. See Jelf's *Gr. Gr.* 607; Krüger to Xen. *Anab.* 5. 5. 24. The more usual construction with the verb γιλᾶν may be seen at v. 79, *supra*.

904. κλύοντες. SCHOL.: τὰ ἔχῃ κλύοντες. On βασιλῆς, for which the MSS. La. Γ. Θ. read βασιλῆς, the MS. Dresd. b. βασιλιῆς, and the MS. Par. D. βασιλῆς, see note to v. 369, *supra*. In the preceding verse the manuscripts, without exception, exhibit τοῖς, and the editions which follow the recension of Triclinius τοῖσι. When there is no emphasis on the article, this form is rarely found to occupy a position in the verse, in which, to use the words of Hermann, "eam numerus non delitescere patitur." Elmsley, comparing τᾷδ' ἄχου, at v. 896, *supra*, proposed the reading in the text. Hermann prefers σοῖσι.

905. Οἱ δ' οὔν. The common reading is οἷδ', which is retained by Lobeck, and defended by Ellendt, *Lex. Soph.* II. p. 263. The MS. Suidæ Leid. s. v. Βλίσσονται, reads οἱ δ' οὔ. Cf. *Æd. Tyr.* 669; *Trach.* 329; Bergler to Ar. *Acharn.* 186. On the use of οὔν as a consecutive particle to introduce a consequence based upon the intimate connection between the inference and the premises, and representing them almost as one thought, see Hartung, *Griech. Partik.* II. p. 310; Ellendt, *Lex. Soph.* II. p. 435; Jelf's *Gr. Gr.* 737. 2. — γιλάντων. Cf. Gregor. Cor. p. 175; Thom. Mag. ad v. *Χρήστων*; Pierson to Moeris, p. 15; Elmsley to *Iph. Taur.* 1480; Bornemann to Xen. *Anab.* 1. 4. 8; Matthiæ, *Gr. Gr.* 198. The imperative endings -ίτων for -ίτῃσαν, -άντων for -άτῃσαν, and in the passive and middle voices -εθων for -εθῃσαν, are not, however, invariably preferred by Attic writers. See Krüger to Thuk. 1. 34. 1. On the sig-

nification and construction of the verb *ἡτοιμάειν*, see note to v. 136, *supra*.

906. *Ἰσως τοι, καὶ βλείποντα. Spero profecto, etiamsi viventem.* SCHOL.: καὶ νῦν βλείποντα εἶπιν ἀντὶ τοῦ ζῶντα· διὸ τὸ χ. *πρόσπνιται*. Cf. v. 1011, *infra*; (*Ed. Kol.* 1438; *Philokt.* 1349. The *plena locutio* would be βλείποντα φῶς. See Gataker ad M. Antonin. X. 34, p. 380. So at *Elektr.* 1079, the words τὸ μὴ βλείπειν ἵτοιμα signify *ad moriendum prompta*, i. e. *mortem non defugiens*.

907. *ἐν χρείᾳ δόξης.* "Quum indigebunt ejus hasta, i. e. virtute ejus bellica. Cf. Eur. *Rhes.* 601, οὔτε σφ' Ἀχιλλίδης οὔτ' ἄν Αἴαντες δόξου μὴ πάντα κίρσαι ναύσταθμ' Ἀργείων σχίσθαι. The expressions *ἐν χρείᾳ τινός εἶναι*, *χρείαν τινὸς ἔχειν*, *εἰς χρείαν τινὸς ἰλθεῖν*, denote, wherever they occur, *indigere, opus habere, or destitutum esse aliqua re.* Cf. *Philokt.* 162, 1004; Eur. *Hek.* 976; *Med.* 1319; *Andr.* 368; *Suppl.* 115, 191; *Alkest.* 722." WUNDER. A more exact rendering would be, *in the need or press of battle*. That *δόξου* is often used metaphorically in the meaning of *war or battle*, may be learnt from Hom. *Il.* 16. 57, 708, and the numerous instances which Valcknäer to Eur. *Phaen.* 762 has collected from the writings of the Tragic Poets. Compare Polyb. 4. 52. 3, καὶ τὸ δόξου κηρύττειον πύμπνιν *πρός τινα*, *to tender war and peace*.

908. *Οἱ γὰρ . . . ἐβάλεν.* The MS. Γ. reads *ἐβάλοι*. See note to vv. 107, 531, *supra*. Krüger, *Griech. Sprachl.* 54. 17. 3, observes correctly, that the conjunctive without *ἄν* is more frequently found after *πρίν* and *μήχρ' (ὅδ)* than the other temporal particles, especially in Thukydides and the poets. *Πρίν ἄν τις ἐβάλεν* would signify, *priusquam forte amiserit*, which is not the meaning of the poet; *πρίν τις ἐβάλεν* expresses, on the contrary, this thought, *tum demum, quum amisit*. "In the ancient editions, and in those of Brunck, Lobeck, Schäfer, and Erfurdt, a comma is very improperly interposed between *ἔχοντες* and *οὐκ ἴσασιν*. These three words signify *do not know that they have*. Bothe omits the comma, but adopts Brunck's version: *nam stulti bonum tenentes manibus, non ante id animadvertunt, quam amiserint*. We should not have noticed this error in the punctuation of this passage, if we did not wish to call the attention of our readers to the construction of *οἶδ' αὖ*, to which we shall have occasion to advert in our note on v. 1025. Cf. vv. 1099, 1254. See, also, (*Ed. Kol.* 797, with Brunck's note." ELSMSLEY. We do not object to the construction *ἔχοντες οὐκ ἴσασιν* in the sense proposed by Elmsley, *habere se nesciunt*, but, on the other hand, would also state that the comma after *ἔχοντες* is perfectly admissible, and allows the same construction of the words as that which

has been explained above. For the words before us would, if the punctuation of Lobeck were retained, be equivalent to ἔχοντες, οὐκ ἴσασιν ἔχοντας. The consideration which should press most strongly on the student is not how certain words *may* be constructed, but how the sense of the passage and the intention of the writer *require* them to be constructed. Hence, whilst at one place the interpretation *nesciunt se habere* might be the most appropriate, at another, the rendering *quum habeant, habere se nesciunt* might be yet more suitable. With the sentiment contained in these verses, the editors compare Plat. *Rep.* 432. D, ἄσπερ οἱ ἐν ταῖς χερσὶν ἔχοντες ζητοῦσιν ἐνίστοι ἑ ἔχουσι. Liban. *Epist.* MDCCCIV. 684, κείμενον ἐν χερσὶν οὐκ εἰδὼς, δὲ γινώσκοντα ἀπαιθόν. Pythag. *Carm. Aur.* 55, ἀγέθων πύλας ὄντων οὐκ ἰσσεῶσι. Plaut. *Captiv.* 1. 2, tum denique homines nostra intelligimus bona, quum, quæ in potestate habuimus, ea amisimus. Ego, postquam gnatus tuus potitu' et hostium, expertus, quanti fuerit, nunc desidero. Horat. *Od.* 3. 24. 31, virtutem incolumen odimus, sublatam ex oculis quærimus invidi. Shakspeare, *Much Ado about Nothing*, Act IV. Sc. 1 :

“For it so falls out

That what we have, we prize not to the worth
Whiles we enjoy it ; but being lacked and lost,
Why then we rack the value, then we find
The virtue that possession would not show us
Whiles it was ours.”

910. Ἐμοὶ . . . γλυκύς. SCHOL. : μᾶλλον ἔμοι πενιχρὸς τίθηται ἥπερ ἐμοὶ γλυκύς· ἐπεὶ ὃν ἐπιθύμει ἔτυχεν· οὐκ ἂν οὖν ἐπαγγελάει αὐτῷ οἱ ἐχθροί, ὡς αὐτοὶ τῆς ἀπωλείας αἴτιοι γινόμενοι. The MS. La. reads ἦ. “Musgrave compares Hom. *Il.* l. 117, βούλομαι ἐγὼ λαὸν σέον ἔμμεναι, ἢ ἀπολείσθαι. Brunk and Erfurd are silent. Would not a better sense be produced by reading ἐμοὶ γλυκύς? We have already proposed the same correction in v. 179, *supra*.” ELMSLEY. Nitzsch, to Plat. *Ion.* p. 69, takes offence at the omission of the comparative μᾶλλον, and asserts that the particle ἦ is not comparative, but disjunctive: *mihi acerba sive illis dulcis ejus mors acciderit, ipsi vero felix fuit*; and that the stress of the sentence is laid upon the copula δέ, αὐτῷ δὲ τιερπύς. This explanation would require that ἦ should be placed twice. His objection to the ellipse of μᾶλλον is shared, as it would seem, by Elmsley, who, through that excessive partiality for the particle ἐμοὶ which he has betrayed both at v. 179, *supra*, and in his note on *Ced. Tyr.* 112, has proposed an emendation which accords but poorly either with the meaning of the passage or the character and disposition of Tekmessa. Absorbed in the exclusive ut-

terance of her own feelings, she simply states that *the death of Aias has brought more anguish to herself than pleasure to his enemies*. According to Elmsley's correction, the sense would be, *If it is gratifying to them, and pleasing to him, it grieves me*. The common reading, which is defended by Eustathius, p. 1521. 42, and Suidas, s. v. Γαῖονος, is equivalent to ἐμοὶ πικρὸς εἶσθηναι, καὶ μᾶλλον πικρὸς ἢ κείνοις γλυκύς. That the comparative ἢ is sometimes used after μᾶλλον omitted, may be learnt from Hom. *Il.* 11. 319, Τρωσὶν δὲ βόλειται δοῦναι πρῶτος ἥτις ἡμῖν. Hdt. 9. 26, οὕτω οὖν ἡμᾶς δίκαιον ἔχουσιν τὸ ἔτιον πύρας, ἥτις Ἀθηναίους. *Lysias de Aff. Tyr.* 1, ζητοῦσι κτεδαίνειν ἢ ἡμᾶς πείθειν. Cf. Jelf's *Gr. Gr.* 779, Obs. 3; Ellendt, *Lex. Soph.* I. p. 757; Schafer ad Bos. *Ell. Gr.* p. 758; Kritz to Sallust. *Cat.* VIII. 1; Matthiä ad Cic. *pro Rosc. Amer.* 20. 55; Arnold to Thuk. 3. 23, upon whose observations Götter remarks, "*Ad comprobendam omissionem adverbii μᾶλλον nihil valet locus Soph. Ai. 966 (910), quem Arnoldus adfert, ubi positivus πικρὸς accipiendus est pro comparativo ea ratione quam Hermannus ad Vig. p. 884 sq. exposuit.*"

912. ὅστις ἥβησιν. Wunder remarks upon these words, that they might have been omitted, *salvo sensu*, on account of the preceding expression *ὃν ἡράσθη τυχεῖν*. We most heartily wish that all such criticism had been spared. Sophokles says nothing, "quod salvo sensu omitti poterat." The slightest attention to the meaning of Tekmessa will indicate the reason which induced the poet to emphasize the thought she was anxious to express by the apparent repetition of it which these words contain. See v. 650, *supra*, and compare v. 1058, below; *Elektr.* 519; *Ced. Tyr.* 338; *Antig.* 468. On the genitive with ἡράσθη, see Jelf's *Gr. Gr.* 498.

913. Ἰλῶς δῆτα . . . πάντα; This and the four following verses are given to the Chorus in Aldus and some few manuscripts; how incorrectly may be learnt from the word εἰγνησεν at v. 919. The MSS. La. pr. Lb. Γ. Δ. and Aldus read εἰ δῆτα, which is preferred by Porson, *Præf. ad Hek.* p. xxxi., who corrects the remainder of the verse as follows, εἰ δῆτα τοῦδ' ἂν ἰγγιλῶν ἂν πάντα; Elmsley, *Cens. Porsoni Hek.* p. 72, conjectures that the true reading is τοῦδ' ἂν ἰγγιλῶν ἂν πάντα. The common reading is unobjectionable. Porson's assertion, to Eur. *Hek.* v. 1214, that the Tragedians do not say ἰσιγγιλῶν κατὰ τινος is sufficiently disproved by Lobeck, who cites *Elektr.* 835; *Philokt.* 328; *Ced. Kol.* 1339.

914. Οἷός. See Jelf's *Gr. Gr.* 611, and on the sentiment consult note to v. 895, *supra*. — οὐ κείνοισιν, οὐ. "This use of the negative particle is elegant. See our observations on v. 444, *supra*. The second οὐ is commonly followed by ἀλλὰ. Cf. Ar. *Acharn.* 421; Demosth. *De Fals. Leg.*

pp. 372. 13; 399. 24; 413. 16; 421. 17, &c. Sometimes, however, as in the passage before us, this is not the case. Cf. *Ar. Ran.* 1308; *Menander ap. Athen.* p. 434. C." *ELMSLEY*. See *Matthiä, Gr. Gr.* 608; *Krüger, Griech. Spruchl.* 64. 5. 4.

915. Πρὸς αὐτὸν . . . δίοιχεται. "These three verses, for two conclusive reasons, ought long since to have been banished from the text. The first is, that they contain an unnecessary and offensive repetition of a sentiment which has already been expressed with far more emphasis and power at the commencement of this address; and the second is, that they destroy the metrical correspondence of the verses in this interchange of dialogue and lamentation between Tekmessa and the Chorus. For in this portion of the play, the verses from line 824 to 875 form a system, whose distribution into song and dialogue is repeated in a precisely similar arrangement of the verses which commence at line 876 and terminate at line 914." *SCHÖLL*. — *ἐν κινῶσι*. Equivalent to *κινῶς*, i. e. *ματαιίως*. See *Jelf's Gr. Gr.* 622. I. a. — 'Ἀλλ' ἔμοι . . . δίοιχεται. *Lobeck* compares *Trachin.* 41, πλὴν ἔμοι πικρὰς ὀδῖνας αὐτοῦ προβαλὼν ἀποίχεται.

As these are the last words uttered by Tekmessa, we take the present opportunity of calling the attention of our readers to the exceeding beauty of the poet's delineation of her character. It is difficult to exaggerate the touching perfection which so often blesses the world in the form of woman, but we doubt exceedingly if a higher ideal of the feminine nature can be found than the gentle and devoted "spear-won bride" of Aias. How vulgar are his heroisms when placed in contrast with her retiring modesty and grace! How preëminent and entire her love! One thought alone occupies her mind, one hope alone is busy at her heart, from which one prayer whose purport never varies rises to the gods, — the preservation and the safety of her most beloved Aias. On his life her all of earthly happiness depends. Her parents had long since perished amid the horrors of a siege which had reduced her ancestral home to desolation; she has no other protector against the contingencies of the most unhappy of all earthly fates, and the vindictive malice of her husband's foes. Who, in reading her appeal to Aias, and more especially the beautiful lines, *Τίς δῆτ' ἔμοι γίνοιτ' ἂν ἀντὶ σοῦ πατρίς; Τίς πλοῦτος; ἐν σοὶ πᾶς ἔγωγ' εὐζομαι* (vv. 493, 494), can fail to recall the language of *Andromache* (*Il.* 6. 429), immortal as the passion which inspired its utterance, "Ἐπτορ, ἄταρ σύ μοι ἴσσι πατὴρ καὶ πότνια μήτηρ "Ἡδὲ κασίγνητος, σὺ δὲ μοι θαλιεὺς παρέμποις? When imminent danger threatens the life of him upon whom her whole hope and love are fixed, how beautifully does she recall, with

some violence to the modesty which breathes in all she utters, the "tender grace of a day that is dead," in the pathetic allusion to the past enjoyments of their mutual love (v. 495 sq.). What words could portray more strikingly the exquisite and most womanly attributes of her character than her own language at v. 465, which we present in the translation of Professor Felton:—

"And therefore, ever since

Thy bed I shared, my thoughts dwelt lovingly on thine."

This love knows neither diminution nor eclipse. However harsh the words of Aias, she is neither chilled by his silence nor overawed by his threats: her one, long, earnest prayer is for *his* life and welfare. With the thoughtfulness of a true mother's love, she removes her little son from the presence of his raging father, and for so doing is subsequently rewarded with the expression of her husband's thanks (v. 511). Let us, moreover, notice the trusting confidence of her true, woman-like affection. Without a thought of the necessity for additional corroboration, she implicitly believes and confidently reaffirms every statement that the hero in his darkest moments makes. She not only exculpates him from blame, but shares his resentment against his foes, and, long after Aias in the full possession of his faculties had ceased to reiterate his former charges against the Atreidai and Odysseus, heaps imprecations upon them, as, to her thought, the murderers of her lord. And when the catastrophe has happened, how real and sincere her anguish! How characteristic of such love as hers that she should welcome the remembrance, that, after all, Aias had perished, not by the machinations of his foes, but of his own free choice, and that this event, notwithstanding the legacy of anguish it had bequeathed to her, was pleasant to himself (v. 910). We feel it a relief that the poet has not attempted to depict the fulness of that grief which Tekmessa buried in her Aias's grave; that he has simply foreshadowed it in the simple words, the last she utters in this play, *Aias γὰρ αὐταῖς εὐκρίτ' ἴστίν. Ἄλλ' ἔμοι λιπὼν ἀνίας καὶ γόους διοίχεται* (v. 916 sq.). In all this, there is nothing excessive or misplaced. Sophokles has drawn entirely from nature, and all he writes is founded on its truth. The purity, the firmness and depth of soul, the impassioned eloquence, and, above all, the sustained affection which, whilst it meets us first and leaves us last, gives form and substance and grace and the breath of life and love to every part of the poet's conception, conspire to render Tekmessa our ideal of female loveliness and truth. And for the consolation of those who are concerned at the false and senseless attacks which some detractors so con-

tinually urge against the modesty and virtue of female life in ancient days, we cannot forbear repeating, that the Sophoklean delineation bears the character of exactest portraiture. It is evident that the poet paints from life; the countenance may have been made to shine, and the raiment made white and glistening, —

“The idea of her life has sweetly crept
 Into his study of imagination,
 And every lovely organ of her life
 Has come apparelled in more precious habit,
 More moving delicate, and full of life,
 Into the eye and prospect of his soul,
 Than when she lived indeed,” —

but the identity of face and form with that of the source from which he drew is still left evident to all.

918. Ἰὼ μοί μοι. SCHOL.: διὲ γινίσθαι βόη, ἢ ἀκούσας ὁ χορὸς, ἐφίστησι γινώζειν τὸ φθίγμα τοῦ Τεύκρου βῶντες.

920. ἄτης τῆςδ' ἐπίσκοπον μίλος. SCHOL.: σημαντικὸν, ἔφορον, οὐχ ἡμαρτηνὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμίνον. HESYCHIUS: ἐπίσκοπος· τὰ συγχάσσοντα τοῦ σκοποῦ. “The word ἐπίσκοπος denotes strictly ὁ ἐπὶ σκόπον βάλλων. Accordingly, we find τοξότης ἐπίσκοπος and ἐπίσκοποι οἰστοί, Themist. XVIII. 217. B (see Wernsdorf to Himer. *Ecl.* XIV. 3; Wyttenbach to Julian. p. 161 sq.; Jacobs to Achill. Tat. p. 573); and hence there seems no impropriety in applying it as an epithet of things, *quæ cum aliqua re congruunt eique consentanea sunt.*” LOBECK. Musgrave aptly compares Æsch. *Eum.* 902, XO. Τί οὖν μ' ἄνωγας τῆδ' ἐφρυμῆσαι χθονί. AΘ. Ὅποια νίκης μὴ κακῆς ἐπίσκοπος. With the genitive, compare v. 154, *supra*; Plat. *Gorg.* 465. A, τοῦ ἡδῖος στοχάζεσθαι. Jelf's *Gr. Gr.* 506.

921. Ὡ φίλας Αἴας, κ.τ.λ. Teukros, who had been detained from repairing, immediately upon his return from Mysia, to the tent of Aias, in consequence of his detention and violent treatment by the Grecian soldiers, and who probably had not thought it necessary to accelerate his movements on account of the measures which, in compliance with the friendly admonitions of Kalchas, he had already taken to secure the confinement of Aias, now appears and learns that he has come too late to save his brother's life. Great as was the shock of news so contrary to the hopes with which he came to seek his presence, it is nevertheless to be observed that the sight the dead body inspires no burning thirst for vengeance on the men whose injustice had driven Aias to the commission of the fatal deed, but

only solicitude for the future fate of the young Eurysakes. Some critics have contended that his appearance in this tragedy is altogether unnecessary, and that the part he plays is suited only to the "*novum πρότερον*" of a second tragedy (see Schöll. pp. 521, 528 sq.), whilst others pronounce him a mere loquacious brawler. We reply, that Sophokles had no choice left him in the matter. However wide the scope which was permitted to the dramatists in individual matters of detail, they had no power to set the myths upon which their tragedies were built completely at defiance, and their excellence was tested by the skill with which, in the evolution of their plays and the subjective operations of their own minds, they adapted and interwove the objective details of the traditionary legend. How, then, could Sophokles, in a tragedy founded upon the insanity and death of Aias, where he had introduced a chorus of Salaminians, Tekmessa, Eurysakes, Odysseus, and the Atreidai, have omitted his own father's son, whom every one of his hearers knew to have accompanied Aias to Troy, to have fought by his side, and to have retired, self-banished, from his ancestral home, on account of the unjust blame imputed to him in connection with his brother's act of self-destruction? The only point, therefore, really meriting discussion is the character and part assigned him by the poet in this play. How judiciously he is represented to have started on his foray upon the conclusion of the contest respecting the armor of Achilles (for his presence in that assembly is evident from v. 1079, below), we have already pointed out. That the cyclic poets could have adopted any other course seems scarcely credible. For by what gifts of mind or means of persuasion could he have been portrayed as able to avert his brother's death? In the play before us, at all events, the tears and prayers addressed to Aias for that object by Tekmessa and the Chorus are assuredly enough to prevent our wishing that those of Teukros, which would have been equally ineffectual, had been superadded. His eager and earnest anxiety to serve his brother in his hour of grief is sufficiently set forth, and the objection urged against the depth and sincerity of his fraternal love, on account of the delay which happened in his progress to the presence of Aias, is at once removed by the recollection of his entire ignorance of the suicidal purposes he entertained, and by considering that the period of his detention in the camp was occupied in the warm defence of his calumniated brother, in an eager refutation of the slanderous stories with which he was on all sides assailed,—in exposing his own life to the most imminent peril by his affectionate efforts to disarm the hostility of the Greeks. Throughout the whole progress of the play, repeated expressions

have depicted the anxiety with which his arrival had been expected by Aias and the Chorus. In the hottest pressure of his sorrows, Aias had vehemently demanded the presence of his brother (v. 329); when confirmed in his unhappy purpose to deprive himself of life, he makes renewed mention (v. 538) of the absent Teukros, as the perpetual and fearless guardian of his wife and child, and enjoins upon the Chorus (v. 652) that they should convey to him his wishes upon this point, and his injunction that he should manifest kind feeling to themselves; and lastly, in his dying speech, he implores Zeus (v. 784 sqq.) to send intelligence of his death to Teukros, that his remains might not want the honor of a tomb. At v. 762, Tekmessa commands the Chorus to hasten the arrival of Teukros, and again, at v. 871 sqq., betrays her extreme anxiety for his presence and the consoling support of his good offices, in the words, *Τίς σε βασιτάσει φίλων; Πού Τεύκρος; ὡς ἀκμαῖος, εἰ βάλῃ, μύλοι, πιστῶν' ἀδελφὸν τόνδε συγκαταβέβησαι*. The whole action of the play at this point is suspended in eager expectation of the arrival of the hero to whom Aias had so emphatically committed all his nearest interests. How faithfully he fulfilled his trust, how successfully he accomplished all the dying wishes of his brother, will be apparent as we proceed. As to his character, we would observe in brief, that, whilst in some respects he closely resembles Aias, he is represented as of a sweeter and softer disposition, as a sincere worshipper of the gods, as devoid of haughtiness, and, indeed, of self-reliance, unless assured that the position he may take accords *ὄν τε δικαίῳ* (v. 1069). Schöll, p. 563, has correctly said, *Er ist sichtbar ein Charakter von grösserer Klarheit und Gütigkeit*, and he might have added, *but of less power, intensity, and depth*. Between the two there is an antagonism of character so clear and sharp as to be evidently intentional. In those points in which Aias is preëminent, Teukros is inferior, — that is, in strength, endurance, self-confidence, and pertinacity of purpose; whilst the virtues which adorn the latter — gentleness, kind feeling, reverence for the gods, and self-restraint — are wholly wanting in the former. They both agree in their hatred of all authority and their contempt for feebleness of mind or body. Were the lights and shades which are so prominent in each blended and united into the formation of one character, “non homo, sed deus, evaderet.” As it is in the nature of Greek tragedy to select for its heroes men of superior excellence and dignity, who yet labor under some one fault or foible, by which, however illustrious in other respects, they are hurried to destruction, it is an admirable proof of the consummate art of Sophokles that Teukros should be represented as achieving success

and glory in virtue of his possessing those qualities of character in which Aias is deficient. Of his bravery there was the less need of special illustration, on account of his own desire to exhaust every term of eulogy in setting forth in this respect the surpassing excellence of Aias. A modest allusion to the part he bore in connection with his brother in repelling the attack of the Trojans upon the Grecian ships (v. 1226) is sufficient to quiet every doubt that has been suggested here. Nevertheless, this mild and genial man shrank from no danger in the execution of his brother's commands, and speaks in no affected terms of the honor he should acquire if compelled to sacrifice his life on his behalf (v. 1248 sqq., ἵσσι καλὸν μοι τοῦδ' ὑπερπενομένην θανέειν, κ. τ. λ.). The introduction of such a character was a necessary supplement to this play; for as every tragedy, by a beautiful law of Grecian art, is required to terminate with some abatement of the intense feeling its more pathetic details had elicited, — in a certain kind of reconciliation, if we may so speak, between the auditor and the suffering whose representation he has witnessed, — and it was in the very nature of Aias to cherish his antipathies with the most obdurate and invincible pertinacity, it became absolutely essential for the poet to introduce a character who, by harmonizing all angry and tumultuous emotion, should conduct the action to a peaceful and satisfactory termination. Hence, then, the observations of Schöll respecting the necessity for a new *πάθος* are either incorrect or greatly overcharged. The single circumstance that Teukros makes his brother's calamity his own, is sufficient evidence of his *πάθος*. For the sake of that dear object he endured all things, submitted to every insult, and considered himself more than compensated by the attainment of his burial. A last objection yet remains: — that, in the strife between Teukros and Menelaos, many things are said which are altogether impertinent to the present tragedy. To some extent this may be true; but we must not forget how important a part this very circumstance enacted in the delineation of the characters of those who make their appearance at the close. In order to exhibit to the eyes and ears of all the pusillanimity and cowardice of Menelaos, the poet designedly describes him as pouring forth vituperation and complaint unworthy of a king. Nor is Teukros made so free from all infirmity as not to be betrayed, by the fervor of his zeal and love for Aias, into some extravagances of language and deportment. But it cannot be inferred from this that a new *πάθος* has been introduced. For, on the intervention of Odysseus, a tomb is conceded to Aias, not on account of the justice or propriety of his behavior to the Greeks, but on account of old recollections of his desert and heroism. See

v. 1274 sqq. Why it should be asserted, on account of the manner in which Teukros returns the insults of Menelaos, that the action becomes languid, and may be said to break down altogether, we do not see, especially since the original cause of quarrel, the sepulture of Aias, is kept conspicuously in view even in the most violent passages of the wordy war, and it was esteemed the highest impiety and injustice to restrain the dead from burial (v. 1094 sqq.). It will occasion our readers much surprise, that German critics of unparalleled learning and sagacity should charge it as a fault upon our poet that he has deviated from the tragic *ἰδία*, and should forget, that, if he had not pursued this course, he would have sunk into the languor and inanity of the tragedies of the French dramatists, whose damning error is, that the general *ἰδία* is barren of all ὁλῆ καὶ ἱκαστα. — ὦ ζύναιμον ὄμμα. Wunder compares *Elektr.* 903, συνήθης ὄμμα, and other examples collected by Matthiä, *Gr. Gr.* 430. Add *Philokl.* 172. Klausen to *Æsch. Choeph.* 218, after remarking that Ἰσμήνης κῆρα is periphrastic for Ἰσμήνη, adds, "Eadem ratione interiit propria verborum notio in ζύναιμον ὄμμα, *Soph. Ai.* 921." See Fischer ad Well. *Gr. Gr.* pp. 269 – 290; Jelf's *Gr. Gr.* 442. d.

922. Ἄρ' ἡμπόληκας. SUIDAS: ἰπώληκας, ἐκέρδαντας. λίγεται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποιήσας. Ἄρ' ἡμπόληκας, ὥσπερ ἡ φάτις κρατῖ. "Since the general signification of ἡμπολῶν is ἡμπορεύσθαι or πραγματεύσθαι, we may assume that it might have been employed in the meaning it evidently bears in this passage, ἄρα πείραγας, ὥσπερ ἡ φάτις κρατῖ. In the same manner, Hippokrates *de Morb.* IV. 12, p. 608. E, T. VII. p. 353, T. II. (ed. Kühn.), ἢ τοῦ ἀποσάτου μὴ διαχωρίοντος κρατὶ ἡ μία τῶν ἄλλων ἰκμάς, κάλλιον ἡμπολήσει ὁ ἄνθρωπος, melius se habebit, in the same sense as the expression βίλτιον ἀπαλλάσσει. Id. *Epidem.* VI. 716, 719, T. III. So, too, apparently, in *Æsch. Eum.* 622, τὰ πλεῖστ' ἀμύμον' ἡμποληκῶς." LOBECK. The Scholiasts interpret in nearly the same words as those of Suidas. Matthiä ad Eur. *Kykl.* 254 renders, *An lucrum fecisti*, i. e. adeptusne es id, quod optabas et in lucro ponebas? Hermann approves the translation of Lenting to Eur. *Androm.* p. 244, Ἄρ' ἡμπόληκά σ', *Num te morando prodidi, nec tuam vitam servavi?* Ἐμπολῶν is strictly *lucrum vendendo facere*, and thence, in a more general sense, *emere*; but also *venum dare*. See Polluc. III. 124; VII. 9. HESYCHIUS: ἡμπολῶν· πραγματεύσθαι. ἡμπόλησεν, ἀπίδωτο. Johnson's Scholiast writes as follows: ἀντὶ τοῦ ἀπὸ ἡμπόληκας, ἥγουν πείραγας, προδίδωκας. None of these explanations are entirely satisfactory. We think, from the language of Teukros at v. 970, *infra*, Ἄρ' ἐξίπνυσας, and from

Eur. *Phæn.* 1228, where ἀπιμπολᾶν ψύχην evidently means *to barter away life*, that the verb ἡμπολόηκας would be best rendered, *vitam cum morte commutavisti*.

927. Τί γὰρ . . . Τερψάδος; SCHOL.: καὶ πρὶν ἀποῦσαι τῶν ἐντολῶν ὁ Τιῦκρος, ἴδιuzzi τὴν πρὶ τὸν παῖδα κηδεμονίαν ἀφ' ἑαυτοῦ φρονίμως. The tyro will observe that two or even more interrogatives, without the copula, may be connected with one predicate. Cf. vv. 101, 1129; *Philokt.* 42; Jelf's *Gr. Gr.* 883. 1; Matthiä, *Gr. Gr.* 630. 1. — On *πυρεῖ*, see notes to vv. 9, 314, *supra*.

929. ὅσον τάχος. "The Schol. Ven. IX. 193 observes, ὅσον τάχος 'Ἀττικοί, ἡ δὲ συνήθεια ὡς τάχος. Both forms are found in the Tragedians." LOBECK.

930. Δῆτ' αὐτὸν ἄξεις διῦρο. "The Scholiast to v. 947 supposes that these words are addressed to Tekmessa. If this opinion is correct, we must suppose that the injunction ἴθ' ἐκκάλυψον in that line is laid upon some servant or attendant of Teukros." WUNDER. "No editor has noticed this instance of a trimeter iambic beginning with a word which cannot commence a sentence. The true reading seems to be, Διῦρε' αὐτὸν ἄξεις δῆτα." ELMSLEY. "Beware of making any alteration. For when a sentence commences at or near the close of a verse, the metre of the two verses is so closely connected, that, both at the termination of the first and the commencement of the second, a license is permitted which is not granted under other circumstances except in the middle of the senarius. See my *El. de Metr.* p. 118 sq. A very analogous example occurs below, v. 1033, Καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, ὅπως | μὴ τόνδε, κ. τ. λ. There the particles ὅπως μὴ cohere so closely, that the sense will in no way bear their separation from each other. Why has not correction been thought necessary in this instance? Is it that the particle μὴ is not regarded as one of those words which are incapable of being placed at the beginning of a verse? Add Eur. *Hipp.* 1391. At *Ced. Tyr.* 1084, οὐκ ἂν ἐξέλθοιμ' ἴτι | ποτ' ἄλλος, Elmsley has fallen into the same mistake." HERMANN. See Dindorf's note to Ar. *Nub.* 399. In the following verse, ὡς κινῆς σκύμνον λαιῖνης, Tekmessa is called a lioness, as the wife of Aias. SCHOL.: καλῶς τῇ παραδείγματι χρῆται· οἱ γὰρ κυνηγοὶ τηροῦσι τὸν καιρὸν, ὅπως ἱερμιοὶ τῶν μυστέρων γίνονται οἱ σκύμνοι. κινῆς κατὰ πρόληψιν. See Lobeck to this verse.

932. Τοῖς θανοῦσί τοι . . . ἐπιγγιλᾶν. "In all probability this was a proverbial expression. 'Ἐπιμβαίνειν, ὃ δὴ λέγεται, κινέοις, Aristid. *p. quatuorv.* T. II. 265; Philostrat. *V. Soph.* I. 32. 625; τοῖς πιπτακῶσιν ἐπιμβαίνειν, Liban. *Decl.* T. IV. 178." LOBECK.

934. τοῦδε . . . μίλιν. See note to v. 653, *supra*.

935. ἀνὴρ κίονες. The MSS. Γ. Θ. read κίονες; the MSS. La. Lb. κίονα. On the inferential force of the particle οὖν, see Jelf's *Gr. Gr.* 737. 2; Porson to Eur. *Med.* 585; and compare *Philokt.* 1306; *Æd. Kol.* 1199; *Æsch. Choeph.* 95.

938. Ὀδῆς θ' ἰδῶν πασσῶν. This is the reading of the Membranæ and the majority of the MSS. The MSS. La. (eraso á) Lb. Γ. Δ. read ἀπασσῶν. Turnebus has edited Ὀδῆς τ' ἀνιάσασα δὴ πασσῶν ἰδῶν, which is supported by the authority of one or two manuscripts. Brunck, on account of the absence of the cæsura in the common reading, prefers ἰδῶν θ' ἀπασσῶν Ὀδῆς ἀν. δή.

939. ἦν δὴ νῦν ἴβην. "The Edinburgh Reviewer (Vol. XIX. p. 79) observes, that the metre requires νῦν to be considered as an enclitic. See a note on ἀκούς δὴ νῦν in the *Mus. Crit.* Vol. II. p. 189." ELMSLEY. The note referred to, from the same pen, is to Eur. *Iph. Taur.* 1009: "Ἄκουι δὴ νῦν. Scribendum δήνυν, ut in *Orest.* 231, 1179; *Ar. Ran.* 372. Eadem correctio fiat infra 1145; *Suppl.* 857; *Iph.* T. 753; *Kykl.* 440; *Hel.* 1041; *Ion.* 1539; *Herakl. Fur.* 1255; *Soph. Elektr.* 947." More correctly a writer in the *Phil. Mus.* I. 227: "In δὴ νῦν after an imperative, νῦν is always enclitic; in νῦν δὴ or δὴ νῦν with an indicative, it always bears the meaning of time." See Jelf's *Gr. Gr.* 719, 720. 2. — On the accusative ἦν sc. ἰδόν, see notes to vv. 42, 836, *supra*.

942. Ὀξεία . . . θεῶν τινός. SCHOL.: οὐ καινῶς τὸ ὄξυ ἐπὶ τῆς φήμης, ἀλλ' ἐρμῆν ἵεχαι ἐπὶ ταῖς ἀξιώματι προβιβηκίαι. τὸ δὲ ὡς θεῶν, ἦται ὡς ἀπὸ θεῶν, ἢ ἄσπιε θεῶν· τοῦτο δὲ πρὸς τὴν φήμην μόνον, ἐπὶ γίνεται βλάβεσθαι διὰ τῶν ἰξῆς. "Read θεῶν τινός. The tragic poets usually say θεῶν τις rather than θείας τις. See vv. 430, 1001; *Æd. Tyr.* 42, 396; *Antig.* 598; *Trach.* 119; *Philokt.* 196; *Elektr.* 696. In the same manner ἰχθρῶν τις is better than ἰχθρῆς τις, φίλων τις than φίλος τις, etc." ELMSLEY. In opposition to this dictum, Lobeck cites Hom. *Od.* 10. 141; Pind *Isthm.* 8. 21; Apollon. Rh. II. 438; *Theokrit.* 20. 20; and a number of passages from prose-writers, not one of which is to the point, as Elmsley's observation is limited to the Tragedians. See, however, *Æsch. Agam.* 672, θεός τις, οὐκ ἀνθρώπος, αἶακος θιγών, Eur. *Med.* 248, ἢ πρὸς φίλων τιν', and consult Bast. *Ep. Crit.* p. 214. Matthiä, *Gr. Gr.* 230. The true distinction is that laid down by Hermann: "Ita recte dicas (θεῶν τις), servari aliquem ab aliquo deorum, ubi quum sponte intelligatur, deos esse, qui servant hominem, illud tantum spectatur, non illum certum quendam, sed aliquem deorum esse. Sed ubi deum esse, non hominem dicere voles, singulari uteris."

— “To *ὧς θεοῦ τινός* supply *βάζοντας*, in the same way as at *Trach.* 768, *ἀρτίκαλλος ὥστε τίπτοντος*, the participle *καλλῶντος* is to be understood, and render, *celeriter velut deo divulgante percubuit mortis tuæ fama*. Allusion is doubtless made in these words to the prayer of Aias to Zeus at v. 784, above, *Πίμψον τιν’ ἡμῖν ἄγγελον, κακὴν φάτιν Τεύκρω φέροντα*, and the swift rumor testifies to the fulfilment of his dying supplication.” LOBECK. On the genitive *σου*, see note to v. 220, *supra*.

944. *δαίλαιος*. The MSS. La. Lb. Γ. Δ. Θ. and Aldus read *δύσσητος*.

947. *Ἴδ’ ἐκκάλυψον*. SCHOL.: *πρὸς τὸν χορὸν φησιν ἢ τινὰ τῶν θεαπόντων · ἢ γὰρ Τίμησσαν ἐπὶ τὸν παῖδα ἀπῆι*. See note to v. 930, *supra*. With the general sentiment, Lobeck aptly compares Eur. *Med.* 1311, *ἐκλύεισθ’ ἀρμούς, ὥς ἴδω διπλοῦν κακόν*. Hippol. 803, *ἐκλύσασθ’ ἀρμούς, ὥς ἴδω πικρὰν θίαν*.

948. *ᾧ δυσθιάτον . . . πικρᾶς*. Eustathius, p. 409. 45, *ὁ Σοφοκλῆς ἐν στίχῳ ἐν οὐκ ἄνησι διπλὴν θίσθαι συντάξις, ἰσπών, ᾧ δυσθιάτον ὄμμα καὶ τόλμης πικρᾶς*. Ἴχων γὰρ φάναι, ᾧ δυσθιάτον ὄμμα καὶ τόλμη πικρά, ὅπως ἐξήλλαξεν τὴν φράσιν διὰ τὸ καὶ οὕτω καὶ οὕτω δύνασθαι λίσσασθαι, οἷον, ᾧ δυσθιάτου καὶ ὅψις καὶ τολμήματος, καὶ πάλιν, ᾧ δυσθιάτος ὅψις καὶ τόλμημα. “So also Theokrit. XV. 124, *ᾧ ἱβίος, ᾧ χερυδὲς, ᾧ ἐκ λιυκῷ ἐλὶφαντος αἰτῶ . . . φέροντος*. Tryphiodor. 395, *ᾧ μοι ἰμῶν ἀχίων, ᾧ μοι πατρῷον ἄστυ*. Liban. *Declam.* T. IV. p. 1015, *ᾧ κάλλους οἴων, ᾧ πλοκάμων ὄρα, ᾧ προσώπου χάριτις, ᾧ στήνων φιλάταν*. Eur. *Med.* 496, *φεῦ διζὶὰ χιρὶ’, ἥς σὺ πύλλ’ ἱλαμβάνου, καὶ τῶνδε γονάτων*. In this last example, however, another construction may be obtained by erasing the comma after *ἱλαμβάνου*.” LOBECK.

949. *κατασπίρας*. SCHOL.: *δαιμονίως καὶ τὸ σπείρας, οἷον, ἀρχὴν κακῶν παρασχών · ἢ τὸ σπείρας ἐπὶ πλῆθους κακῶν τακτίον*. See Dissem to Pind. *Nem.* VIII. p. 479.

950. *Ποῖ γὰρ μολεῖν μοι, κ. τ. λ.* “Suidas, s. v. Ποῖ, reads *με*. Elmsley, *Addend. ad Heracl.* v. 693, observes correctly, that, whether we adopt the reading *μοι* or *με*, the participle *ἀρῆξαντ’* is nevertheless to be regarded as in the accusative case. See his observations on Eur. *Med.* 553, and on *Æd. Kol.* 1435.” HERMANN. It frequently happens, even in prose-writers, that the accusative of the participle is referred to the infinitive, either as subject or predicate, when the accompanying substantive or pronoun, which might also have been joined to the infinitive in the accusative, is constructed according to the government of the primary verb. Plat. *Lach.* 186. D, *παρεκκλιύομαί σοι μὴ ἀφίσθαι*. Λάχνης . . . ἀλλ’ ἰρωτᾷ, λίγοντα, κ. τ. λ., where *παρεκκλιύομαί σε μὴ ἀφίσθαι* would

have been equally correct. Xen. *Anab.* 1. 2. 1, Ξενία . . . ἦσαν παρήγγυλιν λαβόντα τοὺς ἄνδρας. See Jelf's *Gr. Gr.* 675. b; Krüger, *Griech. Sprachl.* 55. 2. 7, and *Index to Xen. Anab.* s. v. Accusative; Lobeck to this verse; Klausen to *Æsch. Choeph.* 391; Porson to *Ar. Plut.* 286.

952. Ἡ ποῦ μιν Τηλαμών. SCHOL.: Ἄμα μὲν πρὸς τῆς ἱστορίας, ὅτι ἐκβίβληται, ἄμα δὲ καὶ πρὸς τὸ πιθανὸν τῆς ὑπονομίας. All the manuscripts and Suidas, s. v. Εὐπρόσωπος, exhibit ἡ ποῦ Τηλαμών, *contra metrum*. The reading of the text, which has been received by all modern editors, is due to the emendation of Toup and Küster. See note to v. 850, *supra*; Elmsley to *Eur. Med.* 1275; *Edinb. Review.* XXXVII. p. 69. — It was extensively believed amongst the ancients, that the death of Aias was attributed to the neglect of Teukros by Telamon. Cf. Pausan. 1. 28. 12, Τεῦκρος πρῶτον λόγος ἔχει Τηλαμῶνι οὕτως ἀπολογήσασθαι, μὴδὲν ἐς τὸν Αἴαντος θάνατον ἐργάσθαι. Schol. *Pind. ad Nem.* 4. 76, ὁ γὰρ Τεῦκρος ἰδὼν μιστὰ τὴν ἄλυσιν Ἰλίου ἐς Σαλαμίνα, καὶ ὑπονοθεῖς ὑπὸ τοῦ Τηλαμῶνος, ὡς αἴτιος χρίσωνος τοῦ φόνου τῷ Αἴαντι, φυγὰν ἤκουσε τὴν Κύπρον καὶ ἰσχυρὰ αὐτῆς τὴν ἀρχήν. See the annotators to *Hor. Od.* 1. 7. 25, and to *Cic. de Orat.* II. 46.

955. Μηδ' εὐτυχοῦντι. Not even when in happy circumstances. — ἦδιον γελᾶν. The MS. La. reads ἦλιον (γρ. ἦδιον); the MS. Lb. ἦλιον; the MS. Γ. ἦλιον; and the MSS. Δ. Aug. B. ἦδιον, the latter with the gloss οἰκίστην. "Homo ἀγίλαστος nunquam ἠδὺν γελᾷ, sed fieri potest ut aliquando rideat ἦδιον τοῦ οἰωβότος." LOBECK.

956. Οὗτος τί κρύψει; SCHOL.: οἷον τίνος ἀπάσχαιτο λόγου.

957. Τὸν ἐκ . . . νόθον. That I the bastard son of his slave won in war. "The expression δόρυ πολέμιον signifies booty taken in war, or in the present instance a γυνὴ δoriaλωτος. Compare v. 210, λήχος δουριέλωτος, where Tekmessa is meant. The allusion here is to Hesione, who was both a δoroς γέρας (see note to v. 410, *supra*), and of foreign birth; on which account Teukros, who was her son, fears that he may be called νόθος by his father. According to Attic modes of thinking, the sons of an Athenian citizen by a mother who, however illustrious her descent, was yet of foreign extraction, were stigmatized as illegitimate, and by the laws of Solon were forbidden the *jus civitatis*. See Cuper. *Obs.* 1. 26. (Add C. F. Hermann's *Manual of Grecian Antiqq.* 118.) The epithet νόθος, although not in an invidious sense, is applied to Teukros by Homer, *Il.* 8. 284, in order to distinguish him from Aias. In the words before us he predicts a twofold accusation on the part of Telamon; that through

cowardice, and a traitorous desire to enjoy his brother's inheritance, he has betrayed him to his death; for νόθοι, so long as any legitimate children survived, were not admitted to a share of the paternal wealth. See Ar. *Avv.* 1648, and the observations of the Scholiasts there." JAEGER.

959. ὡς τὰ σὰ . . . νίμοιμι σούς. "The words τὰ σὰ κράτη do not signify, as Brunck supposes, *opes tuas*, but *imperium tuum*. Cf. *Æd. Tyr.* 237, γῆς τῆσδ', ἥς ἰγὼ κράτη τι καὶ θρόνους νίμω. *Elektr.* 651, δόμους Ἀτρεϊδῶν σκηπτρέ τ' ἀμφίπιν τάδε. It is almost unnecessary to observe that the optative νίμοιμι is here correctly employed, on account of the participle προδόντα, or rather of the sense denoted by the participle, ὅτι προῦδωκα." WUNDER.

961. δύσεργος. *Ad viam proclivis*. SCHOL.: τὸ μὲν δύσεργος ἐν φύσει· λίγυι γὰρ αὐτὸν αἰὶ σκυθρωπόν· τὸ δὲ ἐν γήρα βαρὺς ἐς ἐπίτασιν. For irascibility increases with advancing years. Cic. *ad Att.* XIV. 24, *amariorem me facit senectus; stomachor omnia*. With the expression ἐν γήρα βαρὺς, Lobeck compares *Æd. Tyr.* 17, σὺν γήρα βαρὺς; *Ælian.* V. H. IX. 7, βαρὺς ὑπὸ γήρα. On the force of the preposition, see note to v. 463, *supra*. Wunder to *Philokt.* 60.

962. πρὸς οὐδὲν . . . θυμούμενος. "*Levissimam quamque ob causam ad jurgia irritabilis*." BRUNCK. On the words πρὸς οὐδὲν, for no cause, for the slightest reason, see Matthiä, *Gr. Gr.* 591. β.

963. ἀπορρίψήσομαι. The MSS. La. corr. Lb. Δ. Θ. Bar. Laud. Ven. Dresd. b. Aug. B. Lips. a. read ἀπορρίψομαι. A similar diversity in the reading of the manuscripts is found in Eur. *Hek.* 335, *Androm.* 10; but in *Æsch. Suppl.* 487, *Soph. Elektr.* 512, all the books exhibit ἰρρίφην. See Porson, *Adv.* p. 195, Buttmann, *Ausf. Griech. Sprachl.* 100, *Anm.* 10. Cf. v. 788, *supra*. On the proleptic predicate ἀπωστές, see note to v. 69. "The poet represents Teukros as here predicting, in conformity with events which subsequently happened, what would be his future fate. For returning from the Trojan war without his brother, his father refused him a reception in his native land, he was driven into exile. See Vell. Paterc. 1. 1; Virg. *Æn.* 1. 619." JAEGER. See other authorities cited in note to v. 952, *supra*.

964. λόγοισιν. SCHOL.: ταῖς τοῦ πατρὸς λαοδείαις.

966. παῦρα δ' ὀφελήσιμα. The common reading is παῦρα δ' ὀφελήσιμοι, which is defended by Toup ad Suid. II. p. 87, who adds the following explanation: *in Troade multi sunt inimici, et qui ὀφελήσιμοι, in paucis ὀφελήσιμοι sunt!* Lobeck cites Demosth. 430. 5; Isokrat. *Ep.* IV. 414. 7; Diod. XIII. 41; Dionys. *Antt.* 70. p. 1678, where the ex-

pression *πολλὰ χρέσιμος* is found. Add Menand. *Fr.* p. 170, *ἴνα χρέσιμος*. Demosth. p. 193. 26, *ἀλλὰ οὐδὲν χρεσίμη*. In our passage, however, such an interpretation is wholly inadmissible. The true reading was first restored by Johnson.

968. *πῶς ἀποσπᾶσθαι*. SCHOL.: *πῶς, φησί, τὸ σῶμα ἀπὸ τοῦ ξίφους ἱλκύνω; συμπληρῶσαι δὲ βούλειται καὶ θάπτειν αὐτόν· καλῶς δὲ τῇ μὲν Τεκμήσῃ περιῆψι τὸ σπῆσαι αὐτόν, ὡς γυναικί, τῇ δὲ Τεύκρῃ, ὡς ἀνδρὶ καὶ ἀδελφῇ, τὰ δόντα ποιῶν περὶ τὸ σῶμα*. The MS. La. omits *σ'*.

969. *Τοῦδ' αἰόλου κνώδοντος*. SCHOL.: *τῆς ἀκμῆς τοῦ ξίφους, τῆς ὀξείας εἰς τὸ καίνειν, ὡς ὀδοῦς· ὀδοῦσι γὰρ περιβάλλεται ὀξείσιν· ἀπὸ δὲ τοῦ ἄκρου τὸ ξίφος δηλοῖ*. Choeroboschus ap. Bekker. *Anecd. Gr.* p. 1395, *παρὰ Σοφοκλῆ τοῦδ' αἰόλου κνώδοντος ἀντὶ τοῦ ξίφους*. Cf. Antig. 1233, *διπλοῦς κνώδοντας*. Nicet. *Annal.* XV. 5. 302, *τὸν σφαγία κνώδοντα*. The word *κνώδων* (from *κνώ*) denotes strictly *the cross-bars or projecting teeth on swords and hunting-spears* (Silius, *Pun.* l. 515; Xen. *de Ven.* 10. 3; Polluc. 5. 22), but is here used synecdochically, like the Latin *muicro*, to signify *a sword*. Lobeck doubts whether *αἰόλος κνώδων* means *a dark*, i. e. *a bloody sword*, or is to be understood in the same manner as the Homeric expressions *αἰόλος ζωστήρ, θώρηξ*, etc. Wunder's opinion, in note to v. 147, *supra*, is, that the epithet *αἰόλος* refers to the changing hues of light and shade on a well-polished blade. It appears to us that it points rather to the hilt, and that *πικροῦ*, *piercing*, belongs to the blade.

970. *Φοίβας*. See note to v. 773, *supra*. Musgrave to Eur. *Ion.* 1252. — *ἄρ'*. This particle, whose origin and primary meaning are still undetermined, is often used in poetry (more frequently with the imperfect) to express the full discovery of a truth which previously had not been fully apprehended, but is now actually visible. Hermann renders by *ergo*, *then*. In Xen. *Kyr.* 7. 3. 6, *ταῦτα ἀκούσας ὁ Κύρος ἰπαίσατο ἄρα τὸν μηρόν*, Hartung explains it to mean an *unexpectedly vehement* action. Jelf, or rather Kühner (*Gr. Gr.* 788. 5) thinks it implies *the discovery of a mistake*, and that the action of Cyrus is a proof of his perception of it, whilst Klotz reduces it to the notion of *conformity to the nature of things*, and adds: *non mirum est Cyrum postquam mortem hominis familiaris audivit, femur percussisse; quo luctum proderet, sed rebus ita comparatis prorsus consentaneum, ut etiam hoc loco ἄρα fere igitur significet.* With its position in our verse, compare *Elektr.* 935, *ἐγὼ δὲ σὺν χαρᾷ λόγους τοιοῦτ' ἔχουσ' ἴσπινδον, οὐκ εἰδὼι' ἄρα ἢν ἡμεν ἄτης*. *Ibid.* 1185. — On the collocation of the substantive in the same clause with its relative pronoun, see Matthiä, *Gr. Gr.* 474. a, and the numerous examples cited in Lobeck's

note. — *ἰδεις*. “*Videbas*, i. e. *intelligebas*. ‘*Οἷν* and *ἰδῖν* frequently signify, not so much *oculis cernere*, as *mente videre* or *intelligere*. Cf. *Æd. Tyr.* 45, 284; *Æd. Kol.* 1730; *Philokt.* 98, 839. So also *ισορῶν*, v. 127, *supra*. Consult Matthiä on Eur. *Bacch.* 1298; Siebelis on Pausan. T. IV. p. 137. They are greatly mistaken who suppose that *ἰδεις* is here used for *οἶδα*.” WUNDER.

971. *καὶ θανὼν ἀποφθίσιν*. The manuscripts exhibit this reading without any variation. Suidas, s. v. *Ἀποφθίμινον*, interprets as follows: *ἀποφθίσιν· ἀνελὼν, θανατῶσαι. Τεῦκρός φησι πρὸς τὸν νεκρὸν τοῦ Ἀϊαντος· ἰδεις, ὡς χρέον ἱμιλλίς σ’ Ἐκτωρ καὶ θανὼν ἀποφθίσιν*. From these remarks, Hermann concludes that the aorist infinitive *ἀποφθίσει* is the genuine reading. Dindorf writes *ἀποφθίσιν*, but cf. *Æd. Tyr.* 538, *γνωρίσοιμι*. Matthiä, *Gr. Gr.* 181, *Obs.* 2. a. Krüger, *Griech. Sprachl.* B. II. s. 146.

972. *Σπίψασθι . . . βροτοῖν*. The MSS. Bar. a. b. Laud. Dresd. b. and Aldus omit *τήν*. Brunck restored *τὴν τύχην* from other manuscripts, although not the first to do so, for it so appears in three editions at least, the two Juntine and the Frankfurt. The insertion of the article is necessary to the sense (cf. *Philokt.* 1098, *Æsch. Pers.* 438, etc.), and, as Porson to Eur. *Or.* 412 remarks, contributes greatly to the music of the verse.

973. *Ἐκτωρ μιν, κ.τ.λ.* The MS. Suidæ Leid. s. v. *Ἀνταγίς* and the old editions exhibit *οὗ δὲ τοῦτο*. On the exchange of gifts between Hektor and Aias, see Hom. *Il.* 8. 308, *ὡς ἄρα φωνήσας δῶκε ξίφος ἀργυρέηλον, σὺν κοιλίῳ τι φέρον καὶ ἰϋδμήτω τιλαμῶνι· Αἴας δὲ ζωστῆρα δίδου φοῖνικι φαινόν.* — *ἰδωρήθη*. See Jelf’s *Gr. Gr.* 368. 3; Ellendt, *Lex. Soph.* s. v.; Elmsley to Eur. *Herakl.* 757.

974. *Ζωστῆρι*. That Hektor was bound to the chariot of Achilles by means of the very girdle which had been given him by Aias is a statement at variance with the Homeric representation in *Il.* 22. 397, but is ingeniously introduced by Sophokles in illustration of the sentiment contained in v. 629, *supra*, *ἰχθρῶν ἄδωρα δῶρα ποῖα ἰνέσιμα*. Wesseling compares Anthol. Pal. VII. 151, *Ἐκτωρ Αἴαντι ξίφος ἔπασεν, Ἐκτορι δ’ Αἴας ζωστῆρ’ ἀμφοτέρων ἢ χάρις εἰς θάνατον*. See Hygin. *Fab.* CXII.; Schöll, *Einkleitung*, S. 72. — *πρισθίς, strictus*. SCHOL.: *ἱξαφθίς, ἐκδισμυθίς*. With the pregnant force of the preposition in the expression *πρισθίς ἱπικῶν ἐξ ἀντόγων*, which Musgrave denies to be Greek, compare *Il.* 10. 475, *ἐξ ἐπιδιφρεῶδες ἱμάς δίδουτο*; *Ibid.* 23. 398, *ἐκ διφρεοῖς ἴδουσι*; *Od.* 22. 175, 192; Jelf’s *Gr. Gr.* 646. c; Krüger, *Griech. Sprachl.* 68. 17. 5; Schäfer ad Demosth. p. 13. 17. On the word *ἄντοξ*, denoting strictly *the rail or rim*

of the chariot to which the reins were commonly fastened when the chariot was stopped, but here signifying the chariot itself, see Liddell and Scott, s. v., and compare *Elektr.* 746; *Eur. Phœn.* 1193.

975. 'Ενδάπτει' αἰῖς. *Continua tractatione laceratus est.* The MSS. Δ. Θ. Par. E. Bar. b. Harl. read ἰγνάπτει'. Aldus and the majority of the manuscripts exhibit ἰγνάπτει', whilst the reading in the text is found in the MSS. La. Lb. Aug. B. Dreed. b. and the MS. Suidæ Leid. s. v. Πιεθίς. See Eustathius, p. 150. 31; Dorville, *Misc. Obs.* IX. p. 118; Hemsterhuis ad Lucian. T. I. p. 86; Blomfield, *Gl. in Æsch. Pers.* 582. According to the grammarians, ἐνδάπτω was the form used by the more ancient Attic writers, and γνάπτω by the later. Cf. Greg. Cor. *de Dial. Att.* 85; Polluc. VII. 37; Pierson to Moer. p. 31; Jacobs to Anth. Pal. pp. 29, 103; Brunck and Dobree to Ar. *Plut.* 166; Porson to Eur. *Hek.* 298; Schneider to Plat. *Civ. T.* III. 279; and Lobeck to this verse. Here, again, Sophokles is at variance with the representation of the Homeric Epos (*Il.* 22. 395-405), according to which the body of Hektor sustained no laceration, but was simply covered by the dust through which it had been dragged. In *Il.* 24. 14-21, we are told in express terms that the indignity described in our passage was averted by the intervention of Apollo, when his remains were, on a subsequent occasion, dragged thrice around the tomb of Patroklos. — Ἱς τ' ἀπύψυξεν βίον. *Until he had breathed forth his life.* The temporal conjunctions are constructed with the indicative, when a precise and definite time is objectively assumed for the occurrence of a certain or actual fact. Xen. *Hell.* 1. 1. 3, ἰμάχοντο, μίχρεις οἱ Ἀθηναῖοι ἀνέπλιυσαν. Id. *Kyr.* 7. 5. 6, ξυνῆρον ἀπύοντες, ἵσται ἐπὶ ταῖς σπηναῖς ἰγίνοντο. Id. *Anab.* 2. 5. 30, 'Ο δὲ Κλίσερχος ἰσχυρῶς παύειναι, ἵσται διαπράξαντο. Cf. *Æsch. Prom.* 458; *Soph. Elektr.* 753; *Antig.* 415; Jelf's *Gr. Gr.* 840. Homer (*Il.* 22. 361-395) describes the death of Hektor to have occurred before Achilles despoiled him of his arms, whilst the language of Sophokles would lead us to infer that he bound him, while yet living, to his triumphal car, and lacerated his body by continual dragging, until he at length gave up the ghost. See Heyne's *Exc. ad Virg. Æn.* 2.

977. θανάσιμον. See note to v. 491, *supra*.

979. Κάκιστον . . . ἄγχιος. Hermann, Wunder, and other editors, erase the comma after Ἀἰδης, in order that the accusative ἰκύνειν, scil. ζωσσην, may be made to depend on *δημιουργός*, in conformity with the construction explained in Matthiä, *Gr. Gr.* 422; Bernhardt, *Synt.* p. 114. We think the addition of the adjective ἄγχιος an insuperable obstacle to

the reception of this view, and consider the accusative of the pronoun to be placed under the government of *ιχάλλουσιν* by the brachylogical figure termed *zeugma*, in which a verb that in sense belongs only to one subject or object is connected with several. See Dorvill. ad Chariton. p. 395; Græv. ad Flor. III. 21. 26; Jelf's *Gr. Gr.* 895. d. — *δημουργὸς ἀγχιος.* “*Qui solet esse rerum mortiferarum faber.*” LOBECK.

980. Ἐγὼ μὲν οὖν. The MSS. Laud. Mosq. a. Aug. B. C. Lips. a. and Aldus read *ἐγὼ μὲν ἄν*, which is preferred by Hermann and Dindorf. With the sentiment, Wunder compares *Æsch. Agam.* 1463, *τί γὰρ βροτοῖς ἔστι Διὸς τελεῖται; τί τῶνδ' οὐ διοικεσσίν ἐστι;*

983. Καῖνος . . . στυγίται. SCHOL.: τὰ ἑαυτοῦ δέγματα· γίγναι δὲ τοῦτο καὶ παροιμιώδης. Monk to Eur. *Alkest.* 545 corrected *κίνοις τὰ κίνοιν*, which has been adopted by Lobeck and Hermann. It derives some support from the language of the Scholiast and the reading *κίνοις τὰκίνοιν* of the MS. Δ. *κίνοια, quæ ibi et apud ipsum sunt*, i. e. let him rejoice in his own sentiments; *τάδε, quæ hic et apud me sunt*, which I have just uttered. On the use of the pronoun *κίνοις*, see Jelf's *Gr. Gr.* 655, *Obs.* 3; Bernhardt, *Synt.* p. 277; and with the sentiment itself, compare Eur. *Suppl.* 466, *σοὶ μὲν δοκίμα ταῦτ', ἔμοι δὲ πάντια;* Evenos *Epigr. App. N.* 23, *σοὶ μὲν ταῦτα δοκοῦντ', ἔστω ἔμοι δὲ τάδε.*

984. Μὴ τῷιν μακράν. SCHOL.: ἀντὶ τοῦ μὴ ἀπίστειν, λόγον δηλονότι· τὸ ἀποστῆναι γὰρ ἐπὶ λόγου λέγεται, οἷον ἀπίστειν λόγον μακράν. See Wunder to *Elektr.* 1240, and compare *Æd. Kol.* 1120; *Trach.* 679; *Ar. Lys.* 1134; Ruhnken ad *Plat. Tim.* p. 162; Elmsley to *Med.* 1318; Boissonade to *Philostrat.* 645.

986. πακοῖς . . . ἀνέη. On the construction of *γελᾶν* with the dative, see note to v. 903, *supra*. With the employment of *ἃ δὴ* for *ἃτι* or *οἷα δὴ*, Lobeck compares *Demosth. Ep.* V. 1490. A, *ἃ δὴ ὑπολαμβάνων.* *Plat. Phædr.* p. 244. E, *ἀλλὰ μὲν νόσον γι καὶ πῖον τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μνημάτων ποθὲν ἔν τισι τῶν γινῶν, ἢ μανία ἀπαλλαγὴν εὖρετο.* *Nicand. Alex.* 215, *βοάει ἃ τις ἐμπιλάδην φῶς ἀμφιβρότην κώδιαν ἀπὸ ἔρφισσιν ἀμηθείς.* Add *Plat. Legg.* VI. 778. A. — *ἐξῆλθοι.* SCHOL.: *ἐξέλθοι.* Wunder renders, more correctly, *adveniat.* Cf. *Elektr.* 387; *Æd. Kol.* 353.

988. Τίς δ'. The MS. Lips. b. reads *τίς ἐστιν.* — On the collocation of *ἀνδρα* and its attraction into the same case with the relative pronoun, see Porson and Schäfer to Eur. *Hek.* 1030; Jelf's *Gr. Gr.* 824. II. 1; and compare *Elektr.* 160; *Trach.* 430; *Philoct.* 1138, 1327; *Hom. Il.* 8. 131; *Pind. Ol.* 14. 21; *Cicero de Legg.* 3. 5. 12, *hæc est enim, quam*

Scipio laudat in libris et *quam* maxime probat *temperatorem* reipublicæ ; Id. *Tusc.* 1. 18, *Quam* quisque norit *artem*, in hac se exerceat.

989. ᾧ δὲ . . . ἰετείλαμεν. "Versis vicibus *Philokt.* 1037, ἵπτι εὖπερ' εἰ σέβλον ἱπλίσσαντ' εἰ τίνδ' οὐκ' ἀνδρὲς ἀθλίω." On the dative ᾧ, for whose sake, see note to v. 837, *supra*. *Matthiä*, *Gr. Gr.* 629, 630.

991. Οὗτος, εἰ φωνῶ. SCHOL.: ὑβριστικὸν τὸ ἦθις Μενελάου · ἵσως ἐκ τῆς συνωμοσίας Ὀδυσσεύς. "Recte *Schaeferus* punctum post φωνῶ deleuit, jungens εἰ φωνῶ (*jubeo*) μὴ ξυγκομίζειν." *ERFURDT*. "The same punctuation is exhibited in my note on *Æd. Tyr.* 350. Compare also *Philokt.* 101, and v. 722, *supra*." *ELMSLEY*. "The editors generally follow *Schäfer* in removing the comma after φωνῶ, in order to connect φωνῶ εἰ μὴ ξυγκομίζειν, *jubeo te*, but they, nevertheless, quote no instance in support of such a construction of the verb φωνῶ, nor do they show why, in the absence of a verb signifying *to command* or *to forbid*, μὴ ξυγκομίζειν may not be taken as used for the imperative." *LOBECK*. "The punctuation of *Lobeck* must be rejected as altogether erroneous. For, in the first place, if the words εἰ φωνῶ stand alone, they can only signify *I call thee*. See v. 73, Αἶαντα φωνῶ · στείχει δαρμάτων πάρος. Had *Menelaos* called *Teukros* to his presence, in the same way as *Athene*, in the verse just cited, summons *Aias* from his tent, there would be no obstacle in the way of our receiving such an explanation ; but since he comes upon the stage, and advances to *Teukros*, not to summon him into his presence, but to utter a command, he cannot be understood to say, *I call* or *summon thee* : whilst, on the other hand, if it should be thought that οὗτος, εἰ φωνῶ means *he, dich rede ich an*, it must first be shown that the words φωνῶν τινα are used by the *Tragedians* in this sense. In the second place, we are not acquainted with a single instance in which a Greek writer, after such a preliminary address as οὗτος, εἰ φωνῶ, has used the infinitive to express a command. If, on the other hand, we follow *Schäfer* in regarding the infinitive as dependent upon φωνῶ, we obtain a sense admirably suited to the context, and exceedingly appropriate to the character and position of *Menelaos*. That there is nothing objectionable in such a mode of construction is shown by v. 1033, *infra*, καὶ σὺ προφωνῶ τίνδε μὴ θάπτειν, and by a similar employment of the verb αἰδῆν, in the sense of *κλιθεῖν*, with the infinitive. Cf. *Elektr.* 233 ; *Æd. Kol.* 864, 932 ; and v. 72, *supra*." *WUNDER*. It will be sufficient to observe, in reply to the objection which has been urged by some eminent critics of our day against the appearance of *Menelaos* and *Agamemnon* amongst the *personæ* of this Tragedy, that the arrangement of the whole play, and the repeated mention of the *Atreidai* (cf. vv.

97, 98, 188, 241, 289, 369, 420, 436, 591, 631, 676, 796, 880, 896, 904, *supra*) leave no other alternative. The representation of the poet, that they must have perished by the hand of Aias, if Athene had not specially interfered for their protection, demands their appearance, if only for the purpose of enforcing punishment against the man who had been detected in the commission of an act of such unquestionable guilt. No mention whatever ought to have been made of them, if propriety required their exclusion from the scene; no statement that they were chargeable with the calamity upon which the action of the play is altogether based, and still less any intimation that Aias had been betrayed by the violence of his resentment into an attempt which was wholly indefensible, should, on such a supposition, have been even remotely hinted by the poet. Looking, too, to the connection which subsisted between them and Aias, as leaders of the expedition in which he had embarked, and to the fact that they were, in authority and station, the most distinguished persons in the camp before Troy, was it possible for Sophokles to represent them as totally devoid of all desire for vengeance upon the man who had sought their lives, as quite unconcerned amid the general tumult and excitement of the Greeks, as standing far aloof in undisturbed tranquillity, careless alike of their own fate and that of their deadliest foe? Schöll asserts, that the strife concerning the interment of the corpse of Aias is not even "*eine poetische Nothwendigkeit*." We agree with him, that the necessity for its introduction is not poetical: it is unavoidable and real. No other kind of punishment could now be inflicted upon Aias than his exclusion from the tomb, and on the haste with which his enemies would proceed to the infliction of this indignity Aias himself (v. 781 sq.) had confidently reckoned. So, too, the Chorus (vv. 984 - 986), when it first describes the approach of Menelaos, intimates plainly its fears concerning the object of his visit, and urges Teukros to consider at once in what way he will commit his brother's body to the grave, and hold parley with the enemy. Since, then, no doubt could possibly exist in the minds of the spectators as to the course which the Atreidai would pursue, as soon as intelligence had reached them of the death of their great foe, and the play had been so constructed previously as to require their appearance on the scene, we may, in passing, remark in this another reason for the introduction of a champion so stout, so zealous, so able, as Teukros. (See note to v. 920, *supra*.) There is little doubt, moreover, that the poet sought to gratify Athenian pride and prejudice by displaying in the broadest relief the injustice and arrogance of the Spartan character, as exemplified in the

conduct of Menelaos. (Cf. Wachsmuth, *Hellen. Alterthumsk.* I. 1, p. 68 sqq., 134 sqq.; Müller, *Dor.* II. p. 108; Böckh *de Tragg. Gr.* p. 179; Bähr on Herod. VI. 108, p. 379.) For it will be observed that there is a marked difference between the more subdued bearing and deportment of Agamemnon, heartily as he, without doubt, shared his brother's hatred to Aias, and the coarse insolence and cowardly malignity of Menelaos. In the exuberance of his joy at the death of his enemy, he cannot forbear hastening in person to sneer at Teukros, and forbid funeral honors to the hero whom, when living, he did not dare to face. Although he states that he had come at the command of his brother, the ruler of the Grecian army, he takes pains to represent that the burial was forbidden by his own decree (v. 994, *δοκῶντ' ἰμοί, δοκῶντα δ' ἱ; κελεύει στρατοῦ*); and this, for the unworthy purpose of heaping additional pain and insult upon Teukros, who in rank and dignity was equal to himself. The same contemptible arrogance is shown by his affectation of the plural number, when speaking of himself, in order to impart greater haughtiness to his diction. Nay, it is evident in his very step (v. 990).

" 'T is he; I ken the manner of his gait;
He rises on the toe; that spirit of his
In aspiration lifts him from the earth."

Compare particularly v. 996 sqq., 1011 – 1016, *infra*, in which verses his pusillanimity and mean jealousy of the superior valor of Aias, whom he insolently calls *ἄνδρα δημότην*, are no less conspicuous, than his impertinent assumption of superiority in the insulting language he levels at Teukros in v. 1064, *ἰ τοξότης τοῖσιν οὐ σμικρὸν φρονεῖν*. His subtle malignity of purpose is detected and reprov'd by the Chorus at the conclusion of his first address (vv. 1035, 1036). He had the opportunity of showing in mild terms the justice and equity of his demand that punishment should be inflicted upon Aias, but he makes no effort to avoid the display (see v. 1031 sqq.) of the far greater pleasure he shall derive, as the enemy of Aias, from dishonoring his remains, than, as a judge, from bringing him to righteous and reasonable punishment. As a climax to the representations of his utter meanness, he is represented at v. 1079 as a convicted *κλέπτης ψηφοποιός*, and the mode in which he parries the accusation serves but to enhance its probability. With all this he is painted as a man who is wicked and despicable in purpose and intention, rather than in overt act and deed, as wholly deficient in the courage and boldness which sometimes rescue a villain from contempt, however worthy, in other respects, his qualifications for it.

993. ἀνήλωσαι. Brunck, on the authority of the MSS. Aug. B. Par. 1, has edited ἀνάλωσαι, and this has been received as more Attic by Erfurdt, Bothe, Dindorf, and other editors. "All the preceding editions and the other manuscripts read ἀνήλωσαι. The modern Atticists teach, that the verb ἀναλῶ or ἀναλίσκω preserves the vowel α unchanged in those inflections in which other verbs change it into η. If the reader wishes to know their sentiments at large, he has nothing to do but to follow the clew which is presented to him in Brunck's note on this verse. See, particularly, Valckenaer ad Eur. *Phœn.* 591, in whose words we subjoin the reason which is assigned for the immutability of the vowel in this verb: — *Litera verbi, semper producta, non erat augmenti capax, propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, etc., repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωσα, ἀνάλωμαι, etc.* We have two reasons for believing that the doctrine contained in these words is erroneous. In the first place, these pretended Atticisms violate the analogy of the language, which is much more strictly preserved in the ancient dialects than in that corrupt jargon, which the Alexandrine grammarians considered as the standard of the Greek language, because it happened to be their own mother-tongue. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίσσησα, ἡθλησα (*Æd. Kol.* 564), ἦσα, ῆξα, instead of ἄρίσσησα, ἄθλησα, ἄσα, ἄξα? If the long α had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄσα, ἄράμην, ἄλάμην, rather than ἦσα, ἡράμην, ἡλάμην, as the α is long in the oblique modes of these aorists. In the second place, we find ἀνήλωσα, &c., in inscriptions which were engraven long before the Attic dialect began to decline from its purity. The following words occur in the Choiseul inscription, which was engraven in the same year (Olymp. XCII. 9) in which the *Philoktetes* of Sophokles was acted: ΑΘΕΝΑΙΟΙ ΑΝΕΛΟΣΑΝ ΕΠΙ ΓΛΑΥΚΙΠΠΟ ΑΡΧΟΝΤΟΣ ΚΑΙ ΕΠΙ ΤΕΣ ΒΟΛΕΣ ΕΙ ΚΛΕΓΓΕΝΕΣ ΗΛΛΑΙΕΥΣ ΠΡΟΤΟΣ ΕΓΓΡΑΜΜΑΤΕΥΕ. That is, 'Αθηναῖοι ἀνήλωσαν ἐπὶ Γλαυκίππου ἀρχοντος, καὶ ἐπὶ τῆς βουλῆς ἢ Κλειγίνῃς Ἀλλαιῦς πρῶτος ἐγγραμμάτιναι. In the Sandwich inscription in the Library of Trinity College, Cambridge, which has been copiously illustrated by Taylor, we find the word ΑΝΗΛΩΘΗ in the thirty-first line of the anterior face. This inscription, although less ancient than the former, was set up while Demosthenes was a little boy, and, in our judgment, vastly outweighs the testimony of Libanius, which is produced by that judicious grammarian, Thomas Magister, in favor of ἀνάλωσεν." ELM-SLEY.

994. Δεινύντ' ἰμοί, δεινύντα δ'. The MSS. Par. C. T. Aug. B. C. read δεινύντά θ', upon which Brunck observes, *Sic scriptum in C. T. quod aliorum librorum lectioni præstat δεινύντα δ'*. "This alteration, which is adopted by Bothe, Lobeck, Schäfer, and Erfurdt, is the very reverse of an improvement. When the same word is repeated in this manner in both members of a sentence, the particle τς ought not to be admitted into the latter member, unless it appears in the former. The following passages, among others, may be produced in defence of the common reading of this verse: *Æd. Tyr.* 312, 1224, 1489; *Æd. Kol.* 1342, 1389, 1399; *Antig.* 807; *Philokt.* 663, 779; *Elektr.* 105, 267, 987, 1171, 1446. In all those which follow, it is expressed: *Æd. Tyr.* 4, 25, 66, 219, 259, 521; *Æd. Kol.* 141, 279, 610; *Antig.* 93, 200, 897, 1068; *Trach.* 791, 1197; *Philokt.* 1370; *Elektr.* 88, 193, 959. When τς is contained in the first member, it ought to be repeated in the second. (See note to v. 794, *supra*.) *Elektr.* 1098, Ἄγ', ὦ γυναικίς, ἡθά τ' εἰσηκούσαμεν, Ὀρθῶς θ' ἄδισπαροῦμεν ἴδα χερσίζομεν; This reading is silently exhibited by Brunck. The preceding editions read δ' instead of θ', in this passage, and also in v. 794, above." ELMSLEY. On the suppression of ἀντῆ, i. e. Ἀγαμύμνονι, the antecedent to the relative pronoun in the second clause, see Jelf's *Gr. Gr.* 817. 4; Schäfer to *Elektr.* 1060; Wunder to *Philokt.* 137 sq.; Stallbaum to *Plat. Civ.* p. 373. B; and compare *Antig.* 36, 873, 1335; *Trach.* 350; *Philokt.* 662, 957; *Eur. Orest.* 591. So very often in Latin writers. Sallust, *Cat.* 58, *maximum est periculum (scil. iis), qui maxime timent.*

996. ἐλπίζαντες . . . ἄγιν. The common reading is ἄξιν. Aldus and the MSS. Laud. Ven. Aug. Dresd. b. Lips. a. b. La. exhibit the reading in the text, the latter, however, with ξ suprascriptum. "The present infinitive is far better suited to this passage than the future. For Menelaos says this: *Quum sic existimassemus, nos talem eum ex patria huc adduxisse, qui socius nobis et amicus esset.* Compare v. 1041, below, ἥ σὺ φης ἄγιν τὸν ἄνδρ' Ἀχαιοὺς διῦρε σύμμαχον λαβών;" WUNDER. The future infinitive is frequently a mere introduction of the transcribers. At *Æd. Kol.* 91, πάμπαν, the true reading, has been displaced in many MSS. for πάμπαν. Compare v. 757, ἐλπίζι φέριν. Cæs. *Bell. Civ.* III. 8, *magnitudine pæne reliquos detertere sperans.*

998. Ἐξίρομεν ζητοῦντες ἰχθίω Φρυγῶν. *Quærendo invenimus Phrygibus inimiciorem*, as Chærem. *Stob. I.* 9, p. 236, ed. Heer., οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ἧ τι οὐκ ἐν χρέονη ζητοῦσιν ἐξίρομεται. Lobeck aptly cites *Ar. Plut.* 105, οὐ γὰρ ἐνέησας ἰμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρέπους βελτίονα. *Id. Ran.* 91, γόνιμον δὲ ποιητὴν ἂν οὐχ εὔρεσις ἔτι ζητῶν ἂν. *Pind. Ol.* 13.

161, *εὐρήσεις ἱερειῶν*. Lucian. *Nekyom.* 4, *εὕρισκον ἱστιακοῦν*. Demosth. 469. 5, *οὐ δύναμαι σκοπούμενος εὕριν*.

999. SCHOL.: *πρῶτον κεφάλαιον, ὅτι ἐπίβουλος ἦν τῶν Ἑλλήνων, δεύτερον, ὅτι ἀπειθής. ἱστιῶδες δὲ τὴν πρόφασιν τῆς ἀντιλογίας λήψεται ὁ Τεῦκρος, ὅτι οὐκ εἰσὶν αὐτῷ βασιλεῖς οἱ Ἀτρεΐδαι.*

1000. *ὡς ἴλοι δορί*. SCHOL.: *γράφεται ὡς ἱλοιδόρει, ὡς λοιδορούμενος ἱπηγυγίλατο, ταῦτα γὰρ εἶπεν ὁ Αἴας, than which it is impossible to conceive any thing more exquisitely absurd. At what time and in whose presence? Certainly not before the Greeks, for he attacked them in the dead of night in order that his onslaught might be the more unexpected. Not before he slew the cattle, for at the commencement of this play Odysseus is represented as merely suspecting Aias, and as being by no means sure that he had committed the offence. On the other hand, if the boast were made after its perpetration, and was communicated to Menelaos at the same time with the intelligence of his death, why should he introduce the mention of it by a term so opposite in meaning to the importance which he would have attributed to it, at the very commencement of a speech which is intended to magnify and in no respect to extenuate the guilt of Aias? Nevertheless, this reading has commended itself to the favor of Erfurdt and Bothe! Hermann suspects that the Scholiast was misled by the various reading *δόρει* for *δορί*, and adds, "Itaque abeat post-hac scriptura ista (ἱλοιδόρει), unde venit, ad errores librariorum."*

1002. *τήδε . . . θανόντες*. SCHOL.: *κατὰ ταύτην τὴν τύχην*. Hermann explains the accusative *τύχην* upon the supposition that the poet has substituted the words *θανόντες ἂν προὔκείμεθα* for *ἱλάχομεν*. Compare *Antig.* 110, 1248. Wunder refers it to the participle *θανόντες*, considering the whole expression equivalent to *τούτων τὸν θάνατον, ὃν ὅδε ἱληχεν τιτυχηκότις* or *ἱληχότις*. That there is no objection to the construction, *ἀπιθάνομεν ἂν τὸν δὲ εὖτος ἱληχε θάνατον (μόρον, τύχην)*, or more briefly, *τὸν Αἴαντος ἂν θάνατον ἀπιθάνομεν*, has been clearly shown in the learned *Dissert. de Fig. Etymolog.* in Lobeck's *Paralip.* p. 515. Consult notes to γν. 276, 410, 414, *supra*, and compare Hom. *Od.* 1. 166, *ἀπόλωλε παπὸν μόρον*. Nonn. *Paraphr.* 8. 45, *θανὶν βερόχιον μόρον*. Achill. Tat. 1. p. 122, *διπλοῦν θάνατον θανίην*.

1004. *Nūn δ'.* *Nunc autem, nunc vero.* These particles are often used to express an opposition between an *imaginary* and *real* state of things. Cf. γ. 425, *supra*; *Elektr.* 335; Jelf's *Gr. Gr.* 719. 2. — *ινήλλαξεν . . . πεισῖν*. See note to γ. 637, *supra*.

1005. *πρὸς μῆλα*. "The grammarians have observed that Sophokles

has employed the word *μήλας* in a still wider sense, to denote *beasts of chase*, since he has represented Achilles *πᾶν μῆλον θηρῶντα*. See Eustathius, p. 877. 51, p. 1648. 63. In the verse before us it must evidently be understood as including the *flocks of sheep and oxen*." HERMANN. The verse referred to in the preceding note will be found in Soph. *Fragm.* 911, ed. Dind. Jacobs imagines that Menelaos designedly employs *μήλας*, in preference to *ἀγίλας*, in order to make his language more sarcastic.

1006. *αὐτὸν . . . εἶμα τυμβεύσαι τάφῳ*. On the phrase *τυμβεύειν τάφῳ*, which is equivalent in sense to *τάφῳ καλύψαι*, *Antig.* 28, see Wunder to *Elektr.* 399. — "The expression *τυμβεύσαι αὐτὸν εἶμα* is explained by the Scholiast as the *σχῆμα κατ' ὅλον καὶ κατὰ μέρος*, and the same view is taken by Bernhardt, *Synt.* p. 120. Nothing can be more incorrect. Upon the same principle that Thukydides has said *τὸν πόνον . . . ἀπιδιδῆαι οὐκ ἐφ' ᾧ αὐτὸν ὑποστυνόμενον*, might Sophokles have written *τὸν Αἴαντα οὕτως τασσέον σφίντι ὥστε αὐτὸν τυμβεύσαι*. Since, however, he had placed *αὐτόν* at the commencement of the sentence, he adds *εἶμα* for the purpose of more precise definition." LOBECK. Wunder compares *Elektr.* 696, *στάντι δ', ὅθ' αὐτοὺς οἱ σιταγμῖνοι βραβῆς πληροῖς ἱσηλαὶ καὶ κατίστησαν δίφρους*; v. 1091, *infra*, *τὸ εὖν λάβρον στέμα . . . τὴν πολλὴν βοήην*. Add Eur. *Iph. Taur.* 1429, *ὡς λαβόντες αὐτοὺς ἢ κατὰ στυφλαῦ πίστεας μίψωμεν, ἢ σκύλεψι πύξωμεν δέμας*. See Seidler to Eur. *Troad.* 397. Not much unlike is Virg. *Æn.* 9. 486, *nec te tua funera mater produxi*.

1008. *χλωρὰν ψάμαθον*, *yellow sand*. So Shakspeare, *Tempest*, Act I. Sc. 2: "Come unto these *yellow sands*." Hom. *Il.* 11. 631, *μίλι χλωρόν*.

1010. *ἰζέχης*. See note to v. 75, *supra*. — On *βλίσκοντες*, *whilst living*, see note to v. 906, *supra*.

1012. *θανόντες γ'*. The MSS. Δ. Bar. a. b. and the books of the Triclinian recension incorrectly omit the particle *γ'*.

1013. *παραυύνοντις*. SCHOL. REC.: *ἰπτείνοντις*. *ἀπὸ τῶν μὴ ἰόντων τινὰς βαδίζουσιν τὴν ἰαυτῶν ἰδίαν, ἀλλὰ παρακλινόντων αὐτούς*. "In this passage the participle apparently denotes *compelling to obedience*, and *χιερίν* is added in the same sense as that in which we have seen *ἰε χιερός* to be used in v. 27, *supra*." WUNDER.

1015. *Καίτοι*, *and yet*. In this usage *καίτοι* corresponds very nearly with the corrective *quamquam* of the Latins. For an admirable explanation of its force in this passage, as introducing a statement apparently in contradiction with the character of Aias, see Jelf's *Gr. Gr.* 772. 1. — *κακῷ πρὸς ἀνδρείς*. *It is characteristic of a worthless man*. See notes to vv. 306, 557, *supra*. — *ἄνδρα δημότην*. *A plebeian*. These words are

placed as *apposita* to the subject of the infinitive *κλύειν*. In place of *ἄνδρα*, Reiske corrected *ἴστα*, which would probably have been added by a prose-writer, in order to avoid the iteration of the same word in the collocation *ἄνδρες ἄνδρα*. That this repetition was not offensive to ancient ears may be seen by referring to *Æsch. Agam.* 1638, *Eur. Ion.* 578, and other passages cited in Lobeck's note.

1016. *Μηδὶν διπαίουν*. SCHOL.: *μηδαμῶς δίπαιον κρῖναι, τῶν ἱστιαστῶν ἢ τῶν ἀρχόντων ὑπακούειν*.

1017. *καλῶς φέροντ' ἄν*. "Those things which *turn out well* or *ill*, thrive or fail, are said *καλῶς*, *εὖ*, *κακῶς* *φέρεισθαι*. *Xen. Œk.* 5. 17, *ἐν φερεμένης τῆς γιωργίας*. *Id. Ages.* 1. 35, *αἴτιον εἶναι τοῦ κακῶς φέρισθαι τὰ ἑαυτοῦ*. *Thuk.* 2. 60, *καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτόν*." ERFURDT.

1018. *ἴστα μὴ καθιστήκη δίας*. SCHOL.: *καὶ Ἑπίχμερος· Ἐνθα δίας, ἱσταῦθα καὶ αἰδώς*. On the authorship of the verse quoted by the Scholiast, which is commonly attributed to the writer of the *Tὰ Κύπρια*, Wunder refers us to *Henrichsen de Cypr.* p. 69; *Müller de Cycl. Gr. epico*, p. 96, no. 17. — The MSS. *Aug. C. La. pr.* and *Aldus* read *καθιστήκη*; the MS. *Par. E.* *καθίστηκη*, which *Brunck* has received, *ex indole lingue*! as he says. The MSS. *Harl. Bar. a. b.* *Bodl. Laud. Par. D. Aug. B.* and *Dresd. a.* exhibit *καθιστήκη*, which is preferred by *Neue* and *Wunder*, because the optative is placed in the apodosis. The *indoles lingue* requires the conjunctive or the optative in the protasis. We prefer the former, because the sentiment expressed is general, and the condition is represented as objectively possible. When this is the case, we find *ἴσας*, *ἦ*, or *ἄν* with the conjunctive, or the conjunctive with a relative adverb without *ἄν*, in the protasis, and the indicative of the present or future in the apodosis, if the consequence is described as *certain*; the optative with *ἄν*, if it is represented as *probable*; and the imperative, if enjoined as a *command*. See *Matthiä, Gr. Gr.* 524, *Obs.* 2, 4; *Jelf's Gr. Gr.* 852. 2, 853. b, 854. 2. b; *Disson, Kleine Schrift.* p. 47–92 sqq. The Oxford translator aptly compares, in illustration of the sentiment expressed in these lines, the speech of *Odysseus* in council in *Shakspeare's (?) Troilus and Cressida*.

1019. *Ὀδ' ἄν . . . ἔρχουσ' ἴτι*. See note to v. 499, *supra*.

1020. *Μηδὶν φόβου . . . ἴχων*. "From the instances quoted in my note to v. 538, *supra*, it will be clearly seen that *περίβλημα ἴχων φόβου* is equivalent to *προβαλίσθαι*, or rather to *προβιβλῆσθαι φόβον*. But in the same way as he who prepares to defend himself by his shield from the missiles of the enemy is said *ἀσπίδα προβαλίσθαι*, so is an army represented *φόβον*

καὶ αἰδῶ προβαλίσθαι, when fear and modesty are its defence, since if these are its protectors, it can neither perish nor be conquered." WUNDER.

1021. *σῶμα γιγνήσῃ μίγα*. Even if he is by nature of gigantic form. See Jelf's *Gr. Gr.* 569. 2; Hermann ad Vig. p. 766. For the allusion, compare vv. 204, 1189.

1023. *Δίος γὰρ ᾧ πρόσισιν*. SCHOL. : *παρ' Ὀμήρου· αἰδομένων δ' ἀνδρῶν πλείους σόει, ἢ πείθονται*. (*Il.* 5. 531, 15. 563.) Cf. *Antig.* 675 sq.

1025. *παρῇ*. The common copies exhibit *πέρα*. The conjunctive is found in the MSS. La. Lb. Γ. Aug. B. Dresd. b., and is defended by Stobæus, *Floril.* 43. 77. See note to v. 1018, *supra*; Porson to Eur. *Orest.* 141; and compare Eur. *Elektr.* 978, *ἔπου δ' Ἀπόλλωνι σκαῖος ἦ*; Cic. *de Or.* 1. 8. 30, neque vero mihi quidquam, inquit, præstabilius videtur quam posse dicendo tenere hominum coetus, mentes allicere, voluntates impellere, quo velit: unde autem velit, deducere. — "With *ἔπου* . . . ταύτην τὴν πόλιν, compare *Philokl.* 456 sqq., *ἔπου θ' ἰ χείρων τάγαθῶ μῖζον σβίνι πάσσοφθίνι τὰ χρεστά χῶ διλδς κρατῖ, τούτους ἰγὼ τοὺς ἄνδρας οὐ στίξω ποτί*. In both passages, the relative adverb *ἔπου* is placed in correlation to a substantive." WUNDER. — *ἀ βούλειται*. On the subject to the verb, see Matthiä, *Gr. Gr.* 295. 2; Buttmann ad Plat. *Men.* 12.

1026. *Ταύτην νόμιζει . . . χρέον ποτί*. Elmsley, not only for the sake of removing a very disagreeable hiatus, but from the conclusion that the infinitive of the aorist without *ᾶν*, when the notion of futurity is present, is a solecism, argues warmly in favor of the following correction: *Ταύτην νόμιζει τὴν πόλιν χρέον ποτ' ᾶν ἔξ οὐρίων* (in Stobæus, *Floril.* XLIII. 17, *ἔξ οὐρίας*) *δραμοῦσαν εἰς βυθὸν πεισῖν*. He asserts, that the number of examples in which *ᾶν* is omitted will be very much reduced, if we pass over all those in which the infinitive of the aorist, like *διξάνθαι* in *Elektr.* 442, can be converted into the infinitive of the future by the alteration of a single letter, and that he has found only two instances in the tragedies whose correction is difficult. "Beyond all doubt, they are not to be corrected. In our own passage, if *ᾶν*, which is not the case, had been found in the manuscripts and Stobæus, it must have been expelled. For the example compared by Elmsley, v. 1021, *supra*, *ἀλλ' ἄνδρα χρεῖ, καὶ σῶμα γιγνήσῃ μίγα, δοκτεῖν πεισῖν ᾶν καὶ ἀπὸ ἀμικροῦ πακκοῦ*, furnishes a strong argument in proof of the inaccuracy of his reasoning, since *πεισῖν ᾶν* is *posse cadere*, *πεισῖν* without *ᾶν*, *cadere*. Now the first of these meanings is essential to the verse just quoted, and the second to our own. For it would be incorrect to say that a man, although he is robust and strong by

nature, *is accustomed to fall*, or that a state in which universal license exists *is able to fall*, but the meaning is that the latter does pass to destruction, and the former is not always assured of victory. That the infinitive of the aorist is not invariably said of a past, but also of a momentary or quickly evanescent action (in which signification the imperative of the aorist is always used), must, I think, be generally known, on account of the insertion by Buttmann, in the subsequent editions of his Grammar, of those observations which I had made upon this point in my review of the third edition of that work. Hence, therefore, this infinitive is also employed concerning future time, and there is no necessity that it should be limited to an association with verbs which comprehend in their own meaning the notion of futurity, like *μίλλω, ἐλπίζω*, for it is correctly constructed with those which, on account of their being equally applicable to the past, the present, and the future (e. g. *δυναί, νομίζω, οἶμαι, φημί*), Elmsley directs us to exclude. To the two examples which he confesses it extremely difficult, if not impossible, to correct (*Æsch. Theb.* 434; *Eur. Orest.* 1541, ed. Pors.), we may add another: *δεχομένης λίγυς θανῖν σε, Æsch. Agam.* 1662. But such instances are in themselves of little weight, for, as a cloud sometimes produces darkness, so a whole army of them is often put to flight by a *παῖρα πληγῇ* from one alone. Let the tyro, therefore, notice that there is an important difference whether, in constructions of this kind, we place the infinitive with the particle *ἄ*, or simply the infinitive of the aorist, or, lastly, the infinitive of the future. This difference will be most distinctly seen by turning the sentence into the construction with the *verbum finitum* in the indicative or optative. *Πίστευ ἄν, πισῖν ἄν*, express a sense which corresponds with *πίστω ἄν* or *πίσω ἄν*, i. e. the action of the verb is represented as possible or not possible, according as the condition on which it depends is fulfilled or not fulfilled; whilst *πίστω* or *πισῖν* answer to the aorists of present and past time, *πίστω* and *ἔπισα*, and signify that something falls or fell at some indefinite time, a sense generally amounting to this, that something must be understood which from its very organization will fall or go down easily; and, lastly, the future *πισείσθαι* is resolved by *πισείτω*, and declares that it will happen that the thing spoken of will fall. Whether *ἄ* is added or not, there is always this distinction in the employment of the infinitives of the present and aorist, that by the latter an *evanescent*, by the former a *continuing, state or action* is expressed. Cf. *Æsch. Agam.* 1658, *ἀλλ' ἔτι δυναῖς τὰδ' ἔρδιν*. If these remarks are properly understood, it will be seen that *πισείσθαι* is just as little appropriate to the meaning of this verse as *πισῖν*

ἄν, inasmuch as the sentiment is not applied to a particular state that is really about to perish, but to any state which contains in itself the causes of destruction. In the first passage quoted from Æschylus, *θανῶν ἄν* might have been used, if the poet had wished to express the fact less positively, but *θανῆσθαι* could not possibly have been employed, because his intention is not to affirm that Aigisthos *would certainly perish*, but that he was mortal; whilst in the second, neither *ἔρχαι*, nor *ἔρχιν ἄν*, nor *ἔρχαι ἄν*, nor *ῖξιιν*, could have stood, because he is speaking neither of a thing that must be executed quickly, nor of what the Argives are able to do, nor of what they are really about to do, since they are only suspected of the intention. Omit in our own passage the verb *νόμιζι*, and the sense of the words is perceived to be as follows: *ἴπου δὲ αὖν, ἃ βούλονται, πάρα, αἵτη ἢ πόλις χρέοντι ἰς βολὴν ἵκταιν.* In a note on Eur. *Med.* 362, Elmsley has recently expressed his approval of this explanation." HERMANN. See Jelf's *Gr. Gr.* 429; Krüger, *Griech. Sprachl.* 54. 6, *Anm.* 6. — *νόμιζι*. *Tibi persuadeas, be assured.* The imperative *πίστιασε*, in v. 1024, is employed in a similar sense. Cf. Göller on Thuk. 5. 49. — *ἔξ οὐρίων δερμαῶσαν.* *Though it has sped a prosperous career with (or in consequence of) favoring gales*, by a metaphor drawn from nautical phraseology. Stobæus l. c. reads *ἔξ οὐρίας*. See note on v. 674, *supra*. For numerous illustrations of the expressions *ἔξ οὐρίων* and *ἔξ οὐρίας θῆν*, *δερμαῶν*, *πλῆν*, *κομίζεσθαι*, *φίρεσθαι*, see Lobeck's note, and compare the observations of the Scholiast on Ar. *Vesp.* 59, in allusion to our own and similar passages, αὖ οἱ ποιεῖται τὰς πόλεις πλοίοις παραβάλλουσι καὶ Σοφοκλῆς (*Ed. Tyr.* 23 sq.; *Antig.* 163, 994), with the language of Plato, *Pol.* p. 302. A, *πολλὰι πόλεις καθάπερ πλοῖα καταδύμενα διόλλυνται.*

1028. Ἄλλ' . . . καίριον. SCHOL.: *πάνν ἀσφαλῶς τὸ καίριον.* "This is said by Menelaos in perfect conformity with the principles and institutions of the Spartans, who built a temple to Fear close by the throne of the Ephori, τὴν πολιτείαν μέλιστα συνέχισθαι φόβῳ νομίζοντες, Plutarch. *Kleom.* 9, p. 808. D." LOBECK. The Oxford translator remarks upon this note, that the same sentiment is claimed as preëminently due to his own countrymen by Perikles, in his Funeral Oration, Thuk. 2. 37. Compare Lucan's character of Cæsar, *Pharsal.* 3. 80; *gaudet tamen esse timori Tam magno populus et se non mallet amari.*

1030. Οὐκ ἀντιτίσιν. The MSS. Ien. Mosq. b. read *μὴ οὐκ ἀντιτίσιν*, *non esse non luituros*, from interpolation.

1032. Αἰθων ὑβριστής. "This adjective is undeservedly suspected by Purgold. Compare *αἰθων ἱκανότης*, Lykophr. 109; *αἰθωνι θεοῖ καὶ δαιμόνι*,

Plat. *Civ.* 7, p. 559. D; *θυμὸς φλογώδης*, Anonym. ap. Suid. T. L. p. 159; *ignitum ingenium*, Prudent. *Hamart.* 546." LOBECK. See note on v. 220, *supra*. — The MS. Γ. reads *μίγα φρονῶ*, with the omission of *αῖ*.

1033. *Καὶ σοι προφρονῶ*. Consult note on v. 991, *supra*.

1034. *εἰς ταφὰς πίσης*. Hermann, with some manuscripts and the old editions generally, reads *εἰς ταφάς*. "Τάφαι here, and still more plainly at v. 1053, below, is placed for τάφοι, either by an enallage of gender, if I may be allowed such an expression, peculiar to Ionic writers, or because places set apart for sepulchres may be termed *ταφαί* in the same way as the words *proseucha*, *ambulation*, *ταριχία*, *βέσι*, *ἄροσι*, *ἐξαίρεισι*, *ἱμβασί*, are usually applied in a mere local meaning. Strabo, IX. 412 and 414, *δαίνυνται ἐνταῦθα ταφὴ τῶν τελευτησάντων*. Ælian, V. H. XII. 21, *εἰς τὰς πατρῴας ταφάς*. Cf. Epigr. Adesp. 632." LOBECK. — On the position occupied by *μή* at the commencement of the verse, see note to v. 930, *supra*; with the sentiment, compare Eur. *Phæn.* 1672, *στυγὴν ἄρ' ἰγγύς τῷδε συνδάψαις νεκρῷ*, and with the play of words in this and the preceding verse compare the punning refinements of the Sentinel on *δοκεῖν*, *δοκεῖ*, and *δόκησις*, in *Antig.* 323.

1035. *μὴ γνώμας ὑπεστέρας σοφάς*. SCHOL.: *ἰσχυρὰ τὰ περὶ τῆς ἐμπειρίας ἄριστα ἰγνυμολόγησιν. διακρίνεται μὲν ὁ χορὸς πρὸς τὸν Τιῦκρον, ὑπισσταλμίνως δὲ διαλέγεται διὰ τὸ τοῦ βασιλῆως ἀξίωμα.*

1036. *ἐν θανούσιν ὑβριστής*. "The same kind of expression is found in v. 1253, below, *θρασύς ἐν ἰμοὶ ἵναι*. Æsch. *Choeph.* 952, *ἐν ἰχθρεῖς πότον πνύν*. So, too, in Latin writers. Cic. *Parad.* 3. 1, *petulantem esse in virgine*. Id. *Phil.* 9. 4. 9, *crudelem in hoste, in cive esse*. In German we not merely say *gegen Jemand freveln*, but also *an Jemand freveln*. Cf. Kritze ad Sallust. *Cat.* 9. 2; Matthiä ad Cic. *p. Sest.* 3. 7." WUNDER. Add Jelf's *Gr. Gr.* 622, I. a; Krüger, *Griech. Sprachl.* 68. 12, *Anm.* 4; Stallbaum to Plat. *Phæd.* p. 59. A.

1037. In the reply which Teukros now addresses to the speech of Menelaos, he attempts no denial of the fact that Aias had plotted against the lives of the Atreidai, but labors to prove that he is not justly obnoxious to the full extent of the accusations brought against him, on account of his having joined the expedition against Troy as a free and sovereign leader, who owed no fealty to the sons of Atreus (v. 1044 sq.). But perceiving that he had been betrayed by these assertions into a deviation from the truth, since Agamemnon had been duly elected the leader of the Greeks, he moderates his tone, and at v. 1043 sqq. so shapes his language as to give the impression that his previous observations were

intended to refer to Menelaos only. At v. 1052, the intensity of the feelings elicited by his allusion to the interment of Aias again overmasters his judgment, and at the close of his harangue, in a perfect tempest of emotion, he distinctly proclaims, that neither Menelaos nor "the other general," meaning Agamemnon, shall compel him to renounce his determination to bury his brother. His violence and bitterness are at last (v. 1058 sq.) so excessive, as to call down rebuke and remonstrance even from the Chorus (v. 1062 sq.).

1040. Τισιν δ' ἀμαρτάνουσιν . . . ἴση. See note to v. 414, *supra*; Jelf's *Gr. Gr.* 548. c, 565. As to the difference in the meaning of ἴση and λόγοι, Wunder explains the former by *verba* or *dicta*, the latter by *sermones* or *orationem*. See his note to v. 715, *supra*, and compare Thuk. 3. 67. 6, λόγοι ἴσιν κοσμούμιναι.

1044. Πῶ, "*quibus locis*, i. e. *qua ex parte, quomodo*." ELLENDT. Neue more correctly compares *Æd. Tyr.* 390, πῶ εὐ μάντις εἰ σαφής; *Philokt.* 451, πῶ χρεὶ εἶδεσθαι ταῦτα, πῶ δ' αἰνῶν, ἔταν, κ.τ.λ. Add v. 1175, below. The particle in all these questions seems to convey a notion of *negation*. See Elmsley to Eur. *Herakl.* 371. In place of τοῦδε, the Scholiast apparently read τῶδε, but see Jelf's *Gr. Gr.* 518.

1045. ἡγιῖτ'. The MS. Pal. reads ἡγαγ', a great improvement to the music of the verse, as Elmsley had conjectured. See Porson, *Suppl. Præf. ad Hek.* p. xxxvi.; Hermann, *El. de Metr.* p. 115; Elmsley ad Eur. *Herakl.* 371, and in *Cens. Hek. Porson.* p. 77.

1047. Οὐδ' ἴσθ' ἵππου . . . τῶδε εἰ. SCHOL.: οὐδ' ἴσθιν ἵππου σοὶ πλείον προὔκειτο τοῦτον κοσμίῳ. "These words are interpreted by Hermann in the following manner: *Neque usquam tibi majus fuit imperii jus, quo illum dictis parentem haberes, quam illi, quo ipse te*. I do not agree. For *θεσμός*, so far as I am aware, never signifies *jus*, and for this reason I explain *θεσμός* ἀρχῆς by *lex imperii*, and consider the infinitive κοσμεῖσθαι, in the sense of *regere* or *moderari*, as dependent upon the substantive ἀρχῆς. Teukros says sarcastically, *Neque magis tu unquam lege tenebaris, ut in illum imperium exerceas, quam ille, ut in te*." WUNDER.

1049. Ἰπαρχος ἄλλων, οὐχ ἄλλων στρατηγός. "The Scholiasts differ exceedingly as to the explanation of the first of these substantives; the point in dispute being whether Menelaos is thus called as ὁ ὑπὸ ἀρχῆν ἄλλων ὢν, or as ὁ ἀρχὸν ἄλλων, τῶν Σπαρτιατῶν δηλονότι καὶ οὐχ ἡμῶν κρατῶν. Those who have approved the latter explanation no doubt had in recollection that the same individual is frequently styled both ἵπαρχος and ἴσπαρχος (see Ellendt to Arrian, T. I. 258), but, retaining the old

error in regard to the pleonastic use of prepositions, did not remark that *ὑπαρχος*; here, as also at Eur. *Hel.* 1452, is said of τὸν ὑπ' ἄλλοις ἄρχοντα, in the same way as *ὕφηνίος* denotes τὸν ὑπὸ τινι ἡνίοχον. See the accurate observations upon these compounds in Lehrs. de Aristarch. p. 115. That such is the meaning in which *ὑπαρχος* is here employed, is evident from the words *οὐχ ἔλων στρατηγός*, which stand in unquestionable opposition to this noun. That *ἔλων* is used for *πάντων* is apparent from the examples cited by Döderlein, *Synon.* T. IV. p. 359, and on this account Erfurdt's emendation, *ὑπλων*, is altogether unnecessary. Cf. Anth. Pal. 679. Anall. T. III. 126, πολύουλος ἔλων πλέον ἢν τρίφι Κύπρος. Nonnus, 47. 482, ἔλας εἰσπρησι γυναικας. Liban. *Decl.* T. IV. 596, ἔλαις ἂν μηχαναῖς ἰθιρώμην. Lucian. *de Luct.* 6. 209, T. VII., τὴν τῶν ἔλων δυναστείαν ἔχουσιν. Diodor. XII. 42, τὴν ἔλην ἡγεμονίαν ἔχων. See Dorvill. ad Char. p. 370; Coray in *Stochasm. Prodrom.* p. 80." LOBECK. Wunder adds Demosth. *de Fals. Leg.* p. 388. 11, ὑπὲρ τῶν ἔλων πιστοῖς ἐρέηναι ἄγειν. Id. c. *Androt.* p. 598. 13, τὴν γὰρ τῶν ἔλων σωτηρίαν. Diodor. Sic. I. 53, παρεκλήθηται πρὸς τὴν τῶν ἔλων δυναστείαν. The last five examples are sufficient evidence that *ἔλων* is here of the neuter gender.

1052. Κίλαξι. SCHOL.: ἀντὶ τοῦ τοῦβίτι. TRICLINIUS: ἐπὶ ἰσταῦθα ἢ κίλασις διὰ λόγων ἦν. διὰ τοῦτο τὰ ἴση κίλαζ' ἐκίεινους φησίν. Render, *ista superba oratione illos castiga*. The expression τὰ εἰμί' ἴση κίλαζι ἐκίεινους is for ἐκίειν τὴν κίλασιν κίλαζι ἐκίεινους, the accusative of closer specification being substituted for the true cognate accusative, from the wish of the poet to define in more precise terms the express character of the chastisement to be inflicted. See notes to 410, 414, *supra*, and on the addition of the accusative of the patient, see Jelf's *Gr. Gr.* 583. 95. Compare *Æd. Tyr.* 340, ἴση δ' οὖν σὺ τήνδ' ἀτιμάξεις πόλιν; Thuk. 1. 42, δ' τὴν πόλιν ὕμνησα; Demosth. *de Cor.* 1229. 4, δ' αὐτοὺς ἱπποκρίμασαν καὶ ὅσα εἰς ἡμᾶς ἰβλασφήμασαν; Plat. *Phædr.* p. 243. D, δ' ψίγομαι τὸν ἔρωτα, all which passages, with several others, are quoted in Lobbeck's note. — μὴ φῆς, *vetas*.

1053. Εἰδ' ἄτιρος στρατηγός. SCHOL.: τὸν περὶ τῆς ἐπιβουλῆς λόγον ἀποφύγι, ὡς δυνατάρεσσιν· ἰδιωτέρηβι δὲ τῇ ὅτι οὐ πάντων εἰσὶν οἱ ἄρχοντες.

1056. οἱ πόινου πολλοῦ πλίφ. SCHOL.: οἱ φιλονεικῶντες, οἱ πληρεῖς τῶν πόινων· λίγιν δὲ τοὺς μισθοφόρους· οὐχ ὥσπερ μισθοφόρος τις ἐπὶ μισθῷ ἰστρατίσασα. "The explanation of Matthiæ, οἱ πολυπονεῖντες, is more strictly accordant with the words of the poet than οἱ φιλονεικῶντες, as they are understood by the Scholiast." DINDORF. "Neue observes correctly, that

these words express compassion for those who were compelled to obey all the behests of the Atreidai." WUNDER. "Brunck, following the second explanation of the Scholiast, absurdly renders, *ut qui labori parcentes nulli merent stipendia*. On the contrary, the *οἱ φιλοκίνδυνοι*, who, impelled by the thirst for adventure, seek peril and renown, *Abenteurer* (*daring adventurers*), are meant." HERMANN.

1057. Ἄλλ' οὐνιχ' ὄρεται. SCHOL. : τῶν γὰρ ἀριστίων συνελθόντων ἐπὶ τὴν τῆς Ἑλένης μνηστῆραν, ὁ Τυνδαρίως πάντας ὄρεται ἀπότησιν συναγωνίζεσθαι τῇ γαμῶντι αὐτήν. καὶ στρατεύουσιν, εἴ τις ἀρετὰ γίνωτο περὶ τὴν Ἑλένην τῇ γάμῳ. See also *Philokt.* 72, with the observations of the Scholiast there; Eur. *Iph. Aut.* 49 sqq.; Apollodoros, III. 10. 8. 9. — ἰνάμετος. This is the reading of the MS. La. sec. Membr. Par. D. E. Mosq. a. Aug. C. *ἰνάμετος* is exhibited by Aldus, and the remaining MSS. and old editions.

1058. οὐ γὰρ ἤξιον. *Non enim honorabat.* See Porson to Eur. *Hek.* 319, and add to the examples he has collected there, Eur. *Orest.* 1166, 1208; *Æsch. Agam.* 903. — τοὺς μηδίνας, scil. ἔντας, *those who are mere nobodies*, i. e. *the worthless or insignificant.* Eur. *Iph. A.* 371, τοὺς οὐδίνας. Cf. below, 1169; Valckenaer to Eur. *Phæn.* 601; Elmsley to *Herakl.* 168; Reisig, *Enarr. Œd. Kol.* p. cxv.; Wex to *Antig.* 1322; Matthiä, *Gr. Gr.* 437, Note 1; Jelf's *Gr. Gr.* 381, Obs. 3; Ellendt, *Lex. Soph.* II. p. 118.

1059. πλείους . . . ἦναι. SCHOL. BAR. : πολλοὺς ὑπερίτας λαβὼν ὁ Ἀἴας καὶ τὸν Ἀγαμέμνονα ἦλθεν ἰσταῦθα. "Such an explanation is absurd. It is evident that one or more heralds accompanied Menelaos, as we have already indicated in our *Δερέματος πρίσσωπα*." LOBECK. Eustathius, p. 780. 46, οἱ κήρυκες οὐδ' ὅλως προσφωνοῦνται ἀλλ' ἀεγὰ καὶ νῦν παριστάγονται πρίσσωπα, ὡσαῦτα πολλὰ καὶ ὕστερον ποιῶσιν οἱ σκηπτοί.

1060. Τοῦ δὲ σοῦ ψόφου . . . στεμφύην. *Streptitum tuum non curabo, dum (so long as) es, qualis quidem nunc es.* On the employment of the simple for the compound verb, see note to v. 721, *supra*, and on its construction with the genitive, notes to vv. 674, 701, *supra*; Jelf's *Gr. Gr.* 483, Obs. 3.

1061. ὥς ἂν ᾖς. Equivalent to ὥς ἂν ᾖς, *quamdiu eris, qualis sis.* Plat. *Phædr.* p. 243. E, ὥσπερ ἂν ᾖς, ὁ; εἴ. In illustration of the employment of ὥς ἂν in a purely temporal signification, *so long as*, compare *Philokt.* 1330, ὥς ἂν αὐτὰς ἦλοι ταύτη μὲν αἴρη, εἴθε δ' αὖ δύνη πάλλιν (Hdt. 8. 143, ἔστω δὲ ὁ ἦλιος τὴν αὐτὴν ὁδὸν ἴη, εἴησιν καὶ νῦν ἔρχεται); *Œd. Kol.* 1361, ὥσπερ ἂν ζῶ σοῦ φρονίως μνησθῆναι. The tyro will observe that the

temporal conjunctions, in a purely hypothetical sense, are constructed with *ἐν* and the conjunctive, if the verb in the principal clause denotes time present or future, and with the optative, for the most part without *ἐν*, if the principal verb expresses time past. See, however, note to v. 531, *supra*. Brunnck, Lobeck, and Schäfer emend *ἴστ' ἐν ἤε*.

1062. Οὐδ' αὖ . . . δάκνυι. SCHOL.: ὑποτίθῃσι τῇ Τίυκρῳ παύσασθαι τῆς κατηγορίας, καὶ μάλιστα ἐν τοιούτῳ καιρῷ, ἐν ᾧ ἐπιβουλεύουσιν ἔστιν. ἢ τὸ ἐν κακοῖς τοῦτο δηλοῖ· οὐκ ἱππεύεισι ἢ συμφερέα ἄλλο τι νῦν πράττειν, ἢ περὶ τὸ ἐπιστῆς κακὸν γίνεσθαι.

1063. καὶν ὑπέρδικ' ἤ. *Be they never so just.* Æsch. *Agam.* 1396, τὰδ' ἐν δικαίῳς ἦν· ὑπερδίκως μὲν οὖν . . . κρατῆρ' αὐτὸς ἐκπίνει μελάν. These two verses were formerly assigned, the first to Menelaos, and the second to Teukros. The error was first corrected by Brunnck, who has observed that they respond to the two verses (1035, 1036) which the Chorus addresses to Menelaos.

1064. Ὁ τοξότης . . . φρονεῖν. The common reading *σμικρὰ φρονεῖν*, although supported by the recognition of Eustathius, p. 851. 60, and the Scholiast to Ar. *Acharn.* 710, is inadmissible. For, as Porson accurately remarks to Eur. *Orest.* 64, *where a word ends in a short vowel, and two consonants follow it, which allow it to continue short, I believe that no instances undoubtedly genuine are to be found in which that syllable is made long.* The true reading is exhibited by the MS. Laur. a. Lobeck properly compares Eur. *Herakl.* 387, Ἔστιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονεῖν; Isokrat. *Pan.* 151. p. 72; Demosth. *Synt.* p. 173. 23; Aristot. *Rhet.* III. 351. T. IV. ed. Buhl. The sarcasm of Menelaos will be understood by remembering that the practice of archery after the Persian wars had lost the dignity it enjoyed in the heroic age, and in the days of Sophokles was regarded with contempt. Pausanias (I. 23. 4) relates, that it was at this period abandoned to the inhabitants of Krete, and Plutarch (*Apophth. Lac.* p. 874. T. VI.), in the words οὐ μίλι μοι τοῦτο ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ἐπὶ γυνίδος τοξότου, bears additional testimony to the contempt in which it was held by the Lakonians. See Eur. *Herc. Fur.* 158; Heyne to Hom. *Il.* 11. p. 187.

1065. Οὐ γὰρ . . . ἐκτενέαμην. *Non enim contemnendam hanc artem exerceo.* See Valckenaer, *Animadv. ad Ammon.* III. 14. On the position of the adjective when used with a predicative force, see Jelf's *Gr. Gr.* 459. 1.

1067. Καὶν ψιλὸς ἀρπίζομαι. SCHOL.: τὰ τοιαῦτα σοφίσματα οὐκ οἰκίᾳ τραγῳδίας· μετὰ γὰρ τὴν ἀνῶρειν ἐπικεινῶται τὸ δρᾶμα διλήσας, ἐψυχρεῖ-

σας καὶ ἴλυσαι τὸ τραγικὸν πάθος. Although we refrain from further observation, we trust that our silence will not be mistaken for approbation of such criticism. — On *τρέψω* in the following line, see note to v. 478, *supra*.

1069. With the sentiment, compare Shakspeare, *II. Henry VI.*, Act III. Sc. 2 :—

“Thrice is he armed that hath his quarrel just ;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.”

1070. *κτείναντά μιν*. “If this verse stood alone, we should be inclined to read *κτείνοντα*, comparing Eur. *Androm.* 809, *τίσιν τρέμουςα, μὴ . . . ἀποσταλῇ, | ἢ κατθανῇ, κτείνουσα τοὺς εὐ χρεῖν κτανεῖν*, on which passage see the annotators. But the criticism of Teukros would hardly be applicable to *κτείνοντα*. There are also some passages in the tragedies in which an attempt or wish to kill is expressed by the aorist *ἔκτανε* instead of the imperfect *ἔκτεινε*. In the *Ion* of Euripides, Kreusa says to her son, v. 1291, “*Ἐκτανε δ’ ὅτα πολέμιον δόμοις ἱμέας*. So also, v. 1500, “*Ἐκτανέ σ’ ἄκουσα*.” ELSLEY. On this use of the aorist to express *conatus rei faciendæ*, see by all means Jelf’s *Gr. Gr.* 404, *Obs.*

1071. *Κτείναντα* ; *κ. τ. λ.* The MS. Γ. reads *ἦ καὶ ζῆς θανόν* ; “Excellently the Scholiast : *κτείναντα δὲ Μενέλαος εἶπεν, ὅσον ἰφ’ ἑαυτῷ, δὲ δὲ τοῦ φωνῆς ἀντιλαμβάνεται. τὸ δὲ τοιοῦτο κομψότητος μᾶλλον, ἢ τραγωδίας*. Nor shall we find any reader who will not pronounce the reply of Teukros ‘*subfrigida*.’ I am, however, far from ignorant that time alters our modes of expression as well as of feeling, and readily believe that many things which we read without emotion may frequently have excited whole theatres to enthusiasm.” LOBECK. “Where in all the world is the comic savor or frigidity of the passage before us? Are they to be found in the circumstance that Menelaos, in accordance with national habit, oversteps the actual truth, and charges Aias, not merely with the intention of killing him, but with having positively done so? This is impossible. Exaggerations of the truth, deliberate falsehood, malicious imputation, can and do occur in almost every tragedy. Hence it is necessary in the very representation of Truth, in the exhibition of a conflict against Fraud and Falsehood, that the overthrow of the vainglorious braggart should be clearly and distinctly recognized. Since, then, without sacrificing the dignity of tragedy, the poet was permitted to represent Menelaos as uttering the exaggerated expression that Aias had killed him, it is absurd to contend

that he has descended to the level of comedy in describing Teukros as showing up in few but striking words the Lakedaimonian fashion of exaggeration in its own proper light. Would the reply have been considered inconsistent with the elevated tone of tragic poetry if expressed as follows: *He has not killed thee, for thou art living still, but only had it in his thought to kill thee: great, however, is the difference between the wish to perform a deed, and the deed itself?* That, in place of such a lengthened rejoinder, Teukros should not only with brevity, but, as the whole circumstances connected with the past recurred to recollection, with asperity, reply, *Κρίναντα; δεινόν γ' εἶπας, εἰ καὶ ζῆς θανάον*, merits praise and approbation rather than censure. Wondrous as is the art displayed by Sophokles in all parts of his tragedies, his skill is nowhere more visible and triumphant than in the dialogue. The concentrated brevity which he there so frequently employs has, however, in many cases, occasioned great perplexity to his interpreters, and, in particular, has caused many passages in the concluding portions of this play to be but very imperfectly understood by those who have hitherto endeavored to explain them."

WUNDER.

1072. *τῷδε δ' οἷχομαι.* But so far as he is concerned, I am no more. Compare Eur. *Alkest.* 666, *τίθνης τοῦτ' ἐσὶ.* Xen. *Kyr.* 5. 4. 11, *τὸ ἐμὸν οἷχομαι, τὸ δὲ ἐπὶ σοὶ σίσωσμαι.* Hdt. 1. 124, *κατὰ μὲν τούτου περὶ θούμης τίθνης, κατὰ δὲ τοὺς θιοὺς περιεῖς.* On the dative *τῷδε*, see note to v. 574, *supra*.

1073. *Μὴ νυν ἀτίμα.* As this is the only instance in the Attic tragedians in which the verb *ἀτιμᾶν* occurs, Elmsley directs us to write *ἀτίμου* or *ἀτιζε*, and suggests that the author of the following scholion, which was first published in the Florentine edition of 1522, — *ἀτίμα, ἡγουν ἀτίμους ποίει. ἀτιμάζω γὰρ τὸ καταφρονῶ· ἀτιμῶ, τὸ ἀτιμον ποίω· καὶ ἡμιτωμίνος, ἐπὶ τοῦ αὐτοῦ κατὰ τὸν παθητικὸν παρακείμενον ἐν τῇ τρίτῃ συζυγίᾳ*, — found *ἀτίμου*, the imperative of *ἀτιμοῦν*, in his copy. Since, however, the verb *ἀτιμᾶν* is found frequently in Homer, from whom Sophokles above all other writers delights to draw, and has been used by Pind. *Pyth.* 9. 139. and Xen. *de Rep. Ath.* 1. 14, we cannot see that the common reading is in any way impugned by the objection above mentioned.

1074. *Ἐγὼ γὰρ ἄν ψίξαιμι.* "The tyro should observe the difference between three forms of expression, either of which the poet might have used here. The reading of the text signifies, *Egone deos reprehendam? Ich würde die Götter tadeln?* (Shall I censure the gods?) Had the particle *ἄν* been omitted, the expression would then be, *Egone reprehendum* or *repre-*

henderim deos? Ich tadelte or ich hätte die Götter getadelt? (*Did I censure or have I censured the gods?*) i. e. Hoccine me facere vel fecisse putas? See *Œd. Kol.* 1172. The third mode in which the poet might have written is 'Εγὼ γὰρ ψίγω θεούς; *Egone reprehendo deos?*' HERMANN. With this employment of the optative, compare v. 1281, *infra*, οὐ γὰρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους φθείρεις ἄν. Ar. *Avv.* 819, ἐγὼ εἰμην ἄν. Id. *Vesp.* 1160, ἐγὼ γὰρ ἄν τλαίην; — νόμους. The MSS. Γ. and Aug. B. read γίνες, the latter with γε. νόμους suprascriptum, and the MS. Lips. b. has νόμους in the text, but with γε. καὶ γίνει suprascriptum.

1075. Εἰ . . . παρών. SCHOL.: ταῦτα καὶ ἐν 'Αντιγόῃ vv. 450 sqq., 1070 sqq.). Compare the language made use of at v. 1280 sqq. For παρών the MSS. Bar. a. b. read παρόν. "It must not be supposed that the participle παρόν contributes to the sense. On the contrary, it imparts this meaning: *Si hic ades, ut mortuos sepeliri prohibeas.* By these addenda a certain expression of indignant feeling is frequently intended, similar to that contained in our own phrase, *Wenn du kommst und die toden nicht willst begraben lassen* (*If you come and will not suffer the dead to be buried.*") HERMANN. Compare vv. 1100, 1322 below, and see Wunder to *Trach.* 418. On the use of οὐκ in a conditional clause, see Jelf's *Gr. Gr.* 744, *Obs.* Krüger, *Griech. Sprachl.* 67. 4, *Anm.* 1.

1076. Τούς γ' . . . πολέμους. Scil. οὐκ ἰὼ θάπτειν. On the collocation ἀνδρὲς αὐτοῦ (for which the MSS. La. Γ. Bar. b. Mosq. a. read αὐτοῦ) see Elmsley to *Herakl.* 814; Jelf's *Gr. Gr.* 904. 1; Matthiä, *Gr. Gr.* 468. 6. — It will be observed that Menelaos in these words is again guilty of misstatement and exaggeration in representing Aias as peculiarly his foe, and hence the question which follows immediately from Teukros.

1078. Μισοῦντ' ἰμῖσι. The MSS. Bar. a. b. Mosq. Ien. Par. C. Harl. read ἰμίσουν, which is preferred by Brunck, Bothe, and Erfurdt. Wunder observes, that there is nothing objectionable in the omission of the pronoun ἰμέ or μέ, since the sentiment expressed by Menelaos is strictly this: *oderat aliquem, qui ipsum oderat*, i. e. oderat me, qui ipsum oderam. With the phraseology, compare Plat. *Legg.* III. 677. D, μισοῦντες μισοῦνται. Dionys. *Antt.* VIII. p. 506, μισοῦν τοὺς μισοῦντας. — In place of the common reading ἐπίστασε, the MSS. Aug. B. Dresd. b. read ἐπίστασε. Erfurdt properly observes, that the words, καὶ οὐ τοῦτ' ἐπίστασε, tu quoque illud noras (rather, ac tu hoc noras), are added for the purpose of displaying the futility of the question just proposed by Teukros, who could not possibly have been ignorant of the hatred which Aias bore to him. Hence the sarcastic reply of Teukros, v. 1079, *Sane noram: doloso enim suffragio tuo fraudatus est.*

1079. Κλίπτεις γὰρ, κ. τ. λ. SCHOL.: μιᾷ ψήφῳ φασὶ κατακρίθῃσι τὸν Αἴαντα ὑπὸ Μιντιάδου. Pind. *Nem.* 8. 44, κρυφαῖσι γὰρ ἐν ψήφοις Ὀδυσῆ Δαναοὶ διεπάπυσαν· χερσίαν δ' Αἴας σπρηθείς ὅπλων φόνῳ πάλαισιν, on which passage Dissen observes as follows. “κρυφαῖσι ἐν ψήφοις signifies, if I am not mistaken, *dolosis suffragiis*, for it was through trickery on the part of some of the arbitrators that Odysseus obtained the majority of votes. Amongst those who resorted to these unworthy means was Menelaos, of whom Teukros complains in Soph. *Ai.* 1114, comparing him with those jugglers who impose upon spectators by dexterously subtracting the pebbles from one side and adding them to the other. See Casaubon to Athenæus, I. p. 19. B. By this secret tampering with the calculi the victory was insured to Odysseus.” Precisely the same explanation had been given long before by Musgrave, in his note to our verse. Compare Lys. ap. Polluc. VII. 260, ψηφωπαικτοῦσι τὸ δίκαιον. Rensel, (And justly did he hate thee,) *for thou wast detected secretly tampering with the judicial votes against him.* On the use of γὰρ in explanation of a premiss which is suppressed and must be mentally supplied, see Jelf's *Gr. Gr.* 786, *Obs.* 1; Krüger, *Griech. Sprachl.* 69. 14, *Anm.* 4.

1080. Ἐν ταῖς . . . ἐσφάλη. *This fault was committed by the judges, and not by me.* On the preposition ἐν, see Jelf's *Gr. Gr.* 622. 3; Matthiä to Eur. *Hippol.* 323. — Brunck has edited οὐκ from a few manuscripts, but οὐκ is read in the majority of the ancient copies, and in the MSS. La. Lb. Lc.

1081. κλίψιαις κακῇ. See note to v. 188, *supra.* — For λάθρα, Aldus reads λάθρα.

1082. τινί. On the use of the indefinite for the personal pronoun, see Jelf's *Gr. Gr.* 659. 2; Krüger, *Griech. Sprachl.* 51. 16, *Anm.* 8; Fischer ad Well. *Gr. Gr.* II. p. 230; Dindorf to Ar. *Ran.* 552; and our own note to v. 233, *supra.*

1084. Ἐν σοι, κ. τ. λ. Observe the brevity and emphatic force of the language here employed, and compare *Trach.* 1136, ἄπαν τὸ χεῖρ' ἡμαρτι, χερσὶ μωμίνῃ. Eur. *Phæn.* 402, ἐν μὲν μίγιστον· οὐκ ἔχει παρρησίαν. On the accusative after the verbal adjective in the second clause, see note on v. 684, *supra*; Jelf's *Gr. Gr.* 613. 3.

1085. Σὺ δ' . . . τιθάψιται. With the transposition of the subject of the dependent clause into the object of the principal clause, compare *Philokt.* 549, ἤκουσα τοὺς αὐτάς, ὅτι σοι πάντες εἶναι συνινουστοληκότες. Eur. *Or.* 1557, ἤκουσα . . . τὴν ἱμὴν ξυνάρορον, ὡς οὐ τίθησκιν. *Id. Med.* 37, δίδουκα δ' αὐτὴν μή τι βουλεύσῃ. So in Latin. Cic. *ad Fam.* 8. 10,

Nosti Marcellum, quam tardus et parum efficax sit, for *quam tardus et parum efficax sit Marcellus*. Ter. *Eun.* 3. 5. 62, *Metuo fratrem*, ne intus siet. Id. *Adelph.* 5. 4. 20, *Illum*, ut vivat, optant. Liv. 42. 60, *Exspectari nos* arbitror, ut respondeamus litteris tuis. Cic. *Tusc.* 1. 24. 56, *Sanguinem, bilem, pituitam, ossa, nervos, venas, omnem* denique membrorum et totius corporis *figuram* videor posse *dicere*, unde concreta et quomodo facta sint, — where consult the admirable note of Chase (pp. 147, 148).

1087. *χαιμῶνες τὸ πλεῖν*. On the construction of the article with the infinitive, see note to v. 114, *supra*; Jelf's *Gr. Gr.* 670. Lobeck compares the double accusative with *ἰφορμῆν* with such forms as *παρορμῆν τινά τι, παρακαλῖσθαι, ἰάγειν τινά τι*, and refers us to his observations on Phrynichus, p. 439. — On *χαιμῶνες* (*genitivus temporis*) consult Jelf's *Gr. Gr.* 523; Krüger, *Griech. Sprachl.* 47. 2; and cf. v. 21, *supra*.

1088. Ὡς . . . εἶρες. "The dative is not used here in place of οὗ (which the poet would doubtless have written had he thought it equally appropriate), but to express the following sense: *cui*, i. e. *apud quem vocem non facile reperirisses*." WUNDER. Lobeck has illustrated the sentiment by comparing Ar. *Lys.* 361, *φωνὴν ἂν οὐκ ἂν εἶχε*. Appian, *Bell. Civ. I.* 95, *οὐδὲ φωνὴν ἔτι οὐδενὸς ἔχοντος ὑπ' ἐκπλήξιος*.

1089. *περσίδις*. The MSS. Ien. Mosq. b. Δ. Heidelb. read *περσίδις*, for which Brunck's manuscripts and Aldus exhibit *περσίδις*. See Lobeck ad Phryn. p. 318; Elmaley on Eur. *Suppl.* 543; Buttmann, *Ausf. Griech. Sprachl.* 92, *Anm.* 11. On the practice here alluded to, see note to v. 238, *supra*.

1090. *Πατιῶν . . . ναυτίλων*. The MSS. Bar. a. b. Bodl. Harl. Θ. Laud. Ien. Aug. C. Lips. b. Mosq. a. b. and Aldus exhibit *ναυτίλων*, and this is supported also, as Hermann has pointed out, by the authority of the Scholiast to Hesiod, *Theog.* p. 252, ed. Heins. The reading in the text is defended by the best MSS. and by Eur. *Iph. Aul.* 340, *τῷ θίλοντι δημοτῶν*. Lobeck observes, that "Plato has either borrowed the sentiment of this sense, or a common proverb in *Theat.* p. 195. A, *ὡς δὲ πάντῃ ἀπορήσωμιν, ταπεινωθέντες τῷ λόγῳ, παρίζομεν ὡς ναυτιῶντες πατιῶν τι καὶ χρῆσθαι ἔ, τι ἂν βούληται*. A more undisguised imitation is also found in Synes. *Ep.* IV. 163. D, *μισῆκεν ὁ κυβερνήτης τὸ πηδάλιον καὶ καταβαλὼν ἑαυτὸν πατιῶν παριῶν τῷ θίλοντι ναυτίλων*." — *παριῶν*. Supply *ἑαυτόν*, *surrendered himself*. On the suppression of the pronoun see Heindorf to Plat. *Gorg.* 25; Stallbaum *ad eundem*, p. 476. D.

1091. *καὶ σὶ καὶ τὸ σὸν λάβρον στόμα, te cum tuis impudentibus dictis*. We might have expected the genitive *τοῦ τοῦ λάβρου στόματος* under the

government of the substantive βόη. See note to v. 1006, *supra*. The accusative may be referred to a blending of two constructions, τὸ εὖ στόμα δὲ κατασβίσιν, and κατασβίσιν δὲ τὴν πολλὴν τοῦ εὖ στόματος βόη, which is eminently expressive of the indignation of the speaker. Cf. *Elektr.* 622, ὃ θεῖμ' ἀναιδὲς, ἥ σ' ἰγὼ καὶ τὰμ' ἴση καὶ τὰργα τὰμα πῶλλ' ἄγαν λίγιν ποιεῖ.

1092. Σμικροῦ νίφους. "The allusion is to the hurricane or tempest caused by the meeting and sudden bursting of clouds, which the ancients called *ινιφίας*, i. e., as the grammarians explain, *ix νίφους ἀνέμος*. Cf. Senec. *Quæst. Nat.* 5. 12; Aristot. *Probl.* V. 26. p. 184, ed Sylb." WESSELIING. Add Arist. *de Mund.* 4; Id. *Meteor.* 2. 6. 23; Alexis ap. Athen. 8. p. 338. E.

1094. ὅι γ'. "Vim autem ὅι γ' particularum multi etiamnum parum videntur perspexisse: quarum quidem ratio ea est, ut aliquid adaugeant adversando. Cf. Eur. *Med.* 799, ubi Porsonis veram sententiam exemplis illustrat Elmslejus." REISIG. "Where the second speaker strengthens or corrects the sentiment of the former speaker, the particle γ' follows ὅι, with a word sometimes intervening, sometimes not. 'I exceedingly dislike the unmeaning particle γ', says Brunck. Be it so, provided that it is unmeaning; but in this collocation, it exerts its peculiar force." PORSON. Cf. Eur. *Orest.* 1234; Ar. *Eqq.* 355, 362, 363. Render, *Al*, but I have seen a man filled with folly, or but I moreover have beheld, &c.

1098. Ἀνέρωσι. Such is the reading of the MSS. Par. 1. 4. Mosq. a. b. Lips. a. b. and Eustathius, p. 681. 5, and which we have preferred to ὦ ἄνέρωσι or ὠνέρωσι, as exhibited in Aldus and the majority of the MSS., because the vocative with ὦ is an *address*; without it, an *appeal* or *attack*. Hence the omission of ὦ is peculiarly applicable in *threatening* or *reproachful* or *vehement exhortation*. See Krüger, *Griech. Sprachl.* 45. 3, *Anm.* 1.

1099. ἴθι· πημανεύμενος. Know that thou shalt be brought to ruin. On the passive sense in which this future participle is here employed, see Elmsley and Brunck to Ar. *Acharn.* 807, ed Bekk., and on the construction see notes to vv. 446, 908, 1025, *supra*.

1100. παρών. See note to v. 1075, *supra*.

1104. ᾧ . . . παρῇ. Who has it in his power to use compulsion. We have preferred the reading παρῇ, which is exhibited by the MSS. La. pr. Lb. Γ. Δ. Aug. B. and Stobæus, *Flor.* 2. 28, to the Vulgate πάρα, for reasons which may be learnt from the note to v. 1018, *supra*.

1105. Ἀφιερί νυν. SCHOL.: οὐδαμῇ ὑπείκει ἡ Τεύχερος· καὶ μὲν δὲ, φησὶν,

ἀνδρῶν ἔστιν ἀνδρῶν τοῦ φλογεῦντος. — On the genitive *ἀνδρῶν*, see Jelf's *Gr. Gr.* 485.

1107. *ἔρδεις . . . ἀγών.* Lobeck observes correctly that the genitive is added in order to define with greater accuracy and precision the kind of contest predicted by the Chorus. Cf. *Trach.* 20, *εἰς ἀγῶνα μάχης.* Eur. *Phoen.* 944, *λόγων ἀγών.* Hom. *Il.* 17. 384, *νῆπες ἔρδεις.* Xen. *Kyr.* 2. 3. 15, *εἰς ἔρην μάχης.* Pausan. 10. 21. 3, *εἰς ἀγῶνα πολέμου.* Lucret. 4. 841, *certamine pugnae.* — Upon the departure of Menelaos, the Chorus advise Teukros to take instant advantage of the opportunity afforded by his absence, to bury Aias. The Oxford Translator draws attention to the circumstance, that nothing is said respecting the burning of the body, and that this distinction was denied on the authority of Kalchas (*Philostrat. Herotica*), who declared the holy element of fire to be polluted when applied to the concretion of the remains of suicides.

1108. *παχύνας σπιῦνον.* Equivalent to *ἐν τάχει σπιῦνον*, in the same way as *Philokl.* 1223, *ἐν σπουδῇ παχύς.* Cf. *Œd. Tyr.* 861, *τίμψω παχύνασσα.* Priscian, XVIII. p. 269, compares the similar construction in the Latin phrases *loquere dicens*, and *stude properans.* See Jelf's *Gr. Gr.* 698. e.

1109. *κοίλην κάπυσιν ἐν' ἰδίῳ*, i. e. *εἰς* or *πρὸς* *κοίλ. κάπ.* ἐν' ἰδίῳ, on which construction and its signification, see note to v. 376, *supra*, and compare *Antig.* 30, *εἰωνῆς . . . εἰσαρῶσι πρὸς χάριν βορέᾱς.* "Ἰδίῳ is added to impart this sense: *fac ut quam celerrime huic cavam fossam, in qua condatur, circumspicias.* The words *κοίλην κάπυσιν* are repeated in v. 1341, *infra.*" HERMANN. "Musgrave aptly compares Theokrit. 15. 2, *ῥῆν δι' ὄρεον, Εὐνεία, αὐτῇ.* The use of *videre* is very similar in Latin writers. Ter. *Heaut.* 3. 1. 50, *asperum, pater, hoc vinum est; aliud lenius sodes vide.* Cic. *Tusc.* 3. 19, *demus scutellum dulciculis potionis; aliquid videamus et cibi.*" WUNDER.

1110. *ἴθα βροτοῖς.* SCHOL.: *τὸν ἰσόμενοι τοῖς ἀνθρώποις τάφον αἰέμενον.* On the position of the article in this sentence, see Jelf's *Gr. Gr.* 459. 4.

1111. *εὐρώσται.* SCHOL.: *σεισημμένοι, σκοληκώδη.* Cf. Liddell and Scott, s. v.

1112. *οἶδε πλησίον πάρεσιν.* SCHOL.: *πάρεστιν ἡ Τίμησσα μετὰ τοῦ παιδὸς· οὐχ ὅτι δι' ἱκανὰ τὰ πρόσσω φυλάξει τὸ σῶμα, ἀλλ' ὅτι κινῆσαι δυνατά.* The MSS. La. Lb. Γ. Θ. Dresd. b. Aug. B. read *πλησίω*, as at *Œd. Kol.* 58; *Elektr.* 640; *Antig.* 761, 763; *Trach.* 889, 897; Eur. *Iph. A.* 638; but the common reading is equally good (cf. *Trach.* 1076;

Elektr. 927; *Philokt.* 371; *Eur. Herc. Fur.* 523; *Bacch.* 473; *Ar. Ekkh.* 9), and seems unlikely to have been substituted by the copyists for *πλησίον*. On the adverbial sense in which the pronoun *οἷς* is employed in this and similar collocations, see note to v. 853, *supra*. — *ἐς αὐτὸν καιρὸν*, at the very nick of time. See note to v. 34. — Whilst Teukros is preparing to act upon the admonition of the Chorus, Tekmessa and her son appear. He enjoins them to sit *ἐκείνων νόμῳ* beside the corpse of Aias whilst he is absent, and invokes curses upon those who may attempt to pluck them thence. These imprecations have no intimate connection with the tragic action, but are uttered as a matter of common usage. Teukros next charges the Chorus with the protection of the suppliants, and departs to make the requisite preparations for the funeral of his brother, whilst Tekmessa and Eurysakes place themselves in the attitude of suppliants on either side of the remains of Aias. Such spectacles as that now presented to the gaze of the spectators were eminently gratifying to Athenian taste, as investing their religious customs and observances with the pomp and dignity of Tragedy itself.

1116. *πατέρες, οἳ εἰ ἰγνίνατο*. "Compare v. 1234, *infra*; *Elektr.* 261, 1412; *Æd. Tyr.* 436, 793, 827, 1482, 1514." NEUE.

1117. *πρεσβυτάτους*. SCHOL.: *πρεσβυταμύνους αὐτῇ ἢ ἰκνύουσιν*. That the last is the true explanation may be learnt from the note to v. 789, *supra*. Cf. Liddell and Scott, s. v.

1118. *Κόμης*. The custom of consecrating their hair in honor of the dead was very common amongst the ancients. In *Eur. Orest.* 128, *Elektra* condemns *Helena* for sparing the most beautiful of her locks in the performance of this ceremony, and *Achilles* also (*Il.* 23. 135, sq.), at the tomb of *Patroklos*, cuts off the hair he had vowed to the river *Spercheios*, his example being followed, as a token of respect for the dead, by the rest of the *Myrmidons*. Cf. *Elektr.* 52, 448, 454, 900; *Eur. Iph. T.* 172 sq.; *Troad.* 480, 1182; *Hel.* 1203 sqq.; *Eustathius*, p. 1293. 31; *Klausen* to *Æsch. Choeph.* 6; *Kirchmann de Fun. Rom.* I. 2. c. 14.

1119. *Ἰκτῆριον θησαυρόν*. SCHOL.: *τὸ ἰκτίσιον κτῆμα · λίγυ δὲ τὰς τρίχας*. "Ἀλλ' ὡς · τὰς πολλὰς ἰκτίδας, ἢ τὸ πλῆθος τῶν ἰκνιζόντων. — Εἰ δὲ τις . . . ἀποσπάσει . . . ἰκτίσιον." On the construction, see note to v. 872, *supra*.

1121. *ἄθραυτος ἰκτίσιον χθονός*. "Teukros prays that any one who may remove Eurysakes by force from the body of Aias may be banished from his country and never obtain the rites of burial. The Greeks strove not

only to bury their deceased friends, but to inter them in their native land. Cf. *Antig.* 1203. On the expression, *ἐκ πατρίδος χθονός*, *ex patria ejici*, compare *Æd. Kol.* 766, *ἔτ' ἢ μοι τίρεψις ἐκ πατρίδος χθονός.*" WUNDER.

1122. *Γίνους . . . ἔξημερμένους.* *Radicitus extirpato omni ejus genere.* When an active verb which can have two objects is converted into the passive, the *accusative of closer specification* remains unaltered. See Jelf's *Gr. Gr.* 584. 2; Matthiä, *Gr. Gr.* 424. 2. 3.

1124. *μηδί σε πινησάτω.* "So also v. 1272, *infra*, *μηδ' ἡ βία σε μηδαμῶς νικήστω.* We request the reader to consider what we are about to say as a continuation of Porson's note on Eur. *Hek.* 1166. Although the imperative of the aorist is hardly ever joined to the prohibitive particle *μή* in the second person, it is sometimes so employed in the third person, as in the two passages before us. We also find *μηνεσάτω*, *Æsch. Prom.* 332; *μισιλθίτω*, *Ibid.* 1001; *δοκησάτω*, *Id. Theb.* 1004; *ἰσιλθίτω*, *Id. Suppl.* 587; *ἄξιωθήτω*, *Æd. Tyr.* 1449; *σισβήτω*, Eur. *Troad.* 1049, etc." ELMSLEY. Cf. Ellendt, *Lex. Soph.* II. 97; Jelf's *Gr. Gr.* 420, *Obs.* 5; Krüger, *Griech. Sprachl.* 54. 2, *Anm.* 2.

1127. *ἔς τ' ἐγὼ μόλω . . . τῷδε.* "*Participio μισηθείς causa indicatur τοῦ μολεῖν.* Cf. *Æd. Kol.* 732; *Elektr.* 1096." ERFURDT. "Erfurdt appears to believe that the words *ἔς τ' ἐγὼ μόλω* signify *while I am gone, in my absence.* We cannot reconcile the common reading with this interpretation, which seems to require the future participle *μηνεσόμενος*; not to mention that, as *μόλω* is the subjunctive of an aorist, the words *ἔς τ' ἐγὼ μόλω* cannot possibly signify *while I am gone*, although they might be rendered *until I go*, if the context admitted this interpretation. In this passage, however, *μολεῖν* does not signify *to go*, but *to come or return*, as in vv. 652, 762, 872, etc. Johnson's translation of the words is perfectly correct: *donec ego rediero, sepulcrum huic quum curavero.* Compare the expression *τάφου μισηθείς* with *εἴπων μίλισθι, see after the dinner.*" ELMSLEY. On the omission of *ἄν*, consult note to v. 531, *supra*, and on the dative *τῷδε*, in lieu of which the MS. Dresd. b. reads *τοῦδε*, and the MS. Aug. C. *ᾧδε*, see Jelf's *Gr. Gr.* 598, and note on v. 837, above.

1128. *κἄν μηδὲς ἴῃ.* SCHOL.: *ἀποινισθήμενου, φασί, τὰ πάντα ἐπὶ αὐτῷ ἀνατιθέναι, ὅτι μόνος κρατήσῃ τῶν ἐχθρῶν βιαζομένων· ῥητίος οὖν, ὅτι ἐπὶ φιλοστοργίας πάντα λίγυ ὑπομένειν.* "The particle *οὐ* may be used in dependent sentences, in opposition to the general rule, that, in final and conditional clauses, *μή* is always employed, either where the negation rests on some particular notion, or where there is an antithesis. Xen. *Kyr.* 6. 2. 30, *μηδὲ δίσσιντι, ὥς οὐχ ἡδέως καθυδήςσιντι.* Hom. *Il.* 24. 296, *ἵ*

δί ται οὐ δώσει (recusabit). Soph. *Ai.* 1075, εἰ τοὺς θανόντας οὐκ ἱᾶς (prohibes) θάπτειν. But in the present verse, ἀλλ' ἀρήγιν', ἴσα' ἰγὼ μ. τ. μ. τῇδε, κἄν μηδὲς ἱᾶ, even if no one allows it." KÜHNER.

1129. Τίς ἄρα, κ. τ. λ. SCHOL.: ὁ χορὸς πάλιν παθ' ἑαυτὸν γινόμενος, ἐν ἀναλογισμῶν γίνεται, καὶ φησι· Τίς ἄρα ἡμῖν ὁ ἔσχατος τῶν ἐτῶν ἀριθμὸς τῶν πολυπλάγκτων; ἐς πότι λήξει ὁ ἀριθμὸς τῶν ἐτῶν, ἡμεῖς πόνους παρὰ σπινάζων; τουτίστι τῶν κατὰ πόλεμον μόχθων. In this last stasimon, the Chorus deplores the innumerable evils which had been brought upon it by the protracted duration of the Trojan war, and utters maledictions on the man who, by imparting to the Greeks a knowledge of the use of arms, brought ruin and disaster upon the human race. Up to the present time, however, it had received protection from the valor and good offices of Aias, but now that he is dead no pleasure and delight can longer be expected. The song concludes with the expression of an earnest wish for a speedy return to Salamis. — The ancient copies place no mark of interrogation after *νίαςτις*. *Usitatum est enim Græcis, duas interrogationes una comprehendere*. See note to v. 927, *supra*, and compare Eur. *Hel.* 1559, ὦ τέλει μοις, πῶς ἐκ τίνας νίας ποτὶ Ἀχαιῶδες θεάσαντις ἥσιντι σκάφος; Render, *What and when will be the concluding term?* &c.

1130. *δορυσοῦσάντων*. The MSS. and old editions generally read *δορυσοῦσάντων*. We have followed, with Neue, Hermann, Dindorf, and Lobeck (*Auct. Paralipom. Gr. Gr. add.* p. 562), the writing of the MS. Laur. a. See Bergke in Zimmermann's *Diar. Antt.* a. 1836, n. 7, p. 57.

1132. This verse presents considerable difficulty. The common reading is ἀνὰ τὰν ἐνρώδην Τροίαν, to which the MSS. Δ. Ien. Mosq. b. add ἡνιμέισσαν, the latter with the gloss, τὴν ἀνίμοις ἡχητικῇν. SCHOL.: ἐνρώδην· σκοπτινὴν καὶ αἰρώδην τοῖς Ἑλλήσιν. [Εἰς τὸ αὐτό.] σισπηυῖαν, ἴδρα ἰχθυόσασιν. κατὰ τὴν σήπυσαν ἡμᾶς Τροίαν τῇ χροῖνι. Various emendations have been proposed, in order to remove an epithet which, in the sense of the Homeric *ἐνρώις*, is quite inapplicable to Troy, and to bring the metre into harmony with that of the corresponding antistrophic verse. Bergke, adopting in great part the correction of Musgrave, suggests that we should read αἰ' ἀπτὰν ἐνρῶδην, and omit Τροίαν as a manifest gloss. "The Trojan plain was very appropriately termed by the poet ἀπτὴ ἐνρῶδης, in close analogy with the Homeric phrase, Τροίην ἐνρῶϊν. When this gloss had once crept from the margin to the text, the additional corruption ἀνὰ τάν for αἰ' ἀπτάν became almost unavoidable." If this opinion is correct, we must either write ἰὼ πόντοι πρέσπονται, as Dindorf has proposed, or ἰὼ πόντοι πρὸ πόνων (compare such expressions as γῆν πρὸ γῆς ἱλαύνεσθαι), at v. 1137.

Hermann objects to Dindorf's conjecture, that it is opposed to all principles of sound critical interpretation, inasmuch as it passes over a faulty verse and alters one that is metrically sound. Few, nevertheless, will acquiesce in the superiority of his own correction, *ἀν' αἴαν ἥλυγα Τρωϊαν*. After considerable hesitation, we have determined to follow the emendation of Wolff, *ἀν' αἰεωδία Τρωϊαν*, as best suited to the context, and requiring no change in the common reading of the verse in the antistrophe, which, we here take occasion to observe, must be understood as an emphatic recognition on the part of the Chorus, that the spring and primary source of all their troubles is the invention and discovery of arms.

1134. "Ὀφίλι . . . "Αἶδαν. "The verb *δύναι* in connection both with *αἰθίρα* and "Αἶδαν signifies *subire*. The expression *αἰθίρα δύναι*, like the Homeric *νίφια δύναι*, is appropriately applied to a man who is so raised to heaven, as to be hidden by enveloping clouds from the recognition of mortals. With the sentiment compare Hom. *Il.* 6. 345 ; *Od.* 20. 63 sqq. ; *Trach.* 953 sq. ; *Philokl.* 1092 ; Eur. *Ion.* 796, *ἀν' ὑγρὸν ἀμπταῖνον αἰθίρα πρέσσω γαίης* 'Ελλανίας, ἀστέρας ἰσπερίους, οἷον οἷον ἄλγος ἰπυαδον." WUNDER. The MSS. La. Lb. and Suidas s. v. read *ᾠφίλι*. See Elmsley to Eur. *Med.* 1380 ; Blomfield to *Æsch. Pers.* 912 ; Buttmann, *Ausf. Griech. Sprachl.* 114. "On the epithet *σελύπεινον*, cf. *Elektr.* 138 ; *Antig.* 804, 810 ; Ruhnken ad h. Hom. in Cer. 9." NEUE.

1135. *Ἰδυξιν*. So Hermann, with the MSS. La. Lb. Δ. Θ. Bar. b. Aug. B. C. Dresd. b. Mosq. a. b. Lips. a. b., and Suidas s. v. "Ὀφίλι.

1136. "Αρην. The MSS. Laud. Ien. Aug. C. Dresd. a. b. read "Αρην. See note to v. 242, and on the signification, note to v. 666, *supra*. With the expression *κοινὸν* "Αρην, Neue compares Hom. *Il.* 18. 309 ; Eur. *Phæn.* 1572, *κοινὸν* "Ευνάλιον.

1137. "Ὡ . . . πόνων. See note to vv. 824, 1132, *supra*. Lobeck compares Plat. *Legg.* XI. 928. C, *ξυμφορὰν ἰχθρῆς ἐκγονοι*. *Æsch. Pers.* 987, *κακὰ πρόπακα*.

1138. *ἱπείριν*. See note to v. 849, *supra*.

1139. *Ἐκείνος οὗτος σσιφάνων*. SCHOL. : *ἐκείνος ὁ ἐνὲν τὰ ὄπλα, ὅσον ἰφ' αὐτοῦ, οὗ σσιφάνων, οὗ κύλικος, οὐκ αὐτῶν τίρψιν μαι ἱνιμιν, ἀλλὰ πᾶν, φησί, τρεπὸν ἐξικοψιν. ἥδιςτος δὲ ὦν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἦθος ἱκλινὸν ἐν τῷς μίλιν· ἴθιν καὶ μίλιττα ἐκλήθη*. The MSS. Δ. Bar. a. b. Dresd. a. and the Triclinian editions read *κίινος*.

1140. *βαθιᾶν*. The MSS. Aug. C. Bar. a. and Aldus read *βαθίαν*, and this was preferred by Hermann and Wunder in their first editions of this play as more poetical.

1141. Νῆμιν . . . ὀμιλῶν. "The infinitive is added *ex abundantia*, as in the expression δῶκιν ἔχουσιν. Pind. *Nem.* 10. 135, χαλσιπὰ δ' ἔρις ὀμιλῶν περυσόων." LOBECK. Cf. Matthiä, *Gr. Gr.* 432; Rost, *Gr. Gr.* 125. 7.

1143. ἰνυχίαν. SCHOL.: τὴν ἐν παννυχίῳ, ἢ τὴν ἐν κοίτῃ. All doubt as to the correct explanation is removed by the employment of the verb ἰαύειν. With the words ἰνυχίαν τίρψιν ἰαύειν, which in signification are nearly the same as τερπνὴν νύκτ' ἰαύειν, to enjoy the night's sleep, compare Eur. *Rhes.* 740, κοῖτον (= ὕπνον ἐν κοίτῃ) ἰαύειν and the Homeric αὔπνεος νύκτας ἰαύειν. See Jelf's *Gr. Gr.* 556. c.

1145. ἱρώτων. SCHOL.: τῶν ἱρωτικῶν. καὶ ἀπαιροῦν μὲν περὶ ἱρώτος μιμησθαι ἐν τοῖς παρῶσιν· ὅμως δὲ ἀκολουθίαν ἔχει πρὸς τὰ προσκυμίανα. On the genitive see note to v. 689, *supra*, and with the anadiplosis cf. *Æd. Kol.* 119, 123, 155; *Philokl.* 829, 845.

1146. ἀμείριμος. "Said passively in the sense of *spretus, neglectus*, and therefore not for πολυμέριμος, as the Scholiast and Bothe teach." LOBECK. Hermann objects to this opinion, and contends that the adjective ἀμείριμος cannot possibly admit a passive signification. In the passage cited by Lobeck from the Anth. Pal. IX. 359, ἔχουσιν γάμον; οὐκ ἀμείριμος ἴσσαι, it has the same meaning as in the expression ἀμείριμος βίος, Menand. p. 204, ed. Meineke, i. e. *free from care, without anxiety*. TRICLINIUS: ἀμείριμος· καὶ μὴ ἔχων μέριμναν καὶ φροντίδα ὧν ἔφη, στιφάνων, κυλίαν καὶ ἱρώτων. — οὔτως, "sic temere." Cf. Vig. p. 438; Heindorf ad Plat. *Phædr.* 24." NEUE.

1150. Καὶ πρὶν μὲν * ἰνυχίου. The MSS. I'. Δ. Θ. Dresd. a. omit καί. In the reading of the common copies, a syllable is required, as our asterisk indicates, to complete the metre. The Triclinian editions read καὶ πρὶν μὲν οὖν, which is rejected by Hermann, who prefers to substitute οὐ for οὔτε in the corresponding strophic verse. — ἰνυχίου. SCHOL.: τῆς νυκτερινῆς ἰφίδου τῶν πολιμίων καὶ τῶν βελίων ἀλιψησθήσων ἢ ἐς Αἴας.

1151. Δείματος . . . προβολὰ καὶ βελίων. Compare Eur. *Orest.* 1488, θανάτου προβολάν. *Æsch. Theb.* 540, κυκλωτῇ σώματος προβλήματι. *Ibid.* 576, πτερῶν προβλήματα. Ar. *Vesp.* 615, τάδε κίπτημαι πρόβλημα κακῶν. In Hom. *Il.* 8. 211, Aias is termed ἱερός Ἀχαιῶν.

1153. ἀνῆται στυγερῇ Δαίμονι. The MS. La. pr. reads ἀγνῆται; the MSS. Δ. Lb. ἰγνῆται, the latter with ἀνα suprascriptum; and the MS. Γ. ἰγνῆται. Musgrave renders ἀνῆται, *devocetur, consecratur*, comparing Eur. *Phæn.* 975, and understands Δαίμονι of Pluto or Ares. Hermann's interpretation, *nunc ille tristi futo confectus est*, has the merit of greater simplicity. Ἀνῆται strictly means *solutus est*, as in Eur. *Orest.* 939, ἐ νόμος ἀνῆται.

1156. Γινόμαν. SCHOL.: ἔχονται ἀπαλλαγῆναι ἐπὶ τὰ οἰκίᾳ· γίνονται οὖν, φησί, ἐπὶ τὴν ἑκραν πλάκα τοῦ Σουνίου· διὰ γὰρ Σουνίου ὁ πλεῖς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμῖνα. Ἰν' ὑλλᾶιν· ἴθθα ὑλῶδες ἔξαχ' ἐκ τῆς θαλάσσης ἰστί. The Oxford Translator observes that it was in all probability from these lines that Lord Byron took the hint for the last stanza of his Ode to the Greek Isles:—

“Place me on Sunium’s marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs weep,—
There, swan-like, let me sing and die.”

1159. Τὰς ἱερὰς ὄπας. SCHOL.: φιλοτίχως εὐφραίνει τοὺς ἀπερομίνους διὰ τῶν ἱπαιῶν τῆς Ἀττικῆς. Consult notes to vv. 200, 545, *supra*. “The Chorus says, *ut fausto clamore sacras Athenas salutem*. Sailors were accustomed, on coming into sight of the land for which they were voyaging, to salute it by name. Virg. *Æn.* 3. 524, *Italiam læto socii clamore salutant*. Stat. *Theb.* 4. 808, *salutantes, cum Leucada pandit Apollo*. Pausanias mentions (1. 28. 2) that the crested helm and pointed spear of Athene Polias are distinctly visible to sailors when coasting off the promontory of Sunium, and it is therefore very probable that it was customary for them, when they had arrived at this point, to salute with joyous cries the city of Athens.” MUSGRAVE. Cf. Xen. *Anab.* 4. 7. 24, καὶ τάχα δὴ ἀκούουσι βῶντων τῶν στρατιωτῶν· θέλαττα! θέλαττα! Wunder, who has appropriated the whole of Musgrave’s note without the slightest acknowledgment, adds the following quotation from Pauw, *Recherches sur les Grecs*, I. p. 109: “La force intuitive dans les Athéniens était telle que jamais notre vue ne saurait atteindre un point d’éloignement où la leur s’étendait. . . . La distance de Sunium jusqu’à la citadelle d’Athènes est tout au moins en ligne droit de dix lieues de France.”

1160. ὄπας προσίπομεν. “*Omnino cum Johanne legendum est προσίπομεν*” ἄν. HEATH. “Brunck has adopted this emendation, taking the credit of it to himself, according to his usual practice. Bothe, Lobeck, Schäfer, and Erfurdt also read *προσίπομεν* ἄν. We wish that one of these seven critics had pointed out the fault of the common reading. We will not allow ourselves to suppose that any person to whom the language of the Tragedians is familiar can object to the transition from the singular γινόμενον to the plural προσίπομεν. We are equally unwilling to suppose that so many learned men were offended by the use of the optative προσίπομεν instead of the subjunctive προσίπωμεν. Compare *Philokl.* 24, Θυμὸν

γίνοιτο χυρὶ πληρῶσαι ποτε, ἢ αἱ Μυκῆναι γοῖν. Alex. ap. Athen. p. 340. C, γινομένη ἔγχελλε, ἵνα Καλλιμίδων ὁ Κάραβος πρίαντό μί. Ar. Av. 1337, Γίνομαι αἰσὶς ὑψιπύται, ὥς ἂν ποτασίην ὑπὲρ ἀτρυγίτου γλαυκῆς ἐπ' οἶδμα λίμνης. We give this last passage as it is written in Brunck's membranæ and the Ravenna manuscript. According to the Scholiast, they are taken from the *Oinomaos* of Sophokles. As we do not believe that an Attic writer, even in a choral ode, would have prefixed ὥς ἂν to the optative in the sense of ἵνα, we suspect that the passage in question is borrowed from Simonides, or one of the other lyric poets. Admitting, however, ὥς ἂν ποτασίην to be a genuine Atticism, and to signify *ut volarem*, it will not justify ὅπως προσίποιμ' ἂν in the passage before us, although it might justify ὅπως ἂν προσίποιμι. When the particles ὥς ἂν or ὅπως ἂν signify in order that, they must not be separated by the verb which they govern. See Eur. *Iph. Aul.* 171, with the remark of the Quarterly Reviewer, Vol. VII. p. 455. If all the copies read προσίποιμ' ἂν, we would propose προσίποιμι without hesitation." ELMSLEY. "Elmsley, who censures all, is himself, in some degree, mistaken. For, in the first place, the optative does not in this and similar passages occupy the place of the conjunctive, but is legitimately used and preserves its own proper force. Of the many examples which might be quoted in addition to the three he has himself brought forward, I will instance but one, because it does contain some ambiguity. *Æsch. Eum.* 297, ἔλθοι, κλύει δὲ καὶ πρόσθεν ἂν θίς, ὅπως γίνοιτο τῶνδ' ἱμοὶ λυτῆρις. Had γίνεσθαι been employed, Orestes would have spoken as if he entertained no doubt that Athene would come to his assistance, but in using the optative γίνοιτο, he represents himself as wishing that she may come where, if she pleases, she may render aid. Now, when it is uncertain whether those things which we desire will come to pass or not, it is evident that whatever is contingent upon them is in no less degree uncertain also. For this reason, then, such things as are dependent on wishes whose realization is uncertain can seldom be expressed by the conjunctive, and generally require the employment of the optative, as containing the notion, *ut fiat, si quidem fiat*, which does not exist in the former mode. This distinction cannot be indicated by the Latin language, unless we throw the sentence into past time. In this way, the passage from the *Philoktetes*, θυμὸν γίνοιτο χυρὶ πληρῶσαι ποτε, ἢ αἱ Μυκῆναι γοῖν, ἢ Σπάρτη δ', ὅτι χ' ἢ Σαῦρος ἀνδρῶν ἐλπίμων μήτηρ ἔφθ, must be rendered, *utinam liceret explere iram, ut Mycenæ et Sparta cognoscerent Scyrios*. Hence, therefore, the optative in the latter clause depends necessarily upon the optative which precedes, so

that the conjunctive cannot possibly have place. The expression, *ἴλως ἔν, ὅπως σωτῆρ γίνη*, is entirely different. For in that case the wish is not for a thing whose issue is uncertain, but relates to an occurrence whose end is definite and clear. More surprising, however is the inference which Elmsley draws from his assumption that no Attic writer, even in a choral song, could connect the particles *ὥς ἔν*, in the sense of *ἴνα*, with the optative; we mean, his suspicion that another passage of our poet, in which the words *ὥς ἔν καταβείην* are found, must be referred to Simonides, or some other of the lyric poets. 'Ὡς ἔν and ὅπως ἔν, in the sense of *quomodo*, are generally constructed by Attic writers with the optative. See Poppo, *Diss. I. de Usu Particulæ ἔν apud Græcos*, p. 20 sqq. But it is precisely the same whether they signify *quomodo* or *ut*, or are used in the meaning of *donec*, on which point see the brief but luculent observations of Porson to Eur. *Phæn.* 89. So, too, in Latin, *qui* is employed with no difference of construction in the two meanings of *quomodo* and *ut*. That these particles are rarely joined with the optative is by no means a matter of astonishment, for it seldom happens that the notion they contain, *qui possit fieri*, is appropriate to the purpose of the writer. An Attic writer would not have hesitated to say, with Moschos, III. 124, *κῆγ' ὅ τ' ἄλχ' ἔν ἐς δέμον ἦλθεν Πλευσίης, ὥς κιν ἴδοιμι, καὶ εἰ Πλευσιῆϊ μιλίθεις· ὥς ἔν ἀκουσαίμην, εἰ μιλίθεις*. But this is very different from *ὥς ἴδον* and *ὥς ἤκουσα*. Lastly, Elmsley's assertion, that *ὥς ἔν* or *ὅπως ἔν* cannot be separated by the verb they govern, is not entirely accurate, since other formulæ clearly show that, under similar circumstances, this would not be *contra linguam*. Thus *οὐκ ἔστιν ὅς* or *ὅπως* are constructed with the indicative in *re certa*, as in Eur. *Med.* 171, Plat. *Civ.* V. p. 453. B, Xen. *Mem. Sokr.* 2. 3. 6; with the optative in *re, quæ in animi cogitatione versatur*, as in Æsch. *Choeph.* 170, *οὐκ ἔστιν ὅπως πλὴν ἱμοῦ κίραιτό νιν, nemo est præter me, a quo eum abscissum credas*; and *de incerto tempore*, as in *Prom.* 291, *κοὺκ ἔστιν ὅσ' ἂν μίξωμαι μίξωμαι νίμαιμι, ἢ σοί, cui plus tribuerim, i. e. cui me tribuere velim*. See *Agam.* 630. The particle *ἔν* is added where the subject of the writer relates to something which may possibly happen. Xen. *Anab.* 5. 7. 7, *τοῦτο οὐκ ἔστιν ὅπως τις ἔν ὑμᾶς ἐκπαυσῆσαι*; See Plat. *Lach.* p. 184. C. In the same construction we find also *ὥς* or *ὅπως*, signifying *quomodo*. Cf. Plat. *Protag.* p. 318. E; Id. *Gorg.* p. 453. C, where see Heindorf. And this, too, with a verb interposed between the particles Eur. *Orest.* 630, ed. Pors., *ἔστι δ' οὐ σιγῇ λόγου κρείσσων γίνοισ' ἔν*. Ar. *Nub.* 1181, *οὐ γὰρ ἔσθ' ὅπως μί' ἡμέρα γίνοισ' ἔν ἡμέραι δύο*. HERMANN. See Jelf's *Gr. Gr.* 808; Schäfer to Demosth. p. 74. 23.

1161. On beholding the approach of Agamemnon to the spot where the body of Aias still remained, Teukros hastily returns to protect it from insult or violation. — On the manner in which *τόνδε* is employed in the following verse, see notes to vv. 853, 1124, *supra*.

1163. *Δῆλος . . . στόμα*. SCHOL.: *Δίδυμος* · *Καὶ δῆλός ἐστιν ὃς τι σημαῖν νῖον*. Cf. *Antig.* 242. The common copies exhibit *μοῖ' ἐτί*. "Read *μοῖ' ἐτί*. The nature of this *crasis* is now so well understood, that we attribute it to mere inadvertence that Lobeck, Schäfer, and Erfurd have not introduced it." ELMSLEY. — With the expression *ἐκείνῳ ἐκλύ-σων στόμα*, about to give loose to his mischievous tongue, Lobeck compares Isokr. *Panath.* p. 252. 96, *λίλυκε τὸ στόμα*. Add *Æd. Tyr.* 706, *πῶν λιυθίζῃ στόμα*.

1164. *τὰ δυνά, atroxia illa*. See note to v. 299, *supra*. — *χανῖν*. "Usage has invested the verb *χάσκω* with the signification *effundere aliquid ore*, in addition to its own strict meaning of *hiare* and *os aperire*. Hence *ρήματα χάσκω* is precisely equivalent to the Latin expression *verba effutire*. HESYCHIUS: *ἵχανω* · *ἵπιν*. *χάσσομι* · *ἵπσομι*. *χανύειν* · *βῶν*. Compare *Æsch. Agam.* 892, *μηδὲ βαρβάρου φωνῆς δίκην χαμαιπτιγὲς βῶμα προχάνης ἱμῶ*." WUNDER. Add *Ar. Vesp.* 340, *τοῦτ' ἐνέληψεν χανῖν*. Kallim. *Ap.* 24, *ἰζυρόν τι χανῖν*. — Agamemnon, having learnt from Menelaos that Teukros had defied their joint decree against the burial of Aias, now appears, accompanied by one or more heralds, and inveighs against the offender, with less arrogance, but more anger, than his brother. That Menelaos had been consistent with his principles and habits in the exaggerated account he had given to his brother respecting the disobedience of Teukros, is evident from the language of the former at vv. 1170 - 1172, *infra*. The address of Agamemnon displays no attempt at special pleading, nor the mean, invidious jealousy of Aias which Menelaos had betrayed, but is more in keeping with his station and prerogative. He declares, as the generalissimo of the Grecian forces, that the decision of the leaders in council must be supported, and that their adjudication proceeded from the principle that the prize should be awarded, not so much to preëminence in bodily size and vigor, as to mental sagacity and skill (vv. 1188 - 1190). That Aias was not deficient in the latter qualities we have already seen in our notes to vv. 119, 127, 716, *supra*, but that an opinion to the contrary prevailed among the Greeks it is, we fear, impossible to deny. Whether this rested on any real grounds, or was simply due to that unamiable trait in our common nature, by which, whilst granting superiority in one respect, we labor to bring distinguished men to our

own level by alleging a more than corresponding inferiority in another, we have neither space nor inclination to inquire. — The accusations of Agamemnon against Teukros, bitter as they are, are in great degree excused by the unrestrained language in which the latter, his inferior in birth and dignity, indulges against the ruler of the people.

1165. ἀναιμωπυτί. SCHOL.: *χωρὶς αἱμαγωγῆς, ἀτμωγήτους*. The form ἀναιμωπυτί is exhibited by Aldus, and the MSS. La. Lb. Γ. Par. 1. Hermann follows Brunk in editing ἀναιμωπυτί, which is supported by the MSS. Δ. Θ. Par. C. Aug. A. Ien. Dreed. a. and Eustathius, p. 723. 28. The opinions both of modern scholars and of the old grammarians are extremely divided as to the correct orthography of this and similar adverbs (consult Hemsterhuis ad Polluc. IX. 143; Valckenaer ad Adoniaz. p. 228; Spanheim ad Kallim. *H. Dian.* 65; Lobeck and Elmsley to our own verse; Blomfield, *Gl. in Æsch. Prom.* 216; Götting ad Theodos. p. 229 sq.; Sturz, *Diss. de Adverbis*, p. 20; Reisig, *Comm. Cr. in Æd. Kol.* 1638; Brunk ad Ar. *Ekk.* 1020; Koen ad Greg. Cor. p. 90 sq.; Matthiä, *Gr. Gr.* 257; Buttmann, *Ausf. Griech. Sprachl.* 119; Krüger, *Griech. Sprachl.* 41. 12, *Ann.* 7, 8, 9), and the controversy is still far from being fully settled. Hermann, however, thinks that we may regard this point as established, that adverbs formed from verbs end in *ι*, the quantity of which is at one time long, at another short. If this be true, we should write ἀναιμωπυτί, since this adverb is derived, not from ἀναιμωπυτος, but from αἱμώζω.

1166. Σί τοι, τὸν . . . λίγω. "Brunck is silent. One of Erfurd's manuscripts (Dreed. a.) reads Σί τοι, εἰ τὸν τῆς. Three others exhibit traces of the same reading, either by adding the second εἰ (Aug. B.), or by omitting *is* (Aug. c. Mosq. b.). One Oxford manuscript (Dorvill. B.) adds the second εἰ, and omits the words *is τῆς*, which are supplied between the lines. The reading in question (that of the MS. Dreed. a.) is certainly much more elegant than that of all the editions. So *Antig.* 441, Σὶ δὲ, εἰ τὸν νόον σου εἰς εἶδεν κάρα. *Elektr.* 1445, Σί τοι, εἰ πέρας, καὶ εἰ εὖν ἐν τῷ πάρος χρόνῳ θρασύνειν. Ar. *Ran.* 171, Οἶστος, εἰ λίγω μίντοι, εἰ τὸν τυθήκοιτα." ELMSLEY. Hermann has adopted Elmsley's suggestion, but although we agree in the elegance of the proposed correction, we think that deference must be paid to the greater authority by which the common reading is defended. Cf. *Æd. Kol.* 1578, εἰ τὸν κινλάσας τὸν αἰὲν ἄψων; Eur. *Ion.* 219; *Iph. Aul.* 855. — On the use of the particle τοι after personal pronouns to attract greater attention to the statement that follows, see Krüger, *Griech. Sprachl.* 69. 61, *Ann.* 1; Jelf's *Gr. Gr.* 736. 2;

Stallbaum to Plat. *Protag.* p. 316. B; and compare Ar. *Plut.* 1099, εἰ τοι, εἰ τοι λίγω, Καρίων, ἀνάμεινον; Id. *Avv.* 274, 406; Soph. *Philokl.* 1084. — αἰχμαλωτίδες. SCHOL.: τῆς Ἡσιότης. See v. 1238 sq., and consult note to v. 410, *supra*.

1168. Ὑψήλ' ἐλόμευς. See note to v. 728, *supra*. The reading in the text is defended by several manuscripts, and by the Scholiast to Ar. *Acharn.* 638, but ἰφώνις is read in the MSS. Bar. b. Bodl. Laud. La. sec. Harl. Θ. Par. D. Lips. a. b. Dresd. a. (in the latter with the gloss γρ. ἐλόμευς) and Aldus. Suidas s. v. Ὑψηλοσίρας and the MSS. La. pr. Ib. Aug. B. C. Heidelb. Γ. Δ. read ἰφώνις. See Porson, *Adv.* p. 197. — καὶ π' ἄκρων. SCHOL.: ἰπ' ἄκρων δακτύλων ἱβανίς γαυριῶν. "Compare Ar. *Acharn.* 638, ἰπ' ἄκρων ἐνύχων βαδίζουσιν, and the observations of the Scholiast, in which this verse and the preceding are quoted, to that passage; Libanius, *Decl.* T. IV. p. 162, ἰπ' ἄκρων πορεύονται δακτύλων." MUSGRAVE. Add Plat. *Tim.* p. 76. E; Philon Judæ. p. 252. F, ἀκροβατῶν τι γὰρ καὶ τὸν ἀνύχινά μιστῶρον ἱξάειν φρουαττόμενος. With the general sentiment expressed in these two verses, compare Shakspeare, *III. Henry* VI. Act. II. Sc. 2:—

"Shamest thou not, knowing whence thou art extraught,
To let thy tongue detect thy base-born heart?"

1169. Οὐδὲν ὦν. SCHOL.: οὐδὲν μὲν ὦν διὰ τὴν δυσγένειαν, τοῦ μηδὲν δὲ τοῦ Αἴαντος τελευτήσαντος. "Teukros is so called because born of a captive mother, whilst Aias is alluded to in the words τοῦ μηδὲν, scil. ὄντος, because dead. Among the differences between οὐδὲν εἰμι and μηδὲν εἰμι, in Sophokles, it may be observed, that the article is not prefixed to the former, as it is to the latter; that οὐδὲς is not inflected as μηδὲς is (thus, τῇ μηδινί, *Œd. Tyr.* 1019, *Œd. Kol.* 918), nor is the former found in the plural number as the latter is." MITCHELL. See Lobbeck's note; Valckenaer to Eur. *Phæn.* 601; Siebelis ad Pausan. T. I. p. 108. On the general construction of this line, consult Jelf's *Gr. Gr.* 895. 2.

1170. Κοῦτε . . . διωμόσω. "Et affirmasti nos neque pedestris neque navalis exercitus aut Græcorum aut tui duces huc venisse. The allusion is to the words of Teukros at v. 1045, Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶς, which, although addressed to Menelaos, Agamemnon understands (see note to v. 1164, *supra*) to have been applied equally to himself. Accordingly, in this reference to the assertion of Teukros, that the Atreidai possessed no authority over him, it is evident that he includes, not only Teukros, but Aias also, and the latter more particularly, since his inde-

pendence of all authority had been the most emphatically maintained. If this is not the case, the addition of the verse ἀλλ' αὐτὸς . . . ἔπαι, in evident antithesis to what precedes, is singularly inappropriate. With regard to the construction of the words just quoted, we may here remark, that a prose-writer would have used the accusative in construction with the infinitive, ἀλλ' αὐτὸν . . . ἰσχυῖναι. So above, v. 714, the poet has written ἰλῆ γὰρ . . . μῆνις, ὡς ἔφη, for ἰλῆν γὰρ . . . μῆνιν. Lastly, Lobeck, from a comparison of Eur. *Phil. fragm.* 6, διόμυνθ' εἶδναι τὰ δαιμόνων, Dionys. *Antiqq.* VIII. 2. 1742, Dio Chrys. XV. 448, Lucian *pro Imag.* c. 20, has accurately taught that Greek writers occasionally employ the verb διόμυνθαι in the sense simply of *affirmare, contendere*." WUNDER.

1172. αὐτὸς ἄρχων. "Equivalent in signification to αὐτοῦ κρατῶν, v. 1043, *supra*. Compare Hom. *Il.* 1. 355, ἰλῶν γὰρ ἔχου γέρας, αὐτὸς ἀποιέας, i. e. αὐτὸς ἑαυτοῦ." DOEDERLEIN. Add Ar. *Vesp.* 470, αὐτὸς ἄρχων μῖνος.

1173. οὐκ ἀκούειν. "The negative particle must be disjoined from the infinitive, and connected with the words μεγάλη κακία, *Is not this a great insult to hear from slaves?*" JAEGER. "The more common formula for expressing indignation at insulting language is εἰς οὐχ ὕβρις τάδε; Cf. *Æd. Kol.* 883; Hemsterhuis ad Lucian. *Dial. Mort.* 2." WESSELYNG. Add Ar. *Nub.* 1299, ταῦτ' οὐχ ὕβρις ἴσσι; Ter. *Andr.* 1. 5. 2, Quid est, si hoc non contumelia 'st?

1174. Ποῖον . . . ἐνδρός. "*De quonam viro.* Musgrave is mistaken in referring the genitive to an ellipse of the preposition περί. See my observations in *Diss. de Ellipsei et Pleonasmō, Opusc.* I. p. 188." HERMANN. Add Jelf's *Gr. Gr.* 486; Hermann ad Vig. p. 880; and compare *Elektr.* 317; *Trach.* 1122; *Philokl.* 439.

1175. Ποῦ βάντες . . . ἰγώ; Brunck and Erfurdt, with the approbation apparently of Porson to Eur. *Hek.* 1062, have adopted the reading of the MSS. Par. 1. Dresd. b., ποῦ βάντες, ἢ ποῦ σπάντες. The MS. Ven. reads πῶ. For οὐπω the MSS. Heidelb. Δ. exhibit ἥπω, and the latter omits the negative particle after ἰγώ. TRICLINIUS: φανὶν ἰσταῦθα ὡς συκοφαντοῦ Τύπερος Ἀγαμέμνονα (v. 1219). οὐ γὰρ ἐν ταῖς πρὸς αὐτὸν λόγοις πρὸς τοῦτον τοιοῦτόν τι εἴρηται. ἀλλ' ἔφη (1175) ποῦ βάντες ἢ ποῦ σπάντες οὐπω οὐκ ἰγώ; φανὶν οὖν ὅτι, ὥσπερ κατὰ τὰς ἱριδας συμβαίνει, προσφίξειν ἰσθ' ὅτι τὸν ἀπολογούμενον τῇ προηγουμένῃ τῆς δίκης τοιαῦτα ἀ οὐδέποτε αὐτὸς ἰφθίγγατο, οὕτω ἀνταῦθα. ἴσως δ' ἂν τις εἴποι ὅτι, ὅτι τὸ ποῦ βάντες ἢ ποῦ σπάντες ἔλεγε, τοῦτο ἔλεγε καὶ ἰνέει, ὡς ἰδὼ μὲν ἰκίνας ἱβανει, καὶ αὐτὸς συμπαρῆν. ἰδὼ δ' αὐτὸς, οὐκ ἰκίνας. ἴσσι δὲ πάνυ ψυχρὸν.

Lobeck has pointed out, from a comparison of *Philoct.* 833, *πῶ στασι*, *πῶ δὲ βάσι*, and Eur. *Hek.* 1057, *πῆ βῶ*, *πῆ στα*, that the words before us were, like the German *wo er ging und stand*, proverbially used to convey this meaning, *quid suscipiam, quid exsequar?* Hence, then, Agamemnon intends, in the verse under review, to express this sentiment, *ubique Ajax fuit, ibi haud ego defui*, i. e. *nihil ille sine me gessit*, in contradiction to the language respecting Aias which he attributes to Teukros in vv. 1170, 1171, *supra*. In thus asserting that Aias had done nothing either actively or passively in which he himself had not participated, it is readily understood that his language, as commander of the forces, is equivalent to *Quid tandem fecit Ajax nisi meis auspiciis?* It is for this reason that Teukros, in his reply (v. 1211 sqq.), calls to the recollection of his opponent those deeds of gallant service only, in which, without aid from any person, Aias, alone and single-handed, had delivered Agamemnon and the vanquished Greeks from the most imminent destruction. — On the use of *πῶ* in interrogation, to express impatience and indignation, see note to v. 1044, *supra*.

1177. *ἰγγμιν*. See Eur. *Kykl.* 99; Id. *Herakl.* 428, with Elmsley's note; Eustathius, p. 885. 9; *Etym. M.* 350. 54; Buttmann, *Ausf. Griech. Sprachl.* 114; Krüger, *Griech. Sprachl.* B. II. S. 116; Ellendt, *Lex. Soph.* I. p. 628. — *ἴσταν ἀγῶνας*. Cf. vv. 41, 884, and see note to v. 1107, *supra*.

1178. *τίσι*. See note to v. 614, *supra*. The MS. Γ. reads *ποτί*, with the gloss *γρ. ἴσι*.

1181. *Εἴκισι δ, κ. τ. λ.* "Supply *ταῦτα* from the relative pronoun *ἧ*, and construct it with *εἴκισιν*, according to Matthiä, *Gr. Gr.* 421, *Obs.* 2." NEUE.

1182. *κακοῖς βαλεῖσι*. You will assail us with reproaches. SCHOL.: *ἀντι τοῦ βλασφημεῖσι*. See notes to vv. 476, 682, *supra*.

1183. "Ἡ σὺν δόλῳ κινθήσῃ". Lobeck aptly quotes Eur. *Suppl.* 240, *οἱ δ' οὐκ ἔχοντες καὶ σπανίζοντες βίου εἰς τοὺς ἔχοντας κίντ' ἀφίαισι κακὰ*. — *οἱ λειψιμμένοι*. SCHOL.: *οἱ ἡττηθέντες ἐν τῇ κρίσει· τοῦτο δὲ πρὸς τὴν ἐπιχείρησιν τοῦ Αἴαντος*.

1188. *οἱ πλατύσι οὐδ' ἐρύνωνται*. The reference is to Aias. See notes on vv. 204, 1021, *supra*.

1191. *πλευρά*. The MSS. Bar. a. b. Par. C. Membr. Aug. B. C. and Aldus read *πλευράς*, which is retained by Brunck and Schneider. The MSS. Θ. La. sec. Harl. Bodl. Laud. Ien. Mosq. a. b. Dresd. b. and the Juntine editions exhibit *πλευράν*, which is supported by the Scholiast and

approved by Musgrave. The true reading (see Porson to Eur. *Hek.* 814, and to *Orest.* 217; Elmsley to Eur. *Herakl.* 824; Liddell and Scott, s. v.) is preserved in the MSS. Par. D. Dresd. a., Eustathius, p. 1524. 51, and Stobæus, *Floril.* 3. 5. With the sentiment, Wunder aptly compares *Antig.* 477 sqq., *συμμετῶ χαλινῶ δ' ὀίδα τοὺς θυμουμίους ἴσους καταρτυίνοντας.*

1192. *ἰεθὺς . . . παρίσταται.* Neue compares Eur. *Hel.* 1555, *ταύριους δὲ τοῦς οὐκ ἦέλ' ἰεθὺς σαρῖδα προσβῆναι πατά.*

1197. *ῆς εἰ.* " *Qui sis.* Eur. *Alkest.* 643, *ἰδιξας, εἰς ἱλιγχοῦ ἐξελθὼν, ῆς εἰ.* Id. *Iph. Taur.* 767, *σήμαιναι δ', ᾧ χρεὶ τὰρδ' ἰασιτολὰς φέρειν.* I should not have drawn attention to this point, if I had not seen a statement in the *Mus. Crit.* P. VI. p. 293, that the introduction of the relative pronoun *ῆς* in the last-quoted passage is a solecism. For the reason why *ῆς* rather than *ῆς τις* is here used, see Elmsley to Eur. *Med.* 1086, and my own note to v. 775 of that play." HERMANN. See also Schneider ad Plat. *Civ.* T. II. p. 139; Bernhardt, *Synt.* p. 291; Krüger, *Griech. Sprachl.* 51. 8, *Anm.* 5; Jelf's *Gr. Gr.* 877, *Obs.* 3 and 4; and compare *Æd. Tyr.* 1068, *εἴθε μήποτε γυῖναι, ῆς εἰ*; *Æd. Kol.* 571, *εὐ γὰρ μ', ῆς εἰμι κἀφ' ὅτου πατέρος γυῖναι καὶ γῆς ἰστίαις ἦλθον, εἰρηκῶς κυεῖς*; Cic. *Cæcil.* XII. 37, *et qui sis et quid facere possis, considera.*

1198. *Ἄλλον τιν' ἄξις, κ. τ. λ.* "These words are spoken with exceeding arrogance. Slaves, such as Teukros is here represented to be, were not permitted by the Athenian law to plead their cause in the assemblies of the people. Cf. Ter. *Phorm.* 2. 1. 62." WESSELYNG. See Hermann's *Manual of Grecian Antiqq.* 135. 2; Schöll, *Sophokles Leben und Wirken*, pp. 127, 283; and compare note to v. 957, *supra*.

1201. *Τὴν βάββαρον . . . γλῶσσαν.* Agamemnon sneers at the descent of Teukros from Hesione, which, according to Athenian law and prejudice in the days of Sophokles, would prevent him from being regarded as a Greek. See *Mus. Crit.* VI. 254. — On the accusative *γλῶσσαν*, see Jelf's *Gr. Gr.* 551. 2.

1202. *Εἴθ' ὅμιν . . . σωφρονῖν.* SCHOL.: *ἰσὶ οὐ συμβουλευίῃ διὰ τὸ ἀξίωμα Ἀγαμέμνονος ὁ χρεὶς, ἐν τῇ εὐχῇ τὴν γλώσσην κατέθηκεν.*

1204. *παχυῖά τις βροτοῖς.* The MSS. Δ. Aug. C. Dresd. b. Lips. b., and Stobæus, *Serm.* CXXXVI. 3, read *τοῖς βροτοῖς*. On the peculiar force of the pronoun *τις* when conjoined with adjectives, see notes to vv. 8, 811, *supra*. Hermann renders, *mortui quam nescio quomodo celerrime diffluit gratia.* — Teukros, although greatly enraged at the taunts and sarcasm of Agamemnon, first endeavors to pay a well-merited tribute to those

eminent services which Aias had rendered to the Greeks, and complains of the ingratitude of Agamemnon in retaining no grateful recollection of the repeated instances in which, to save his life, he had imperilled his own. He reminds him that, by the bravery and efforts of the deceased hero (see Hom. *Il.* 15. 415), the Grecian host was rescued from destruction by Hektor, and that, on a subsequent occasion, he went forth, of his own free will, to fulfil the lot which had appointed him to cope in single combat with the Trojan champion (vv. 1211 – 1225). “He was the doer of these deeds, and with him I, in actual presence, the slave, forsooth, and offspring of a barbarian mother!” (vv. 1226, 1227.) He next proceeds to refute the opprobrious terms in which his birth had been so repeatedly alluded to by his opponent, and retorts upon him the impiety and infamous reputation of his equally barbarian ancestors. Welcker, p. 260 sqq., has correctly shown, that, in the language Teukros uses upon this point, the poet seeks to gratify his audience by rebuking the arrogance of the Argives on account of their descent from Pelops. At the close of his address, he nobly declares, in allusion to the covert threats of Agamemnon at v. 1193 sq., that he shall defend his brother’s remains from injury at the cost of his own life: Εἰς νῦν τοῦδ’ Ἰσθί, ταῦτον εἰ βαλεῖντί σου, | βαλεῖντι χ’ ἡμᾶς πρὶς ὀμοῦ συγκαίμενους· | ἱππὶ παλόν μαι τοῦδ’ ὑπερποιτού-
μιν· | θανόντων (v. 1246 sqq.).

1205. *πρὸς τοῦδ’*. Supply τὸν θανόντα, and upon the construction see note to v. 564, *supra*.

1206. οὐδ’ ἱππὶ σμικρῶν λόγων. “So Aldus and the manuscripts generally. The MSS. Dresd. a. Par. T. and the books which follow the Triclinian recension exhibit οὐδ’ ἱππὶ σμικρῶν πόνων. If Triclinius adopted this reading from correction, he did so foolishly. Every body is aware that the substantives ἵστος, λόγος, frequently denote *that which words express, a thing or matter spoken of*, and are hence almost equivalent in sense to *πρῶγμα*. See my note to *Æd. Col.* 443. In just the same manner, then, as the language of Aias at v. 452, οὐκ ἂν περιμένη οὐδ’ ἐνδὲς λόγου βροτόν, means neither more nor less than the comic phrase οὐκ ἂν ἐρεβίνθου περιμένη, *vilissimo pretio non emerem*, are the words οὐδ’ ἱππὶ σμικρῶν λόγων employed in our own passage to signify *ne minimum quidem*.” BRUNCK. Erfurd and Hermann agree with Stephanus in rendering, *ne verbis quidem tenuis*, and suppose the meaning of Teukros to be this: that Agamemnon, in return for the illustrious services of Aias in protecting the safety of himself and the army under his command, ought at least to have made honorable mention of his name, and to have forborne all disparaging and contemptuous

reference to his exploits. Lobeck's translation, *ne verbulo quidem* (with which he compares the German expression, *nicht mit einem armseeligen Worte gedenkt er deiner*) is yet more felicitous. In illustration of the use and meaning of *ἐπί*, see *Æd. Kol.* 443, 746; *Eur. Hippol.* 1163; *Jelf's Gr. Gr.* 633. 3; *Krüger, Griech. Sprachl.* 68. 40, *Anm.* 5.

1207. οὐ σὺ πολλάκις. SCHOL.: οὐκ ἀξιοῦται τῆς παρὰ σοῦ μνήμης, οὐ πολλάκις, ὡς Αἴαν, προσκινδύνισσας ἐν πολέμοις. παρὰ τὸ 'Ομηρείον· Αἰεὶ ἔμην ψυχὴν παραβαλλόμενος πολεμίζειν (*Il.* 9. 322). — On *μνησσειν*, see Lobeck ad *Phryn.* pp. 256, 728. *Buttmann, Ausf. Griech. Sprachl.* 119. 24.

1210. πάννητ' ἴση. Such is the reading of Aldus and the MSS. La. Par. 1. The common copies exhibit πάννητ'. Consult note to v. 716, *supra*.

1211. Οὐ μνημονεύεις. SCHOL.: καλῶς πρὸς τὸ Πoῦ βάντος ἢ ποῦ σπάντος, εὐπερ οὐκ ἰγώ; (*v.* 1175). On the collocation οὐ μνημονεύεις οὐκίτ' οὐδὲν, *ἡνίκα*, *dost thou no longer hold in any remembrance the time when*, — see Porson and Schäfer to *Eur. Hek.* 109, and compare *Cic. Ep. ad Div.* 7. 28, *Memini cum mihi desipere videbare*.

1212. Ἐρπίων. SCHOL.: λίσσι τὸ ἱνός. The MSS. Lc. Bar. a. read ἱνός in place of εὐτος, but that the genitive may be constructed directly with the participle is satisfactorily shown by *Æd. Tyr.* 238, γῆς εἰσδύχασθαι. *Philokt.* 648, ἰ μὴ νῶς γε τῆς ἱμῆς ἴν. *Eur. Phœn.* 454, τόνδ' εἰσδιξὼ τυχίων. See *Bernhardy, Synt.* p. 137. — ἰγνικλημένους. The common reading (for which the MSS. La. Bar. a. exhibit ἰγνικλημένους) is ἰγνικλισμένους. See *Elmsley* on *Eur. Herak. Fur.* 729; *Matthiä* on *Id. Hek.* 481; *Schneider* on *Plat. Civ. T. III.* p. 70; *Baiter* on *Isokr. Paneg.* 47. 43; and *Buttmann, Ausf. Griech. Sprachl.* 114. Lobeck quotes, in illustration of the passage generally, the following sarcastic verses of an unknown poet (manifestly spoken by Aias), which have been preserved by *Charisius*, IV. 252: *Vidi te, Ulysse, saxo sternentem Hectora Vidi legentem clypeo classem doricam, ego tunc pudendam trepidus hortabar fugam.*

1214. ἀμφὶ . . . ἰδωλίαις. Lobeck compares *Virg. Æn.* 5. 662, *Furit immissis Vulcanus habenis transtra per et remos (ἰδῶλια) et pictis abiete puppes (ἄκρα νῶν)*. — The words ἰλθὼν μοῦνος are introduced in reply to the language of Agamemnon at v. 1175, *supra*.

1217. τάρφρων ὑπέρ. Cf. *Hom. Il.* 15. 355 sqq.

1219. οὐδὲ συμβῆναι ποδί. SCHOL.: πρὸς τὸ Πoῦ βάντος ἢ ποῦ σπάντος. See note to v. 1175, *supra*.

1220. Ἄρ' ὑμῖν . . . ἰδῖκα; "The adjective *ἰδῖκον* is used to signify both *justum* and *verum*. In the present passage, it must be understood in the latter meaning, and joined with *ὑμῖν*: *vera secundum vestrum judicium*. On this employment of the dative, see my note to *Æd. Tyr.* 40, and compare *Eur. Phœn.* 497 sq.: καὶ σοφοῖς καὶ τοῖσι φαύλοις ἰδῖκα, where the dative is similarly used, and *ἰδῖκα* has also the same signification." WUNDER. Add *Æd. Tyr.* 553, *Trach.* 296, and consult notes to vv. 522, 574, *supra*; Matthiæ, *Gr. Gr.* 388. a. — On the particle *ἄρα*, *nonne*, see note to v. 264. Jacobs supposes, on account of its frigidity and the inappropriateness of the sentiment it expresses to the whole connection, that the verse is corrupt, and that the poet wrote something like the following: Ἄρ' ὑμῖν οὗτος ταῦτ' ἴδμεν' ἄμ', ἢ δῖχα;

1221. χῶτ'. "Construct with the verb *μνημονεύεις*, v. 1211." NEUE.

1222. Λαχὼν τι ἀκρίλυστος. SCHOL.: πληρωθῆς καὶ αὐτόβητος. That the transaction referred to was wholly voluntary on the part of Aias may be learnt from *Hom. Il.* 7. 92, and that the actual lot was in entire conformity with his wishes is reiterated at v. 181 of the same book. — The MSS. Lips. a. Flor. Γ. Δ. read with the Juntine editions ἦλθον ἀντίος.

1223. Οὐ δακρίτην, κ. τ. λ. SCHOL.: οὐδὲν πανουργήσας περὶ τὸν κλῆρον, ἀλλ' ἐυξάμινος λαχὼν αὐτόν. τοῦτο δὲ ἱστορεῖται περὶ Κρεσφόντου καὶ τῶν Ἀριστοδήμου παίδων, ὅτι πανούργως ὁ Κρεσφόντης βῶλον ὑγρὸν εἰς τὴν ὑδρίαν τοῦ ὕδατος ἔβαλε, κληρουμένων περὶ Μεσσήνης. οὐκ ἔτσπον δὲ τὸν Τεῦκεν λαδοραῖν Ἀγαμέμνονι, ὑπὸ τοῦ πάθους προσαγόμενον· καὶ γὰρ Ἀχιλλεὺς οὐκ ἀπίσχετο λαδοραίας, καὶ οὐκ ὦν ἐν τοιούτῳ πάθει (*Il.* 1. 122, 149, 225). [Εἰς τὸ αὐτό.] ἀνῆπται τοῖς χρόνοις ἡ ἱστορία ἢ περὶ Κρεσφόντου. Eustathius, p. 361. 26, adduces this verse as an example ἀναχρονισμοῦ εὐμειδοῦ. The allusion is to the artifice by which Kresphontes, in the division of the Peloponnesos, obtained Messenia, the district he coveted. "Among other modes of drawing lots practised by the ancients, one consisted in casting stones, inscribed with the name or some other distinctive mark of the party throwing, into a vessel filled with water. A person, not wishing his own lot to be the first drawn, surreptitiously threw into the urn some material which would either stick to the bottom of the vessel or dissolve in the water which it contained. It was thus, according to the Scholiast, that Kresphontes, by throwing a lump of earth into the lot-vessel, obtained the kingdom of Messenia. The reference to Kresphontes is of course an anachronism; but an anachronism which, told at the expense of Sparta, would not be disliked by the poet's audience." MITCHELL. Cf. v. 1079, *supra*; Apollodor. II. 8. 4; Pausan. IV. 3. 3; Plaut. *Asin.* 2. 6. 46; Salmasius ad Plaut. *Casin.* 2. 6. 22.

1225. ἄλμα κουφῆν. *To make a light and ready bound.* On the accusative cognate to the notion implied in the verb, see Jelf's *Gr. Gr.* 548. d, 556. d, and compare Eur. *Suppl.* 1051, δύστηνον αἰώρημα κουφίζω. Id. *Elektr.* 865, οὐράνιον πᾶνδρα κουφίζουσα. Id. *Troad.* 343, κουφον αἶψα βῆμα, cited by Neue and Lobeck.

1227. Ὁ δεῦλος, εὐκ, κ. τ. λ. Compare the language of Agamemnon, vv. 1174, 1197, *supra*.

1228. πῶς βλίπων. "Equivalent to πῶς βλίπων, *quo vultu, qua fronte.* Cf. *Philokl.* 110; Ar. *Plut.* 424; Id. *Vesp.* 895; Id. *Lys.* 886." ERKURDT. On the use of *πῶς* after interrogative words and particles to denote extreme impatience for reply, see Porson to Eur. *Phæn.* 1373; Hermann ad Vig. p. 837; Elmsley to Eur. *Med.* 1334; and compare *Cæd. Tyr.* 1129; *Trach.* 314; *Antig.* 726, 770.

1230. Πίλισσα βάρβαρον Φρύγα. "Tzetzes, *Chil.* V. 448, makes the following observation: πῶς Σοφοκλῆς τὸν ἄνδρα Φρύγα φρεῖν εἰν εἶν, λίγων ἀρχαῖοι ὄντα Πίλισσα βάρβαρον Φρύγα. The same representation, however, is made by Herodotos (7. 11), Πίλεψ ἰ Φρύξ, and Orosius (1. 12), *Tantalus rex Phrygiarum*. That the same interchange of the appellations *Phrygian* and *Lydian* is made by other writers may be seen in Markland's note on Maxim. XXXVI. 1. p. 179, and in truth the boundaries of Lydia and Phrygia were formerly ἀδιάκριτοι." LOBECK.

1231. Ἀγρία δ', . . . τέκνον; Most modern editors place a comma both after Ἰσχυρι and δυσσεβίστατον. Elmsley directs us to erase the comma after the latter, because it does not agree with Ἀγρία, but with δειπνον. We prefer to retain the comma after δυσσεβίστατον, and to expunge it after Ἰσχυρι. On the formula εἰς αὐτὸν Ἰσχυρι, see note to v. 1116, *supra*.

1233. μητρὸς ἐξίφης Κρήσης. "Although Kressa is a proper name and a common appellation of Aerope (see Burmann to Ov. *Trist.* 2. 391), it is used by Teukros in this passage as a term of reproach and infamy. See Dorvill. ad Chariton. p. 332, and compare the language of the comedian Plato, as quoted by the Scholiast on Ar. *Avv.* 798, τὸν μαινόμενον, τὸν Κρήσα, τὸν μόγις Ἀστυκόν. Menelaos is called by Lykophron, 150, ἡμίκευς, on account of the marriage of his father with Aerope." LOBECK. Add Apollodor. 3. 2. 2, and the Scholiast on Eur. *Orest.* 800.

1233-1235. ἰφ' ᾧ . . . διαφθεράν. "Bothe cannot possibly be correct in considering ἰσπαντὸν ἄνδρα as the object of the verb ἰφῆκεν, and in representing that Aerope's paramour was cast into the sea by the command of her father Katreus. Although this opinion is countenanced by the gram-

matical connection of these words, it will be seen to be inadmissible from the circumstance, that no ancient writer has stated that this punishment overtook the adulterer, whilst all unite in testifying that it was inflicted upon Aerope herself, or at all events was decreed against her. It is the more incredible that Sophokles could have intended to make such a statement in this passage on account of its thorough inconsistency with his meaning and design. His object is simply to communicate certain disgraceful passages in the history of the immediate ancestors of Agamemnon, and could not be promoted by any reference to the fate of Aerope's paramour. We think it certain that Aerope, therefore, must be the object of *ἰφῆκιν*. That Sophokles, however, does not adopt the story which Euripides is said to have followed in his tragedy of the *Κρήσσαι*, is clearly shown from the observations of our Scholiast upon the words *ἰφῆκιν ἰλλοῖς ἰχθύσιν*: — *ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐριπίδου, ὅτι διαφθαρίσαν αὐτὴν λάβρα ὑπὸ θιρέποντος ὁ πατὴρ Ναυπλίου παρίδωκεν, ἰντιλάμνιος ἀποπεινῶσαι· ὁ δὲ οὐκ ἐποίησεν, ἀλλ' ἐνηγγύησε Πλεισθίνῳ*. Now if Katreus is meant, as the commentators think, by the words *ὁ φιδύσας πατὴρ*, and we are to understand that Aerope while yet a virgin was detected by her father in the commission of her crime, (for it follows of necessity, that, if the offence of which the poet here accuses her was committed after her marriage, she could not have been detected in it by her father, since it is certain that he after her nuptials remained in Krete,) no one can ever understand how, after having been thrown into the sea in expiation of her guilt, she could possibly have married Atreus, as the poet asserts in the distinctest terms. For it is evidently impossible that we can interpret the words *ἰφῆκιν . . . διαφθέρειν* in such a manner as to sustain the notion that she was rescued from her watery grave, and afterwards joined in wedlock with Atreus. To this it must be added, that the words *ἱπαικτὸν ἄνδρα* could not have been applied to a servant of Katreus who had wrought his daughter's ruin. We cannot, therefore, doubt that Atreus, the father of Agamemnon, is referred to in the words *ὁ φιδύσας πατὴρ*, and that the general meaning intended by the poet is as follows: Aerope ab Atreo marito, natis jam Agamemnone et Menelao, quum in adulterio deprehensa esset, in mare præcipitata erat. The adulterer was, in all probability, Thyestes. With these views the Scholiast on Eur. *Orest.* 800 agrees: *'Ατρεὺς τὴν γυναικα 'Αιρόπην τιμωρεῖται, ὅτι ἱμοιχεύετο Θυίστη, βίβας αὐτὴν εἰς τὴν θάλασσαν, ὡς φησὶ Σοφοκλῆς*. The same testimony is given by the Scholiast on Liban. *Decl.* T. IV. p. 65: *'Αιρόπην τὴν τοῦ Ἀγαμέμνονος μητέρα ὁ ἄνθρωπος αὐτῆς Ἀτρεὺς μοιχιευμένην λαβὼν τῇ Θυίστῃ εἰς θάλασσαν ἔβριψε*. The

reader will, moreover, observe that the introduction of the vengeance taken by Atreus on his brother Thyestes and on his wife Aerope, in the narrative detailed in these five verses (1231 – 1235), is extremely appropriate to the purpose and intention of the poet. Cf. Schol. ad Eur. *Orest.*, l. c.” WUNDER.

1234. ἱκαντὸν ἄνδρα. SCHOL.: τὸν μοιχόν.

1235. ἱλλοῖς. SCHOL.: τοῖς ἀφώνοις. Aldus reads ἱλλοῖς. Cf. Blomfield, *Gl. in Æsch. Pers.* 583; Hes. *Scut.* 212, ἱλλοπας ἰχθύς.

1238. τὰ πρῶτ’ ἀριστιύσας. See note on v. 410, *supra*.

1239. ἡ φύσει μὲν ἦν. On the construction, see note to v. 432, and for information upon the details respecting his own birth into which Teukros now enters, consult note on v. 410, *supra*.

1243. τοὺς πρὸς αἵματος. SCHOL.: τοὺς συγγενεῖς. Cf. *Elektr.* 1125, ἀλλ’ ἡ φίλων τις ἢ πρὸς αἵματος. Jelf’s *Gr. Gr.* 632. 2. a. Krüger, *Griech. Sprachl.* 68. 37, *Anm.* 1. Hermann ad Vig. p. 660. It is scarcely necessary to observe, that Aias alone is meant. See Wunder on *Ed. Tyr.* 361. — The MSS. Lb. Aug. B. C. Dresd. b. read βλαστῶν.

1245. οὐδ’ ἱπαισχύνει λίγων. The MSS. La. Lb. Γ. Δ. Θ. Aug. B. C. and Aldus read ἱπαισχύνῃ, or what amounts to it, ἱπ’ αἰσχύνῃ. “Eldicke, *Spec. Susp.* p. 6, conjectures ἱπαισχύνῃ ὀγγιλῶν, for which Erfurdt prefers ψίγων. To the participle supply ταῦτα.” LOBECK. “Hermann interprets *nec pudet te id profiteri*, a sentiment too frigid to be Sophoklean. Nevertheless, I confess that I am unable to suggest an explanation that is more satisfactory.” WUNDER. There is no need of alteration. The participle λίγων signifies *jubens* (cf. *Ed. Kol.* 840, χαλᾶν λίγων σοι), and ὠθείς is equivalent to ὠθεισθαι ποιεῖς or κελεύεις. See Stallbaum and Heindorf ad Plat. *Protag.* p. 324. D, and compare Cornel. Nep. V. 4, *Cimon complures pauperes mortuos . . . suo sumtu extulit*. Render, *Whom now overwhelmed by such (i. e. so great) calamities thou art causing to be thrust forth unburied, nor art ashamed at the command*. On the construction, see note on v. 481, *supra*.

1247. Βαλιῖτε χήμας. SCHOL.: ἱκαντὸν λίγῃ καὶ τὴν Τεκμήσαν καὶ τὸν Εὐρύσακην. “It must be understood that Teukros, in saying βαλιῖτε χήμας, *nos etiam proficietis*, plainly intimates his intention, if any outrage is offered to the remains of Aias, of repelling force by force. The reason for his resolution is set forth in the following verse, ἰσὶ καλὸν μοι, κ. τ. λ. The employment of the singular number ὑπερσπουμίην μοι, although the words ἡμᾶς τρεῖς immediately precede, is necessary to the sense, because it could not be supposed that Tekmessa and Eurysakes would engage in con-

flict with the Atreidai. The assertion contained in the entire clause, τοῦ-
τον εἰ . . . συγκίμνους, is, therefore, this : *si quam Ajaci inferetis injuriam*
mortuo, nobis tribus illatam putabo et ulciscar." WUNDER.

1248. τοῦδ' ὑπερπονούμενῳ, taking trouble, or distress, upon myself on ac-
count of him, i. e. Aias. "The MS. La. exhibits the gloss, γγ. ὑπερπονου-
μένους, and the MS. Lb., while it preserves the common reading in the
text, has ους between the lines. If this correction should be adopted, μοι
must necessarily be changed into τῷ." NEUE. It is apparent that such
an emendation is quite uncalled for, and would be incorrect. If any change
were made, the context would require the accusative singular. — With
the genitive τοῦδ' dependent upon the preposition in composition with the
participle, from which it must be separated in construction, compare *Antig.*
82, ὑπερίδοιμ' αὐτοῦ. *Ibid.* 627, ἀπάτας λιχίων ὑπερπαλῶν. *Æd. Tyr.*
264, τοῦμου πατρὸς ὑπερμαχοῦμαι. *Infra*, v. 1284, τοῦδ' ὑπερμαχῶς.

1250. τῆς σῆς . . . λίγω. All the MSS. and the Scholia of Triclinius
read τοῦ θ' ἑμᾶίμονος, which Brunck renders *aut tui etiam fratris*, inaccur-
ately, for τῇ nowhere signifies *etiam*. Hermann, Erfurdt, Bothe, Lobeck,
and Neue substitute that *παμφάεμακον*, the particle γι. The reading in
the text, which is adopted by Wunder, is the happy emendation of Din-
dorf. — "Λίγω is not the conjunctive, as Hermann supposes, but a
primary verb, to be constructed with ἵπαι καλὸν μοι, scil. εἶναι. Again, we
must not conclude with Brunck, that Teukros calls Helen the wife of Aga-
memnon (τῆς σῆς γυναικὸς) in a moment of passion, or by a σφάλμα μνη-
μονικόν, but that he employs these words in the same sense as Theseus
calls the daughters of Oidipous τὰς παῖδας ἡμῶν, *Æd. Kol.* 1017 : — *pro*
illa muliercula, cujus tu causam tueris." DOEDERLEIN.

1252. βουλῆσει . . . θρασύς. *You will one day wish to be even a coward*
rather than bold against me. On the expression *θρασὺς εἶναι* in ἱμοί, see note
on v. 1036, *supra*. The MSS. Lb. F. Bar. a. read ἡ ἱμοί; the MS. Lips.
b. and Aldus, ἡ γ' ἱμοί; the MS. Aug. C. ἡ μοι; the MS. Dresd. b. ἡ
ἱμοί; and the remainder, as in the text.

1254. Ἄναξ Ὀδυσσεῦ. SCHOL. : ἵνα μὴ εἴη αὐτῶν εἰς μακρὰν ἡ φιλονει-
κία, διαλλακτὴν εἰσὶν ἐγγίγει τὸν Ὀδυσσεῖα· τοιοῦτον γὰρ ὁ καιρὸς ἐξήκει· εἰσῆ-
κται δὲ Ὀδυσσεὺς ὡς σοφὸς καὶ ἀμνησίκακος. On καιρὸν, *opportune*, consult
note on v. 34, and on the construction of the words *τῷδ'* ἰληλυθός, see
notes on vv. 908, 1025.

1255. Εἰ μὴ . . . πάρεμ. Hermann's rendering, *si non ades una cum*
illis accensurus rixam, sed una mecum compositurus, is open to the objection
that Odysseus arrived too late *rixam una cum illis accendere*. The lan-

guage has its origin in the current proverbial expressions of the age (cf. *Antig.* 40; Eur. *Hippol.* 671; Zenobias, IV. 46; Plutarch, II. p. 1033. E, where Chrysippos is called by Aristokreon *σφαγγαλίδων Ἀκαδημαϊκῶν κοπίς*, a knife for cutting Academic knots), and should be rendered, *si non ades adstricturus* (nodum rixæ), *sed soluturus*. On the use of the future participle to denote purpose and design, see Matthiä, *Gr. Gr.* 566. 6; Krüger, *Griech. Sprachl.* 56. 10. 4; and on the conditional or assumptive force of μή with the participle (= *si μή* with the finite verb), by which the thought is represented as depending on the mind of the subject of the governing verb, compare the admirable explanation of Hermann: — “*Μή frequentissime jungitur participiis, quod ubi fit, sensus proprie est, si quis sit ejusmodi; μή δρῶν quem non facere aliquid sumimus; quum οὐ δρῶν sit, qui revera aliquid non facit.*” See also Jelf’s *Gr. Gr.* 746. 2. 3. Lastly, in illustration of the connection of the negative particle with but one of the participles here employed, Wunder aptly cites, Plat. *Civ.* p. 421. A, φύλακας δὲ νόμων τι καὶ πόλιως μὴ ὄντες, ἀλλὰ δοκοῦντες, ἔρῃ δὴ, ὅτι πᾶσαν ἄρδην πόλιν ἀπολλύουσι. *Ibid.* p. 422. B, εἰς πύκτης ὡς οἶον τι κάλλιστα ἐπὶ τοῦτο παρισκισσόμενος δυοῖν μὴ πύκταιν, πλουσίοισι δὲ καὶ πτόνοι, οὐκ ἂν δοκῇ σοι βραδίως μάχισθαι; *Ibid.* p. 423. D, ὅπως ἂν ἐν τῷ αὐτοῦ ἐπιτηδεύων ἱκαστος μὴ πολλοί, ἀλλὰ εἰς γίγνηται, καὶ οὕτω δὲ ξύμπασα ἡ πόλις μίσι φύηται, ἀλλὰ μὴ πολλοί.

1257. Βοήν Ἀτρεΐδῳ. SCHOL.: οὐκ ἔξ ἰστίμου φησὶν, ὅτι ἦτοι ἀναστῆλ-
λων τὸν Ἀγαμέμνονα, ἀλλ’ ἐπιμιλόμενος, τί πράττουσιν οἱ βασιλεῖς· τὴν δὲ
ἑαυτοῦ γνώμην ἰδήλως διὰ τοῦ ἀλκίμου νεκρῶ, ὅτι γυναικίαν αὐτοῦ ἰδή-
λως τὴν τελευτήν. διδάσκει δὲ ὁ λόγος, ὅτι οὐ δι’ κατὰ τινος ὀφείλουσιν
πᾶν ἰχθρὸν εἶναι. On the accusative βοήν, see Jelf’s *Gr. Gr.* 575. —
Odysseus, hearing from a distance the wordy strife between Teukros and
Agamemnon, now appears, in order to effect, by his wise intervention, a
termination of the inglorious contest. It was one of the leading traits in
the character of this chieftain, τὰ πάντα μίτριος, that he never lost sight
of the admonition addressed to Agamemnon (v. 1251), ἔρα μὴ τοι μῶν,
ἀλλὰ καὶ τὸ σῖν. He had indulged in no unworthy triumph at the ex-
pense of Aias in his hour of deepest degradation, and it is, therefore, with
especial propriety that his first words, τῷδ’ ἴω’ ἀλκίμου νεκρῶ, convey an
unmistakable intimation of his generous purpose to put an end to the
unseemly brawl, and to vindicate, by a high-minded and emphatic testi-
mony to the merits of his former foe, the honors which were now his due.
The importance attached by both disputants to these simple words is
forcibly illustrated by the circumstance, that immediately upon their utter-

ance all interchange of angry and offensive language ceases, and by the silent contentedness with which Teukros, seeing the evident desire of Odysseus to render the fullest justice to the services and merits of the departed hero, resigns the controversy to his abler management. When Athene, at the commencement of this play, first brought beneath the notice of Odysseus the lamentable situation of the unhappy Aias, a remembrance of the extreme vicissitudes to which all earthly honor is obnoxious compelled him to declare (v. 121 sq.), *ἰπαικτεῖν δὲ νῦν . . . οὐδὲν τὸ τοῦτου μᾶλλον ἢ τοῦμὲν σκεπῶν*. With the most thorough consistency, therefore, he at once takes part with Teukros, and urges that, although he can extend forgiveness to those who requite opprobrious language with the like (1260 sq.), deference to the laws of the immortal gods requires that the remains of Aias, once his bitterest foe (1274), but whose valor as the bravest of the Achaians save Achilles only (1278) far transcends his hatred (1295), should be honored with immediate sepulture. His remonstrances and entreaties prevail at length with Agamemnon, but only upon the understanding that the consent to the burial shall be considered as the act of Odysseus and not his own (1306), since his own enmity to Aias will continue unabated (1310). We would call the attention of the student to this fact in especial. The poet distinctly represents the hostility of the Atreidai alone as remaining unsubdued. They had been first to deal unjustly with the departed hero, but they suffer no punishment, and are portrayed as eager only to inflict it. Hence, when the insanity and premature death of Aias had reconciled his memory to gods and men, the punishment of the Atreidai is represented as deferred, and as awaiting them in the hereafter. From this consideration we shall be justified in concluding that the imprecations of Teukros (1327 sqq.) are not introduced, as Schöll insists, for the purpose of developing a new *πάθος*, but to direct the attention of the spectators to the wretched end which the *ὑπεριβάνους* 'Ερηνός did ultimately inflict upon one of the transgressors, and to the ignominious history of the other. That Aias in his dying speech omitted to mention the name of Odysseus in the curse which he invoked upon his foes because the poet intended to conduct the dispute respecting his interment to a triumphant and satisfactory termination by his good offices, as Welcker and Schöll contend, may or may not be true, although we think it more probable that it was owing to the more correct view which, upon the restoration of his reason, Aias was enabled to take of the dignity and worth of his illustrious antagonist. From the language of Odysseus at v. 1275, we learn that the fierce hostility between himself and Aias was of

no long duration ; that it originated in, and was altogether attributable to, the contest respecting the armor of Achilles (see note to v. 77, page 90). We would, finally, remark that the objection which Teukros urges to the participation of Odysseus in the funeral ceremonies themselves (vv. 1332 sqq.), arose in all probability from the opinion he still had cause to entertain, that Aias had perished under the continued influence of those prejudices against Odysseus which his victory had evoked. The assurance of his own obligations and personal esteem is properly set forth in the concluding words of his refusal (v. 1336 sq.) : *οὐ δὲ ἀνὴρ καὶ ἡμᾶς ἐσθλὸς ὦν ἰωίεσσε*. Odysseus, in no degree offended by the repulse of his magnanimous proposal, but acquiescing with entire submission and cordiality in the sentiments and reasons of Teukros, thereupon retires.

1260. *Πόισι* ; "When, as in the present passage, *interrogando irridetur res aliqua, tanquam quæ plane non sit, vel certe nullius sit momenti*, there is generally an ellipse of a verb, to be supplied from the context, upon which the interrogative word depends. Cf. Heindorf ad Plat. *Charm.* 47 ; Reisig, *Conject.* p. 74." NEUE.

1261. *συμβάλειν ἴση*. "*Maledicta regerere, veluti quandam verborum pugnam committendo*." STEPHANUS. So Eur. *Iph. Aut.* 830, *αἰσχερὸν δὲ μοι γυναιξὶ συμβάλλειν λόγους*. With the general sentiment compare Hom. *Il.* 20. 250, *ἰσπαῖον κ' ἰσῆσθα ἴπες, αἰῶν κ' ἰωανούσας*. Ter. *Andr.* 5. 4. 17, *Si mihi pergit quæ vult dicere, ea, quæ non vult, audiet*. Hor. *Sat.* 2. 3. 298, *Dixerit insanum qui me, totidem audiet*.

1263. *καί*. "When this particle follows an interrogative pronoun or adverb, it intimates that the notion which it precedes is that respecting which we particularly desire to be precisely informed. Porson to Eur. *Phæn.* 1373 explains differently, regarding it as equivalent to *dic præterea*. Hermann ad Vig. 320 makes the following observation : *Qui τί χεῖ καὶ λίγυν interrogat, is non solum quid, sed etiam an aliquid dicendum sit, dubitat*." KRUEGER. "*Si dico τί χεῖ καὶ λίγυν, proprie hoc quero, quid sit dicendum, etiam si solum de dicendo cogitemus, i. e. the questioner omits all allusion to those details respecting which he might inquire, in order to confine himself to this one in especial*." KLOTZ. See Jelf's *Gr.* 759. 2 ; Elmsley to Eur. *Med.* 1334 ; Wunder to *Antig.* 720 ; Elendt, *Lex. Soph.* s. v. In rendering into English, the force of *καί* in such a collocation is best given by pronouncing the following word with emphasis.

1265. *πρὸς βίαν ἰμοῦ*. *In spite of me*. See *Œd. Kol.* 662 ; Hermann ad Vig. p. 664.

1267. *Ξυνηριτιῶν*. SCHOL.: *Ξυνηρίχων ὡς πρότερον, ἐκ μεταφορᾶς τῶν κενῶς ἱεριστίων*. [Eis τὸ αὐτό.] *συμφωνῶν*. The MSS. Bar. a. Laud. read *Ξυνηριτιμῶν*; the MSS. Par. T. Lb. Lc. Γ. *Ξυνηριμιῶν*, which is preferred by Turnebus; and the remainder of the manuscripts, with Aldus, *Ξυνηριτιμῶν*. The reading in the text, which has obtained the sanction of Hermann and Wunder, is due to the emendation of Lobeck, and is confirmed by the authority of Hesychius, s. v. *Ξυνηριτήσις*, and Photius, s. v. *Ξυνηρίτης*.

1272. *Μηδ' ἢ βία σε μηδαμῶς*. SCHOL.: *μηδ' ἢ ἔξουσία βιάσασθαι σε, ὥστε περᾶν τι παρὰ τὸ δίκαιον· τουτίστι, μὴ ὑπὲρ τοῦ ἰνδιξασθαι τούτῳ τὴν ἔξουσίαν παραβῆς τὸ δίκαιον*. See note to v. 1124, *supra*.

1277. *Οὐκ ἂν ἀτιμάσαιμ' ἄν*. Such is the reading of the MSS. La. pr. Lb. Γ. Δ. Lips. B. — “*Οὐκ οὐν ἀτιμάσαιμ' ἄν*. Sic bene *Membranae* [Laud. Bodl. Bar. a. b. Harl. Mosq. a. Lips. a. Dresd. b.] *et Aldus*. In *reliquis veteribus οὐκ ἂν ἀτιμάσαιμ' ἄν, labante metro, cui fulciendo Triclinius γι inseruit*.” BRUNCK. “The manuscript which Brunck calls *Membranae* possesses very high authority, inasmuch as the text which it exhibits, although exceedingly corrupt, has been less tampered with by the transcribers, in their awkward attempts at emendation, than that of any other manuscript which has yet been examined. In the present instance, however, *οὐκ οὐν*, the reading of the *Membranae* and of many other manuscripts, appears to be a conjectural emendation of *οὐκ ἄν*, the reading of the remainder of the manuscripts, which offends against the metre. The true reading is probably *οὐτᾶν ἀτιμάσαιμ' ἄν*. *Οὐτᾶν* (*οὗτοι ἄν*) is always con-founded in manuscripts with *οὗτ' ἄν* (*οὗτοι ἄν*), and in passages where the particle *τι* is improper is frequently corrupted into *οὐκ ἄν*. *Οὐκ ἄν*, again, where the metre requires it, is changed into *οὐκ οὐν* or *οὐκ ἄν γ'*. We sub-join a few examples of part of this process. *Æsch. Suppl.* 306, *Οἶνοῦν πιλάζει Ζεὺς ἐπ' ἐνκράτειρ βοῖ*; The context appears to require us to read without the interrogation, *Οὐκ ἄν* (or *οὐτᾶν*) *πιλάζειν*. *Soph. Antig.* 747, *Οὐκ ἄν γ' ἴλοις ἦσαν γι τῶν αἰσχυρῶν ἱμί*. So Aldus. The Augsburg manuscript reads, *Οὐκ ἄν ἴλοις*. The true reading is exhibited in Erfurd's first edition. In his second edition, he injudiciously recalls the Aldine lection. *Eur. Med.* 867, *Οὐκ ἄν γ' ἀμάρτους τοῦδε γ', ἀλλ' ἀκούσομαι*. See the various readings in Porson's note. He reads *Οὐ τ' ἄν ἀμάρτους τοῦδε γ'*. *Ar. Ran.* 488, *Οὐκ οὐν ἴτιρος ταῦτ' ἐργάσατ' ἄνθρω*. ἀλλὰ *τί*. Another man would not have done so. Brunck reads from conjecture, *Οὐκ ἄν ἴτιρος ταῦτ'*. The Ravenna manuscript reads, *Οὐκ οὐν ἴτιρός γ' αὐτ'*. We suspect that Aristophanes wrote, *Οὐτᾶν ἴτιρος γ' αὐτ'*.” ELMSLEY.

Hermann and Wunder have adopted Bothe's conjecture, *ὅν ἀνατιμάσαιμ' ᾄς*. We believe that the reading in the text is undoubtedly genuine, and that the assertion of Hermann, *Opusc.* IV. p. 373 sqq., that the quantity of *ᾄς* under all circumstances and in all places is invariably short, has been successfully refuted, so far as the Attic poets are concerned, by Dindorf, in his *Præf. ad Poet. Scen. Gr.* p. vii. sqq. See *Elektr.* 314; *Antig.* 747; *Æsch. Agam.* 341; *Eur. Rhés.* 561; *Med.* 867; *Troadd.* 409; *Hel.* 1045; *Herakl. F.* 186, 1254; Alexis ap. Athen. X. p. 422. B; all which passages are quoted and discussed by Dindorf in his note on *Æsch. Theb.* 562.

1278. "Εἷς" . . . ἄριστον, *unum optimum*. See Hom. *Il.* 12. 243; Matthiä, *Gr. Gr.* 461; Bentley to Hor. *A. P.* 32; Valckenaer to Hdt. 6. 127.

1279. πᾶν Ἀχιλλεύς. For a confirmation of this statement, cf. Hom. *Il.* 2. 768 sq.; 17. 279; *Odyss.* 11. 469, 550; 24. 17 sq. Hektor, in *Il.* 8. 288, thus addresses Aias: Αἶαν, ἰσὶ τοι δῶκε διδς μίγνθες τε βίην τε, καὶ πινυτήν, περι δ' ἔγχυ' Ἀχαιῶν φρεσὶν ἰσσι. So, too, Pind. *Nem.* 7. 40, κρείσσειον Ἀχιλλεύς ἄντι μάχῃ. Hor. *Sat.* 2. 3. 193, *heros ab Achille secundus*.

1291. τοὺς θεῶν νόμους. Compare the language of Teukros at vv. 1073, 1075, *supra*. On φθείρης ᾄς, see note to v. 1074, *supra*.

1292. Ἀνδρα. See note to v. 495, *supra*. — εἰ θάνοι. Wunder reads from conjecture εἰ θάνη. See note to v. 496, *supra*.

1294. τοῦδ' ὑπερμαχεύς. See note to v. 1248, *supra*.

1296. προσεμβῆναι. *Insultare*. "The verbs ἱμβαίνειν, ἐπιμβαίνειν, προσεμβῆναι are used of any injury inflicted upon those who are already oppressed and afflicted. Cf. *Elektr.* 835. Isidor. *Pel.* I. 3. *Ep.* 347, παλαιὸς λόγος διαγορεύει. μὴ ἐπιμβαίνειν τοῖς πιπταπόσι. Alexand. Polyb. ap. Euseb. *Evang. Præpar.* I. 9. 17, τοῖς δυστυχούσι ἐπιμβαίνειν. Additional instances will be found in *Eur. Hippol.* 668; *Jo. Chrysost. T. III.* p. 382; *Basil. Magn. T. II.* p. 42." WESSELYNG.

1298. Aldus and the old editions place the sign of interrogation at the end of this verse, in order, as Hermann supposes, to convey this sense: *Nonne facile est, obedire regi?* Such an interpretation is in opposition to the context. — "Dicitur ὑπερβῆναι εἰς τινά et ὑπερβῆναι τινά. Vid. Valcken. ad *Eur. Phæn.* 1331." ERFURDT. In the verse of the *Phænissai*, Porson writes with Valckenaer, ὑπερβῆναι θεόν, and adds the following observation: — "It is hardly possible to determine with certainty whether ὑπερβῆναι or ὑπερβῆναι should be written in all cases in which a transitive signification is required by the connection; nevertheless, the *Tragic writ-*

ers seem to have said εἶβιν θεούς and εὐσεβῆν εἰς θεούς." So, too, Eustathius, p. 1514. 27, ἱππὶ κατὰ τὸν τραγικὸν Σοφοκλῆα τὸν τύραννον εὐσεβῆν οὐ βῆδιον, ὅστις, ἀλλ' δικαιοπραγεῖν, ὡς πᾶσιν ἀρεσκύνει, καὶ, ὡς εἰ-
 πῆν, σεβαστὸν εἶναι. Analogy apparently confirms this view, for εὐσε-
 βῆν, as Valckenaer remarks, strictly signifies εὐσεβῆς εἶναι, and requires a
 preposition after it. On the other hand, Hermann on *Antig.* 727, and
 Matthiä on Eur. *Troad.* 85, follow Musgrave's opinion, that εὐσεβῆν is
 also employed as a transitive verb, for in Æsch. *Eum.* 270, ἥ θὸν ἡ ζῆνον
 τιν' ἀσεβῶν, the verb ἀσεβῶ is evidently constructed with an *accusativus*
personæ, and εὐσεβῆσθαι occurs as a true passive, *to be revered*, in Anti-
 pho, 123. 42. Plat. *Ar.* p. 364. C, πᾶμοι ἴνα καὶ τοῦτο εὐσεβῆῃ. See
 Jelf's *Gr. Gr.* 565 and *Obs.*; Seidler ad Eur. *Troad.* 48. So far as our
 own passage is concerned, the controversy is of little moment, since most
 scholars will agree that the accusative τὸν τύραννον is the subject and not
 the object of the infinitive, the general sentiment being this: *It is no easy*
matter for one who enjoys supreme authority to live, or act, piously. "In this
 verse the poet seems to have consulted the consistency of the character less
 than the gratification of his audience." HERMANN. "Since the extreme
 jealousy for freedom which characterized the Athenians rendered monar-
 chical or despotic power extremely odious to them, the Tragedians miss
 no opportunity of introducing such general reflections and allusions as
 might tend to bring it into still greater detestation." BRUNCK. Cf.
Antig. 743, 1072.

1289. SCHOL.: κατὰ κοινοῦ τὸ βῆδιον. ἔστιν οὖν ὁ νοῦς τοιοῦτος· ἀλλὰ
 βῆδιόν ἐστι τοῖς καλῶς συμβουλευούσι φίλοις τιμὰς νέμειν. ἀντὶ τοῦ, ἵμεν
 καλῶς σοι συμβουλευόντι τιμὴν ἀπόδος, τουτίστιν ἄκουσόν μου.

1290. Κλύειν τὸν ἐσθλόν. SCHOL.: ἄκρω αἱ ἀντιθέσεις· ὁ μὲν Ὀδυσ-
 σεὺς ἐπὶ τιμῇ τῶν φίλων ὑφίναί τὸν βασιλῆα τῆς ἰξουσίας παρακαλεῖ, ὁ δὲ
 ἀντιστρέφας φησὶν, ὅτι τὸν ἀγαθὸν ἄνδρα χρὴ πείθεσθαι τοῖς βασιλεῦσιν. —
 τῶν ἐν εἰλίῃ. *Those in authority.* TRICLINIUS: ἤγουν τοῖς βασιλεῦσι.
 τίλος γὰρ τιμῶν ἡ βασιλεία, μὴ' ἢν οὐκ ἔστι πειρατέρω χωρεῖσθαι. Cf. *Antig.*
 67; *Philokl.* 385, 913: Valckenaer, *Diatrib.* c. XIX. p. 202; Ruhnken ad
 Tim. p. 251; Blomfield, *Gl. in Æsch. Agam.* 104.

1291. Παῦσαι· κρατεῖς, κ. τ. λ. "Markland, *App. ad Eur. Suppl.* p.
 249, emends πάσαι, which is approved by Musgrave, because the word
 παῦσαι would indicate a want of proper respect on the part of the speaker
 for the rank and authority of Agamemnon. How uncalled for all this is
 will be seen from the manner in which the Chorus are represented as check-
 ing the altercation between Oidipous and Kreon in *Æd. Tyr.* 630, παύ-

καθ' ἀνακτις. Add Eur. *Androm.* 692, *παύσεσθαι ἦδη*. In illustration of the following words, see Aristid. T. I. 356, δι' τῶν μὲν πολέμιων πάντως ἰδίῳι κρατιῦν, τῶν δὲ ἰπικηδίων ἡττᾶσθαι. Μιστὴ δὲ ἡ τραγῳδία ταῦτα παραινοῦντων· Κρατιῦς τοι τῶν φίλων ἡττώμενος." LOBECK. See Porson on Eur. *Med.* 1011. — On the construction of the genitive with *νικῶμενος*, consult notes on vv. 317, 1295.

1294. Τί ποτε . . . νίκῃ; "Quid tandem facies, qui hostem adeo *revereare mortuum*? The sentiment is this: What kind of person wilt thou hereafter be to thy living enemies, when thou betrayest now such reverence for a foe that is deceased? i. e. How indulgent wilt thou prove thyself to living enemies, since thou displayest all this reverence for one that has departed." WUNDER.

1295. Νικᾷ . . . πολύ. The MSS. Γ. Δ. Bodl. Laud. Dresd. a. Mosq. b., with Stobæus, *Flor.* 19. 10, and Eustathius, p. 842. 10, read ἡ ἀρετή. The reading in the text (see Buttmann, *Ausf. Griech. Sprachl.* 29, *Anm.* 13; Matthiä, *Gr. Gr.* 54; Krüger, *Griech. Sprachl.* B. II. 14. 8, *Anm.* 1; Reisig, *Synt. Cr.* p. 18; Elmsley on Eur. *Herakl.* 460) is exhibited by the majority of the manuscripts. — πολύ. The MS. Lips. b. reads πλίον. With equal inaccuracy, Eustathius l. c. observes: *καίτοις τὸ πολὺ ἀντὶ τοῦ πλείονος λαφύον γινικῇ συντίταται*. "For as the verb ἡττᾶσθαι is joined with a genitive on account of the notion of comparison which it involves (ἡττῶμαι σοῦ being equivalent to ἦτταν ἐμὶ σοῦ or ἦ ἐσύ), and νικᾶσθαι is frequently found with the same syntaxis for precisely the same reason (see notes on vv. 317, 1295), so ἡ ἀρετὴ πολὺ νικᾷ τῆς ἰχθῆρας is of equivalent meaning with ἡ ἀρετὴ πολὺ κρείττων ἵστί τῆς ἰχθῆρας. There is, however, this distinction, that an accusative of the person spoken of as conquered is sometimes added to the verb νικᾷ, which could not have been added if πολὺ κρείττων ἵστί had been substituted. The meaning of our passage is, therefore, as follows: *I reverence the dead body of Aias, because the valor for which he was conspicuous in life has far more weight with me than the hatred which I cherished against him when living*. By this he intimates that he is induced, by his recollection of the valor in which Aias formerly excelled, to lay down and forget his bygone animosity. Compare v. 1315, *infra*." WUNDER. See Bernhardt, *Synt.* 437, *not* 486; Matthiä, *Gr. Gr.* 338; and compare *Antig.* 208, *κούπον' ἐκ γ' ἰμοῦ τιμὴν προΐξουσ' οἱ πακοὶ τῶν ἰνδίκων*.

1296. Ἰμπεληται. *Mobiles, inconstantes*. SCHOL.: οἱ μὲν ἰμμένοιτες τῇ ἀρχαίᾳ ἀρετῇ καὶ φιλίᾳ ἄφρονες παρὰ τοῖς ἀνθρώποις. "Ἀλλως. Ἰμπεληται· κούφει, ἐμμετάβληται· ἐνεδίξει, δι' Ὀδυσσεῦ, ὡς ἐμμεταβλήτη. οἱ τοιοῦτοι οὖν

ἑμπληκτοὶ παρὰ τοῖς βροτοῖς λίγονται, ὡς καὶ Ὅμηρος· ἑμπλήγην (= εὐμὴν πρὸς κρίσιν, *temere*) ἵστεον μὲν τίσι βροτόν (*Odys.* 20. 132). Aldus and the MS. Ien. read incorrectly ἑπληκτοὶ. The following passages are quoted by Lobeck. Plat. *Gorg.* p. 482. A, ἡ φιλοσοφία τῶν ἑλλων παιδικῶν πολὺ ἥττον ἑμπληκτος. Plutarch, *V. Eum.* p. 584. E, ἑμπληκτος δὲ καὶ φορᾶς μιστὸς ἀβιββίου. Add Thuk. 3. 82, τὸ ἑμπλήκτως ἔξ, *inconsiderate haste*. Æschin. *Fals. Leg.* p. 27, Πολιτείας ἑμπληξία, an *unsettled and unstable state of government*, in which the administration of civil government is by fits and starts, with no consistency, but with an uncertain violence resembling that of a madman. — βροτῶν. The MSS. Par. 1. Laud. Bodl. Par. D. Bar. a. b. Mosq. a. b. Lips. a. b. read βροτοῖς, which is preferred by Brunck, Hermann, and many editors. The genitive is defended by Suidas, s. v. ἑμπληκτοὶ, Zonaras, T. I. 698, and by the numerous examples of a similar construction which Lobeck has brought forward. There can be no doubt that βροτῶν is the older and more genuine reading, and that βροτοῖς is due to the interpreters. Cf. *Æd. Kol.* 273, φωτὸς ἀνόςιου βροτῶν. Krüger, *Griech. Sprachl.* 47. 9.

1299. Σκληρὰν . . . ἰγώ. "To the inquiry of Agamemnon whether he wished to possess unstable or inconstant friends, Odysseus replies in such a manner as to intimate that over-consistency or rigidity of character is not commendable, since it restrains from all subsequent reconciliation those who have once suffered injury or wrong." WUNDER.

1300. διλοῦς . . . φωνῇ. "Agamemnon expresses his fear of being accused of cowardice, if, in apparent submission to the threats of Teukros, he shall alter his decree respecting the burial of Aias." WUNDER. — On θήμειρα, for which Erfurdt reads as usual τῇδ' ἰς ἡμίρεα, see notes to vv. 714, 736, *supra*; Krüger, *Griech. Sprachl.* B. II. 14. 2, *Anm.* 20.

1301. Ἀνδρας. See note on v. 495, *supra*. — Ἑλληςσι πᾶσι ἐνδίκους. On the dative, consult notes on vv. 574, 1224, *supra*.

1302. Ἀνωγας . . . θέπτειν ἱᾶν; "The infinitive passive, θέπτισθαι, might have been expected. But after verbs signifying to order or permit, even when the name of the person receiving the injunction or permission is suppressed, the infinitive active is usually employed." WUNDER. See Hermann and Reisig on *Æd. Kol.* 592, and compare Xen. *Anab.* 5. 7. 18, καὶ τοὺς νεκροὺς κλιθεῖν αὐτοὺς θέπτειν λαβόντας τοὺς ταύτου διαμένους.

1303. Καὶ γὰρ αὐτός. SCHOL.: καὶ γὰρ αὐτὸς ὑπόκειμαι τῇ ὁμοίᾳ τύχῃ τῇ ἀνθρωπίνῃ· ἢ καὶ αὐτὸς ἴξομαι πρὸς τὸ θάψαι αὐτόν. "Of these explanations, the first, although approved, so far as I am aware, by all preceding editors, is wholly incorrect, and in complete antagonism to the

meaning of the poet. For although the words *ἐνθάδ' ἔξομαι*, taken simply by themselves, may signify either *hoc patiar* (see my observations on *Philokt.* 375) or *hoc agam*, it is, nevertheless, evident from the context, that the latter signification is here exclusively intended. Agamemnon had asked, *Ergo cogis me, ut corpus Aiacis sepeliiri sinam?* to which inquiry Odysseus had returned an affirmative response. In explanation of the motive which had prompted him to this, he must necessarily, if these words mean *nam ipse aliquando sepeliar*, be understood to allege this most inappropriate reason, *nam meum ipsius corpus aliquando sepeliatur*. Now if this had been his meaning, the particle *πρὶ*, which the commentators direct us to supply, could on no account have been suppressed, nor could Odysseus have made use of such an argument in order to win the consent of Agamemnon to the sepulture of Aias. For Agamemnon sought to deprive Aias of this honor because he had dared to make an attempt against his life, and in his judgment deserved the punishment, whilst Odysseus was his friend. It cannot, therefore, be supposed that his permission of the burial of his bitterest enemy should be sought upon the ground that at some future time Odysseus must himself be buried. Hence, then, it is clear that Odysseus says, *I do command thee; for of a truth that is the point to which I shall myself come; i. e. I myself intend to bury him*. Cf. v. 1316 sq. On the phrase *ἐνθάδ' ἔξομαι*, in the signification of *hoc faciam*, see my note on *Æd. Kol.* 260." WUNDER.

1304. Ἡ πάντ' ὅμοια. SCHOL.: ἔχῃ τινὰ δυσκολίαν. ἔστι δὲ οὗτως. πεινὸν ἔγκλημα τοῦτο τοῖς ἀνθρώποις, τὸ εἶναι ἱκανοὶ φίλαυτον· τοῦτο οὖν ἔγκλημα τῷ Ὀδυσσεῖ ὁ Ἀγαμέμνων, ὅτι εὐδοξίαν σοι ἐργάζεται τὸ ὑπείκειν ταφῇ τὸν Αἴαντα, οὐδαμῇ τὸ πικαρισμῖνον ἐτίμη διαπράττεις· καὶ ὁμολογεῖ Ὀδυσσεὺς τὸ φίλαυτον, ἵνα μὴ δεῖξῃ πᾶσιν ἀντιλίγων. [Εἰς τὸ αὐτό.] ὅντως πάντα τὰ ἀνθρώπινα ὅμοια· πᾶς γὰρ ἄνθρωπος τὴν οἰκίαν πραγματεύεται σωτηρίαν. The MSS. Ien. Mosq. b. read φιλιῶ, with the gloss ἀποδίχεται. "Coray ad Theophrast. XXIX. 332 corrects ὄνεια, which Suidas and Hesychius interpret by ὠφίλιμα. Bothe supposes incorrectly that ὅμοια is here equivalent to ὁμοίως, and that *ἑαυτῷ ποιῖ* signifies *pro suis commodis servit*, in accordance with the observation of the Scholiast, that the τὸ φίλαυτον τῶν πολλῶν is alluded to, as if Odysseus, in pleading for the deceased Aias, was pursuing a course injurious to his own interests. The truth is, that Agamemnon, in the verse before us, administers a gentle rebuke to Odysseus for his inconsistency in pleading on behalf of his former foe. The meaning of the words *οὐχ ὅμοια σαυτῷ ποιῖς*, although clothed in a somewhat milder form, is identical with that of the expression

found in Aristides, T. I. 414, *ἐλευρία σιαυτῷ ποιῶν, quæ nunc agis, moribus tuis convenientia non sunt.* Plat. Civ. VIII. p. 549. D, *οἷα φιλοῦσιν αἱ γυναικες ὁμοῖν . . . ὅμοια ἑαυταῖς.* Ar. *Thesm.* 174, *ὅμοια ποιῶν ἀνάγκη τῇ φύσει.* Philostr. *V. Soph.* II. 621, *πρῶτος καὶ ἑαυτῷ ὅμοιος.* Id. *V. Ap.* IV. 18. 196, *παρεπλήσιος αὐτῷ ἀπειρίνατο.* Phalar. *Ep.* LXV. 197, *ὅταν δαυίζω καὶ ὅταν ἀπαιτῶ, εἰς εἰμι καὶ ἑαυτῷ παρεπλήσιος.* Odysseus meets the irony of Agamemnon by asserting that the course he is pursuing, notwithstanding its apparent inconsistency, is nevertheless strictly in harmony with his own principles and character." LOBECK. Wunder objects to the explanation just quoted, that the negative particle οὐ, which Lobeck supplies to the adjective ὅμοια, is found nowhere in the text, and that in all the passages cited in support of the meaning attributed to ἑαυτῷ ποιεῖν, the verb ποιεῖν, whose signification is essentially different from that of ποιεῖν, is employed. An additional obstacle will be found in the reply of Odysseus, from which we may infer with certainty that the expression ποιεῖν ἑαυτῷ must signify *to labor for himself*, i. e. *for his own interest or advantage*, according to its current, we may say universal, usage. The language of Agamemnon, therefore, contains at all events this thought, *omnia sibi unusquisque parat*, and the difficulty consists in the explanation of ὅμοια. If we are to understand this adjective in the adverbial signification *pariter*, as Reisig, in *Enarr. Œd. Kol.* p. 67, directs, we may inquire, with Hermann, *si id voluisset Sophocles, cur tam ambigue obscureque locutus esset, quum scribere potuisset ὁμοίως?* Wunder confesses that he is unable to trace the hand of the poet. We agree with Hermann in his last edition, that all which is required is a mere alteration in the punctuation. Read, Ἡ πᾶνθ' ὅμοια · πᾶς ἀνὴρ αὐτῷ ποιεῖ, i. e. Ἡ πάντες ἀνθρώποι ὁμοῖοί εἰσι, κ. τ. λ. Cf. v. 966, πολλοὶ μὲν ἰχθῆροι, παῦρα δ' ὠφελήσιμα, and compare the second interpretation given by the Scholiast.

1306. Σὺν ἄρα τοῦργον, κ. τ. λ. The MSS. Lips. a. b. Lb. Mosq. b. read σὺν γὰρ ἄρα or ἄρα, which is approved by Heindorf to Plat. *Protag.* p. 315. D. "*Scripti εἰν γ' ἄρα cum Porsono ad Phæn.* 1666 *et Hermannno ad Orph. Argon.* 1176. *Vulgo σὺν ἄρα.*" ERFURDT. "The true reading is σὺν τᾷρα τοῦργον. The propriety of introducing τοι will be apparent by comparing the following passages. *Æsch. Choeph.* 923, *σύ τοι σιαυτῆς, οὐκ ἐγώ, κατακτενίῃς.* *Soph. Elektr.* 624, *σύ τοι λίγυις νιν, οὐκ ἐγώ.* *Eur. Herakl.* 733, *σύ τοι βραδύνεις, κοῦκ ἐγώ, δοκῶν τι δρᾶν.* It is to be observed, that, in the two Oxford manuscripts which read σὺν γὰρ ἄρα, the particle δὴ is written over γὰρ. Δὴ is not the interpretation of:

γάρ, but of σοι. It is well known that δὴ and σοι are frequently interchanged. See Porson to Eur. *Med.* 1115; *Orest.* 476." ELMSLEY.

1307. Ὡς ἂν ποιήσῃς, κ.τ.λ. "*Quoquo modo feceris, omni modo bonus certe eris.* Odyseus says, Whether you act personally in this matter, or suffer it to be executed through my instrumentality, you will at least obtain praise for your humanity and piety, even if you may seem to have abated in some measure the rigor of your government. On πανταχῇ, cf. *Antig.* 634, ἢ σοὶ μὴν ἡμῖς πανταχῇ δρῶντες φίλοι;" WUNDER. Aldus and the majority of the manuscripts read πανταχοῦ. The reading in the text is defended by the authority of the Scholiast and the MSS. La. Lib. Par. D. Aug. B. Mosq. a. Lips. a. See Eur. *Med.* 358, κακῶς πίπραται πανταχῇ. Id. *Androm.* 903, πανταχῇ ἐλώλαμιν. Hdt. 5. 78, οὐ καθ' ἰς μόνον ἀλλὰ πανταχῇ. Plat. *Legg.* p. 918. E, τοὺς πανταχῇ ἀρίστους ἀνδρας. Id. *Charm.* p. 175. B, πανταχῇ ἡττώμεθα. The distinction of the grammarians — πανταχῇ, πάντα τρέπον' πανταχοῦ, ἰν παντὶ τόπῳ — is not invariably observed. See Lobeck's note. Cf. Schäfer, *Mel. Crit.* p. 66; Elmsley and Brunck on Eur. *Androm.* l. c. At v. 1179, *supra*, we find πανταχοῦ, and Hermann asserts that it would be "*æque bonum*" in the present passage, even if understood in its own strict signification, *quidquid feceris, ubique probus certe judicabere.*

1308. γὰρ μίντοι. *Certe tamen.* See v. 458, *supra*, and Krüger to Xen. *Anab.* l. 4. 8.

1310. Ἰμωγ' ἰμῶς. The MSS. Aug. B. C. Flor. Γ. Dresd. b. Lips. b. read ἰμῶς. "Ὀμῶς is found in *Æsch. Eum.* 366, 389; Id. *Prom.* 742; Eur. *Hippol.* 79; Id. *Elektr.* 407; but in Sophokles only in this passage." LOBECK. — καὶ κεῖ καὶ νῦν δ' ὦν. Here equivalent to *be he dead or living.* Cf. *Antig.* 1070.

1311. ἂ χρεή. Dindorf conjectures ἂ χρεῖς, i. e. θίλεις, χρεῖζεις, and this is received by Hermann and Wunder. — With these words, Agamemnon leaves the stage.

1314. Καὶ νῦν γὰρ Τίτυρα. SCHOL.: ἀπὸ ταύτης τῆς ἡμέρας ἀγγίλλομαι καὶ σημαίνω αὐτῇ φίλιαν. On τὰ πρὸ τοῦδε, *after this, henceforth*, see Matthiä, *Gr. Gr.* 283; and on the employment of the middle ἀγγίλλομαι (= ἱσαγγίλλομαι, NEUE), consult note to v. 610, *supra*.

1315. τότ'. See note to v. 614, *supra*. — With the sentiment of these verses, the Oxford Translator compares the language of Aufidius over the corpse of Coriolanus in Shakspeare's *Coriol.*, Act IV. Sc. 5 : —

"My rage is gone,

And I am struck with sorrow. — Take him up :

Help, three o' the chiefest soldiers ; I'll be one."

1316. *θίλω*. SCHOL. : καλῶς τὸ θίλω, εἰ ἱππιστεύονται.

1317. *ἔσεν*. "Ought we not to read *ἔσεν*? So v. 115, φίδου μηδὲν, ὥσπερ ἱπποῖς; *Trach.* 1123, οὐδὲν ξυνήμ', ὦν σὺ ποικίλλεις πάλας. *Elektr.* 319, φησὶν γὰρ, φάσκων δ', οὐδὲν, ὦν λίγαι, ποιεῖ. *Ibid.* 1048, φρονεῖν ἱππας οὐδὲν, ὦν ἰγὼ λίγω." ELMSLEY. "*Ἔσεν*, first proposed by Porson, *Advers.* p. 198, is suprascriptum in the MSS. La. Δ. An attentive consideration of the context will, however, show that alteration is unnecessary, "*quia ponit*," as Hermann says, "*ad ξυμπονεῖν refertur, ideoque μηδὲν non ad ἔσεν, sed ad verbum ponεῖν spectat, ut ἔσεν non sit quidquid, sed quantopere.*" The whole expression is, therefore, equivalent to καὶ τὸν θανόντα τόνδε συνθάπτειν θίλω, καὶ μηδὲν ἑλλείπειν ξυμπονῶν, ἔσεν χρεὶ τοῖς ἀρίστοις ἀνδράσιν ποιεῖν βροτούς, and the general sentiment will consequently be, *And I wish to join in burying this dead hero, and to share, and that without any deficiency or omission, in whatever labor it is befitting that the survivors should undertake in honor of the noblest men.* Compare *Æsch. Prom.* 340, τὰ μὲν ε' ἱππαινῶ, κούδαμῃ λήξω ποτί.

1319. πάντ' ἔχω ε' ἱππαινέσαι. On the double accusative, cf. v. 1100, *supra*; Jelf's *Gr. Gr.* 583. 65.

1320. καὶ μ' ἔψευσας ἑλπίδος πολύ. "*Et valde fefellisti te opinionem meam*, i. e. you have proved yourself a far different man than I had supposed you would exhibit yourself to be. See my note to *Trach.* 703 sq." WUNDER. With the construction, compare *Æsch. Pers.* 472; *Æd. Tyr.* 1432.

1322. παρίστης χερσίν. SCHOL. : συνημάχου εἰργα, οὐ λόγῳ. τοῦτο δὲ λίγεται ἐπὶ τῶν μετὰ σπουδῆς ἐργαζομένων τι. — On the participle παρών, see note to v. 1075, *supra*.

1323. Θανόντι τῷδε ζῶν. "The antithesis is exceedingly appropriate, since the living man, i. e. one endowed with strength, who triumphs insolently over the dead, i. e. his unarmed enemy, is esteemed guilty of the most atrocious crime." WUNDER. "Porsonus in *Adv.* p. 198, '*lege ζῶντ.*' Hoc eum adolescentem scripsisse puto." HERMANN.

1324. οὐπιβρόντητος. *Thunder-smitten, deprived of his senses.* SCHOL. : ὃν εἶδωκεν λίγαιν ἑμβρόντητον. Cf. *Xen. Anab.* 3. 4. 12; *Ar. Ekkl.* 793; *Demosth. in Æsch.* 308. 5.

1327. Ὀλύμπου . . . Δίκης. "Zeus and Dike are similarly associated in *Antig.* 450 sq. The latter was believed in an especial sense to regulate and protect the rights of the dead. Cf. *Æsch. fragm. Phryg.* 243, καὶ τοῦ θανόντος ἡ Δίκη πράσσει νότον. *Soph. Elektr.* 475 sq.; *Trach.* 808 sq. In the latter passage she is also invoked conjointly with the Erinyes, on

which point see Blümer, *Ueber die Idee des Schicksals in den Tragödien des Æschylos*, p. 73 and p. 129. In v. 795, above, Aias also invoked the Erinyes to revenge the injustice of the Atreidai." WUNDER. — On the construction of ὁ πρῆβις, *he who enjoys the supremacy*, with the genitive, compare Plat. *Legg.* p. 752. E, πρῆβις τῶν πολλῶν πολλῶν; Æsch. *Choeph.* 629, πρῆβιςται κακῶν; and see Jelf's *Gr. Gr.* 504.

1328. Μνήμων τ' Ἑρινύς. So Æsch. *Prom.* 516, Μοῖραι τρέμορφοι, μνήμονίς τ' Ἑρινύς, where the Scholiast explains, αἱ μνημοσύνας τῶν παρ' ἀνθρώποις κακῶν καὶ ἀντιδιδούσαι." WUNDER. — On the epithet *τελισφόρος*, *pœnarum exactrix* (de *rependenda ultione*, ELLENDT), see Klausen and Peile to Æsch. *Agam.* 1403.

1331. Σὺ δ' . . . δυσχεῖς ποιῷ. "Even honors and oblations when offered by enemies were considered hateful to the manes of deceased persons; and on this account, lest it should be displeasing to Aias, Teukros forbids the participation of Odysseus in the funeral ceremonies. See Eur. *Herc. F.* 1364; Soph. *Elektr.* 431 sqq.; Stat. *Theb.* 6. 181." MUSGRAVE.

1332. ἐνὶ ἱᾶν μή. "Plat. *Gorg.* p. 457. E, φοβούμαι διελίγχειν σε, μή μὲ ὑπελάβης φιλονικεῖντα λίγην. Id. *Phæd.* p. 84. D, ἐνὶν ὅχλῳ παρίχην, μή σοι ἀηδὺς ἢ διὰ τὴν παρῶσαν ξυμφορὰν. Eur. *Phæn.* 383, ὅπως ἔρμαι, μή τι σὺν δάπνῃ φρίνα, δίδωμαι. See Matthiæ, *Gr. Gr.* 520, *Obs.* 1." NEUE.

1339. τὸ εἶν. *Your language or decision.* See note to v. 99, *supra*.

1340. Ἄλλις, κ. τ. λ. SCHOL.: πῶς ἢ ἔξοδος διὰ τὴν σπουδὴν τῆς ταφῆς. πολὺς οὖν ἦδη δι' αὐτὸν ταφῆται. Welcker supposes that the words ἦδη γὰρ πολὺς ἐκτίσεται χρόνος are added by way of apology for the long dialogues between Teukros and the Atreidai. Yet a little previously, at p. 252, he had excellently said, *Die Streitreden zwischen Teucer und den Atreiden enthalten weder etwas Frostiges noch Niederes, wie man ihnen vorgeworfen hat, noch scheinen sie vorzugsweis der Attischen Gerichtsberedtsamkeit nachgebildet, womit sie gewissermassen entschuldigt worden sind, sondern sie haben ganz den Charakter der derben Streitigkeiten der Heroen im Epos als unabhängiger, an Befehl und Fehde gewohnter Personen und dabei den mythischen ins Besondere und sind reich an treffenden Einfällen und lebendiger Abwechslung.* The meaning of the passage has been seen by the Scholiast: *Jam nimium tempus effluxit, ex quo Atax sepeliri debeat.* Teukros complains that his brother's burial has been too long deferred.

1342. ταχύνατι. SCHOL.: μὲτὰ σπουδῆς ἐρύξαι. This reading is supported, not merely by the explanation of the Scholiast, but by the authority of the MSS. Δ. Ven. Aug. A. Dresd. a. Lips. b. Aldus and

the majority of the manuscripts read *ταχύνει*, which is in no way objectionable. See note to v. 31, *supra*, and compare Eur. *Hippol.* 473, *λῆγαι μὲν κακῶν φρενῶν, λῆξεν δ' ὑβρίζουσι*. Id. *Phæn.* 1735, *τᾷδε τᾷδε βᾶθι μοι, τᾷδε τᾷδε πόδα τίθει*. — *τοὶ δ'*. "We doubt whether the Attic poets, except in the Doric parts of the tragedies, ever use *τοὶ* as the nominative plural of either *ῖ* or *ῡς*. The license which they take seems to consist in using those cases of the prepositive article which begin with *τ*, instead of the corresponding cases of the relative article, as *τόν* for *ὃν*, etc. In the present passage, Suidas, s. v. *Ἀμφίπυρον*, reads *τὸν δ' ὑψιβάτον*. This reading, although preferable to that of the common text, is not quite correct. The answer to *ἀλλ' οἱ μὲν* is not *τὸν δ' ὑψιβάτον*, but *μία δ' ἐκ πλείστας*. Read, therefore, *τόν θ' ὑψιβάτον*. We have remarked that *δ'* and *θ'* are much more frequently confounded than *δ'* and *τ'*. See vv. 406, 789, 794, of the present tragedy." ELMSLEY. Cf. Apollon. *de Synt.* I. 20, p. 49, ed. Bekk.; Gregor. Cor. p. 238; Jelf's *Gr. Gr.* 151. a; Krüger, *Griech. Sprachl.* B. II. 15. 1, *Anm.* 8. Hermann properly objects to the correction proposed by Elmsley, that there is no reference to any particular tripod, and overthrows his doubt as to the employment of *τοὶ* by the Tragedians by quoting *Æsch. Pers.* 424, where it is found in a *senarius*.

1343. *Τρίποδ' . . . ἐπίκαιρον*. "On the ceremonial here enjoined, cf. Hom. *Il.* 18. 343 sqq. Connect the words *τρίποδα λουτρῶν ὁρίων* (equivalent to the Homeric expression *τρίποδα λουτροχόον*, *Il.* 18. 346), and see Matthiä, *Gr. Gr.* 374. b; Rost, *Gr. Gr.* 108. 11. 6. For *ἀμφίπυρον θέσθι*, Homer l. c. has said *ἀμφὶ πυρὶ στήσαι*." WUNDER. The objection to the construction proposed by Triclinius and adopted by Wunder is, that the adjective *ἐπίκαιρον* would stand too nakedly. Hermann and Ellendt, therefore, properly prefer the construction of Musgrave, who directs us to join *λουτρῶν ἐπίκαιρον*, i. e. *καίρῳ ἔχοντα λουτρῶν*, *idoneum lavacro*.

1346. *τὸν ὑπασπιδιον κόσμον*. SCHOL.: *τὸν ἰνόπλιον κόσμον*. Teukros refers to those parts of his armor which Aias (v. 553) had directed to be buried with him. The shield, which he had bequeathed to Eurysakes (v. 550), was, of course, excepted.

1347. *Παῖ, σὺ δέ*. SCHOL.: *τραγικὰ καὶ ταῦτα καὶ πάθους ἰσχύμινα*. The MS. Dresd. a. and Turnebus read *σὺ δὲ παῖ τοῦ πατρὸς, ὅσον ἰσχύμιν*. See Porson on Eur. *Orest.* 614.

1350. *Σύριγγις*. SCHOL.: *ἀναδόσεις αἵματος*. Wesseling renders, "*venæ aut arteriæ*." In the present instance, physiology requires us to understand the former. — On the accusative *μίλιν μίνος* (here aptly substituted, as in *Æsch. Agam.* 1075, for *αἷμα*, the seat of vital power and energy), see Jelf's *Gr. Gr.* 555. c.

1353. πάντ' ἀγαθῷ. "So *Elektr.* 301, ὁ πάντ' ἀπαλλας οὗτος." SCHAEFER.

1354. Κοῦδινί πω λήων θητῶν. "Such is the reading of the manuscripts and old editions, with the exception of the MSS. Mosq. b. Lips. b. Ien., which exhibit βροτῶν. Triclinius completes the defective metre by writing καὶ οὐδινί; Brunck, by adding τῶν. Hermann corrects κοῦδινί γ' ᾧ τινι λήων θητῶν, upon the hypothesis that Sophokles, in intending to write τῷ πάντ' ἀγαθῷ καὶ οὐ οὐδὲς ὅσσις λήων ἦν θητῶν, determined subsequently to employ the attraction κοῦδινί γ' ᾧ τινι λήων, and was hence obliged to substitute Αἴαντες in place of οὐ. (In his last edition, Leipsic, 1848, he abandons this conjecture, adheres to the common reading in the present verse, and follows Wunder and Dindorf in rejecting that which follows.) Matthiä denies the possibility of an attraction in which the antecedent construction is continued whilst the genitive that indicates the comparison is omitted. Dindorf gets rid of all difficulty, both as to construction and metre, by expunging the verse Αἴαντες, ὅτ' ἦν, τότε φωνῶ, and ascribes its insertion to the opinion of some interpreter that Aias ought to be specially mentioned. The introduction of his name, unnecessary as it is in reference to the construction, is so essential to the emphasis that I cannot refer it to this source, or believe that it would have been suppressed by the poet in the closing verses of this play. Whilst I throw this out as a mere opinion of my own, I shall not be surprised if others prefer to follow the conjecture of Dindorf. I have placed an asterisk in the text, with the view of indicating the metrical deficiency; and this has been done by Bothe also, who suspects that Sophokles wrote κᾶν οὐδινί, for which καὶ ἱπ' οὐδινί πω, scil. ποιήσας ἄν, is apparently a far more feasible suggestion." LOBECK. "These words, κοῦδινί . . . θητῶν are said by a remarkable attraction for καὶ οὐ οὐδὲς πω θητῶν λήων ἦν. Cf. Eur. *Elektr.* 934, πᾶσιν δ' ἐν Ἀργείοισιν ἥκουσι τάδε· ὁ τῆς γυναικὸς, οὐχὶ τὰνδρὸς ἡ γυνή." NEUE. On a somewhat similar change of construction, see note to v. 432, *supra*.

1356. SCHOL.: οἰκίῳς ἔχει τοῖς ἀπαλλαχθήσεται μίλλουσι ἡ τελευταία γνώμη, ὅτι πλείστα ἴσται τοῖς ἀνθρώποις γινῶναι ἱπ' αὐτῶν τῶν πραγμάτων γινομένοις· προμηθείᾳ δὲ ἀδύνατοι χρῆσθαι, καὶ μαντιεύσθαι, ὅ, τι ποτὶ ἀποβήσεται μίλλαι. ταῦτα δὲ ἅμα λίγοντις προτίμπτουσι τὸν νεκρὸν, καὶ γίνεται ἕξοδος πρίσπουσα τῷ λυψάνῳ.

ADDENDUM.

THE note to v. 756 was printed before Schneidewin's edition of the *Aias*, and the English translation of it, had been received. His construction of the line is the same as that suggested at the end of the note referred to (pp. 235, 236), except on one point; he connects the genitive *Αἴαντος* with *ἔξοδον*. "*Teukros sieht voraus* (*auguratur*, vgl. *Trach.* 111, *κακὰν ἐλπίζουσας αἶσαν*) *dass der Ausgang des Aias ins Verderben führe*. Der Bote sagt *τῆνδε*, da er vom Chor schon erfahren, dass Aias ausgegangen ist. Den gemeinen Ausdruck *ἡ ὁδὸς φέρει εἰς ὄλισθον*, oder *ἔστιν ὀλισθία* veredelt Sophokles poetisch."

In the English translation, edited by Mr. Arnold, this note is rendered as follows, with a little addition by the editor. "*Teucer foresees* (*ἐλπίζου* =] *auguratur*. Cf. *Trach.* 111, *κακὰν ἐλπίζουσας αἶσαν*) *that this quitting the tent will lead to destruction*. The messenger says *τῆνδε* because he has already learnt from the Chorus that Aias is gone out. The ordinary expression, *ἡ ὁδὸς φέρει εἰς ὄλισθον* or *ἔστιν ὀλισθία*, is poetically embellished by Sophocles (who irregularly combines the two)."

The order of the words, as well as the logical relation of the ideas, connects the genitive more naturally with *ὀλισθίαν*. Translate, *He forebodes that this going forth* (the knowledge of which, previously intimated by the Chorus, has just been expressly communicated by Tekmessa) *leads to the destruction of Aias*.

F.

